



# EPIGRAPHIA INDICA

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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA

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VOL. XIV. 1917-18.

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EDITED BY

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*The names of contributors are arranged alphabetically.*

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# ADDITIONS AND CORRECTIONS.

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- Page 93, text l 50,—for मरुट read मरुट.
- „ 93, „ l 55,—for दायको read दायको.
- „ 95, n 2,—for व read व.
- „ 96, last line but 2,—for Viltāru read Villāru
- „ 101, text l. 8,—for युमवाक् read युमवाक्.
- „ 103, „ l 54,—for युग read युग.
- „ 118, „ l 20,—for षट् read षट्
- „ 124, n 19,—for सुजने° read सुजने°.
- „ 158, last two lines,—for Āuhāgaddiā and Āudā° read Āt°.
- „ 170, n 2,—for Bhāshage read Bhāshege.
- „ 171, n 3,—for न read न
- „ 171, text l 16,—[for त च राज्य read त च राज्य. See *Ep Ind.*, Vol. III, *Add and Corr.*, p viii—H. K. S.]
- „ 172, „ l 25,—for समामो[धी]च read समामो[धी]च
- „ 172, „ l 42,—for रुक्म read रुक्म.
- „ 172, „ l 42,—for वज्रदिय read वज्र
- „ 179, n 1,—The Hansot plates were published in *Ep Ind.*, Vol. XII, pp 197 sqq.
- „ 185, n 7,—for कीशयि read यि.
- „ 187, n 1,—for मयद read मयद
- „ 212, no 16, col 3,—for Srivatsa read Śrī°.
- „ 213, no 24, col 2, } —for Langana read Langana
- „ 214, no 52, col 2, }
- „ 220, text l 67,—for कुलय read °र
- „ 228, „ l 137,—for महासुत्र read °र.
- „ 231, l 2,—for Śālvāhana reckoning read cycle
- „ 272, text l 41,—for da-volada read da-volada
- „ 298, v. 3,—for °jvalitair we might read, for the sake of the metre, °janitair
- „ 301, v 59,—for vankalpya read vankalya?
- „ 306, n 2,—The reason why the elephants recoil from drinking the water of the oceans would rather be that it is scented with the ichor of the *dig-gajas* —  
H. K. S
- „ 307, v. 44,—for 'applied his energy to battle' we might read 'bringing them to peace through battle'.
- „ 309, v. 67,—for 'the praise of the blest Maṇḍana' we might read 'the religious foundation (*kīrttana*) of the blest Maṇḍana'
- „ 312, trans. vv. 37-42,—for in the month Makara read at a Makara-samkrānti.



## CORRECTIONS BY PROFESSOR HULTZSCH.

## Vol. XI.

- Page 84, n. 7,—for भजतः read भुजत.  
 „ 144, text l. 33,—for पप read पप  
 „ 145, „ l. 45,—for वेदान read वेदान  
 „ 181, no 18,—This inscription was published independently by Mr D. R Bhandarkar in the *Ind Ant*, Vol XLII, pp 201 sqq  
 „ 221, text l 12,—for °तिष्ठट read °तिष्ठट

## Vol. XII.

- Page 62, n 45,—for rōshapamū read rōshapamu  
 „ 63, text l 4,—for °वर्षनी read °वर्षना  
 „ 63, „ l 12,—for चालक° read चालक°.  
 „ 63, n 12,—for श्रमि° read श्रमि°  
 „ 188, l 13,—for kṛpta read kṛpta  
 „ 188, l. 23,—for Maghavanmani read Maghavamapi.  
 „ 192, text l 42,—for विश्वीव read विश्वीव°

Rao Bahadur R Narasimhachar, M.A., has kindly communicated to me the following corrections of the paper on the Inscriptions of Kurgod in Vol. XIV, pp. 265 ff

- Page 270, v 8,—read bālēnduva lale (“the digit of the crescent moon”. It became a full moon by Parvati’s lovely glance and the lustre of her moon-face)  
 „ 271, v. 13,—ēlidan-gey, “to laugh at”. *Ēlīdikkeyane mādu* means the same. *Āro kāduvar*, “who will fight” ?  
 „ 271, v 19,—read adaguntā (=greatness), not aḍaguntā  
 „ 271, v 20,—avanībhrīṭ-samaṅgalam=“equal to a mountain, great”  
 „ 272, v 21,—*Āspadey=app=Ēchala* is the correct reading See verse 10 of inscr B  
 „ 272, l 34,—Yugandhara is commonly used in Kanarese inscriptions for Yaugandharāyana, the minister of Vatsarāja  
 „ 279, v 2,—read Nityōbhava-vesar-esav-i  
 „ 279, v 3,—This verse is in praise of Rēchu (not rēṇi), who is compared to the ocean. *Ratnākara* and *samudra* are synonymous  
 „ 280, v 5,—Here there is a play on words The outer town had *sara*, ‘ponds’ or ‘musical sounds’, like (*terade*) Nārada, swans (moon and sun) like the sky, and groves (*rāme*=Lakshmi) like Vāshu.  
 „ 280, l 23,—the correct reading is *billam gomdu kaḥṭanada balupim*, “having taken the bow, by the might of his prowess ” There is no reference to Nala  
 „ 281, v. 15,—*naṇṇ-ōnmamtr-ābḍhi-rājam*=a moon to the ocean of proper policy

L. D. B

Rao Bahadur R. Narasimhachar, M.A., has kindly supplied to me the following corrections to some of my papers in Vols. XIII and XIV of the *Epigraphia Indica*

VOL XIII

- Page 41, l. 5 of text the construction is *prabandha-kavi-rājam*, "king of poets of compositions" There is no reference to Virāṭ, Brahmā is not mentioned under that name
- „ 44, l. 30 of text *uru-sara-goṭṭu* = "having become prisoners" *Tannaya keya* should probably be corrected to *tann=arīkeya* 'there were none who did not send precious things and vehicles' The alteration requires a *r*
- „ 171, l. 26 of text, and Vol. XIV, p 271, l. 26 of text *aḍaguntī* should be corrected to *adaguntī*, a form which occurs in literature

VOL XIV.

- Page 270, l. 13 of text read *bāl-ēndura kale*, "discard the crescent, now that you have the full moon". The form in -a is used for the regular accusative in -am
- „ 271, l. 17 of text *kuntala-dēśa* denotes only the place on the head where the locks of hair are, there is no reference here to the country of Kuntala
- „ 271, l. 18 of text *bhūta* is a mistake for *chūta*
- „ 271, ll. 20-21 of text *ālavāḍu* = "to despise", *ālimāḍu* = "to treat with contempt", *ēlāḍikkē-māḍu* = "to mock". *Ēlāḍikkē* is wrong.
- „ 280, l. 10 of text *torāde* is a misreading for *terāde*
- „ 280, l. 23 of text. *bilam* is a mistake for *chalam*, and *Kalita-Nala* is an error for *kalitanada*, "of valour"
- Pages 280-1, ll. 25-6 of text *bhāgadol* is an error for *chāgadol* ("in generosity"), which should be construed with *-udāra-śrīyaṇ* in the previous portion of the verse
- Page 281, l. 3 from bottom of page *kulīśa* here = 'diamond' Nails are not likened to fish.
- „ 282, v. 5 the meaning of this verse is not properly brought out The outer town with its *sara* (pond, otherwise *svara*, musical notes) resembles the sage Narada, with its *rāja-hamsa* (royal swans, otherwise the moon, *rāja*, and the sun, *hamsa*) it is like the sky, with its *ārame* (grove, otherwise *ā Bame*, "the celebrated Lakshmi") it is like Vishnu's breast
- „ 284, ll. 13-14 from top of page *nay-ōnmamtr-ābdhi-rājam* should be translated "a moon to the ocean of his policy", and *suviḥhava-sumanō-rājan*, "an Indra in his magnificence".

L. D. B.

1. The first part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

$$f(x) = \int_0^x \frac{1}{1+t^2} dt$$

It is well known that this function is the arctangent function, i.e.  $f(x) = \arctan x$ . The first part of the paper is devoted to the study of the properties of this function.

The second part of the paper is devoted to the study of the properties of the function  $g(x)$  defined by the equation

$$g(x) = \int_0^x \frac{1}{1+t^4} dt$$

It is well known that this function is the arctangent function, i.e.  $g(x) = \arctan x$ . The second part of the paper is devoted to the study of the properties of this function.

The third part of the paper is devoted to the study of the properties of the function  $h(x)$  defined by the equation

$$h(x) = \int_0^x \frac{1}{1+t^6} dt$$

It is well known that this function is the arctangent function, i.e.  $h(x) = \arctan x$ . The third part of the paper is devoted to the study of the properties of this function.

The fourth part of the paper is devoted to the study of the properties of the function  $k(x)$  defined by the equation

$$k(x) = \int_0^x \frac{1}{1+t^8} dt$$

It is well known that this function is the arctangent function, i.e.  $k(x) = \arctan x$ . The fourth part of the paper is devoted to the study of the properties of this function.

The fifth part of the paper is devoted to the study of the properties of the function  $l(x)$  defined by the equation

# EPIGRAPHIA INDICA.

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## VOLUME XIV.

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### No 1.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY

By ROBERT SEWELL (I.C.S., RETIRED)

(A continuation of the author's "*Indian Chronography*," continued from *Epig Ind XIII p 103*)

234 The exact position of the true or apparent sun at sunrise of each civil day, taken for tabular purposes as mean sunrise, is one of the essential elements of Hindu chronography, and the exact position of the true moon is another. From these positions are calculated the beginning and end of each tithi and nakshatra, with the currency of these at sunrise. All over India for many centuries the civil day has been coupled with the true tithi current at sunrise, the nakshatra in which the true moon stands at sunrise, being stated in the local almanacks and constantly mentioned in the dates of historical inscriptions. In southern India the nakshatra was considered of such importance that from as early as the tenth century it has regularly given its name to the day. For the proper verification of historical inscription-dates, therefore, it is of the highest importance that we should know the precise position of the true sun at any moment and more especially at the moment of mean sunrise<sup>1</sup>.

235 Now the process adopted for this purpose in "*The Indian Calendar*" (Sewell and S. B. Dikshit, 1896), though resulting in a fair approximation, did not, for critical examinations of dates, give a sufficiently close result, as I have already explained in my "*Indian Chronography*," §§ 119, 120, pp 42-43), something more accurate was required. We want, for each of the Indian astronomical authorities separately, extremely accurate determination of the sun's true longitude each day of the year, and there is only one way to obtain this. For each day a calculation must be made of the exact equation of the sun's centre on the basis of the sun's mean anomaly, according to the Hindu method of computation. This was a formidable undertaking, but it has now been accomplished for the two principal authorities, and the Tables are published herewith. It is to be hoped that they are final. They are intended to fix the true longitude of the sun on any day or at any moment of the day, with an accuracy extending to the hundredth part of a second, the calculation having been each separately carried to eight or nine decimals of a second so as to ensure correctness. I give the result in degrees and parts, and in ten-thousandths of the circle. The former, converted as desired, can be adapted to any system of reckoning, the latter are for use by the *Indian Calendar* system.<sup>2</sup>

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<sup>1</sup> For calculation affecting all parts of India the basis has to be mean sunrise, and this is always taken as mean sunrise at Lanka, or Ujjain.

<sup>2</sup> The *Indian Calendar* system is the system adopted by Prof. Jacobi (of Bonn) in 1888 (*Indian Antiquary*, Vol. XVII) itself founded on Largeteau (*Connaissance des Temps*, 1845).

236 These calculations are, as I have stated, based purely on the Hindu system of reckoning. I have used for the sun's mean anomaly and longitude the mean position and mean motion of the sun as gathered from each *Siddhānta* separately, and have used the Hindu values of the sines for computing the amount of the equation of the centre, and thence the sun's true position. The Tables are prepared according to the *First Ārya* and *Present Sūrya Siddhāntas*, the latter both with and without the *bija*. The *bija*, which came into general use about A.D. 1500, made no change in the length of the solar year or the number of civil days in a *mahāyuga*, or in the position of the sun's apsis, and therefore none in the sun's longitude, whether true or mean. I shall attempt hereafter to publish similar Tables for the other principal Indian authorities—Tables which will be of great value in the verification of dates, seeing that up to the present time no one knows exactly at what periods and in what tracts these other *Siddhāntas* were used. (The *Siddhānta-Śirōmanī* Table has been completed and is ready for Press.)

237 Assuming, since these Tables are not intended for any but the initiated, that the *Indian Calendar* process of calculation, which might be termed Prof. Jacobi's first process and which has the advantage of simplicity, is known to readers of the *Epigraphia*, only one or two remarks need be made before entering on details. Since everything depends on the accuracy of the Table-entries, I must call attention to the great help which I received from M. Louis de Ries of Moscow for many months. He takes the greatest interest in Hindu astronomy, and has prepared certain Tables of his own, the publication of which has been delayed by the War. His processes are characterized by the most laborious and painstaking endeavours to obtain extreme accuracy for every result arrived at. Filled with a similar desire, and after my calculations for the sun's exact position (in true longitude for successive 24-hour periods after the true sun's arrival at long.  $0^{\circ}$ ) had been carried out for about one-third of the *Ārya-Siddhānta* year, I asked M. de Ries to calculate some of these positions of the sun by his own method, so that we might compare the results. He most kindly did so, and, when I state that our results, worked in entire independence of one another and by different methods, were found to agree in every respect down to four, and in one case even down to five, decimals of a second, I think that it may be fairly assumed that my Tables may be depended upon.

238 There is more than one reason why the *Indian Calendar* system, though yielding results very fairly approximate, requires some expansion for the purpose of exact calculation. By it we have been in the habit of computing the true moon's place both for the *tithi* and *nakshatra* by the *Sūrya-Siddhānta* data, using the same figures for finding the *tithi*-index,  $t$ , and *nakshatra*-index,  $n$ , for all dates, both for inscriptions known to belong to tracts and times when the *Ārya-Siddhānta* was the authority used by the framers of the record, as well as for those which must have been guided by almanacks calculated by the *Sūrya-Siddhānta*. The  $c$  of the *Indian Calendar* method, i.e. the sun's mean anomaly at any moment, is always the *Sūrya-Siddhānta*  $c$  in thousandths of the circle, and that it differs in various proportions at different times of the year from the  $c$  of the *Ārya-Siddhānta* will be apparent to anyone who compares the entries for the same day given in my new Tables XLVIII A and B, cols. 2, 3, in ten-thousandths. At the moment of *Mēsha-samkrānti* for instance (the first entry in each Table) the  $c$  by the *Sūrya* is 2794.0642 in ten-thousandths, and is 279 in thousandths in *Indian Calendar* reckoning, but by the *Ārya-Siddhānta* it is 2774.5577, and so for our ordinary reckoning should be stated as 277. In calculation for the *tithi*-index,  $t$ , in ordinary work this difference has no very great effect, though of course it actually has some, and possibly may in some cases alter the value of  $t$  by one unit ( $4\frac{1}{4}$  minutes), but it has greater effect when we are calculating the *nakshatra*, as will presently be explained. As to the difference between the two authorities in the value assigned to the sun's true longitude,  $s$ , it will be seen that this varies day by day. About Day 261, i.e. the 261st period of 24 hours each measured from

true Mēsha-samkrānti, the value of  $s$  is practically the same by the two authorities, about Day 150 the Ārya  $s$  is about  $3' 36''$  ahead of the Sūrya  $s$ . The difference increases and diminishes regularly throughout the year.

The principal reasons for this difference are that by the *Sūrya-Siddhānta* the position of the sun's perigee-point is different from that assumed by the *Ārya-Siddhānta*, and that there is a difference in the two year-lengths.

239 I have stated above that this difference has only a very slight effect as regards the value of the tithi-index, its effect on the ordinary calculation of the nakshatra and lagna must now be noticed. In so doing we take first the nakshatra and note the process by which those who have used the *Indian Calendar* have hitherto calculated its index.

Our method of computing the sun's true longitude,  $s$ , by the system of the *Indian Calendar* has been to take the  $c$  found for the desired moment, that is to say the value, in thousandths of the circle, of the sun's mean anomaly according to the *Sūrya-Siddhānta*, making this serve for both *Siddhāntas*, to multiply this  $c$  by 10 to get its approximate value in ten-thousandths, to add to it a figure, 7207, representing the longitude of the sun's perigee-point (taken as 7146.3 by the *Sūrya-Siddhānta*) in A.D. 1100 plus a small addition, (60.4) rendered necessary by the construction of the Tables in order to avoid the necessity for sometimes adding and sometimes subtracting the equation of the centre<sup>1</sup>, to deduct from the result the figure representing this equation, and so to obtain the sun's true longitude,  $s$ . The tithi-index,  $t$ <sup>2</sup>, having been already found, we add  $s$  to  $t$ , and find the nakshatra-index  $n$ , or the longitude of the true moon, this index shows in which nakshatra she stands at the moment. The result is an approximation, but it is not close enough. If we are working for an *Ārya-Siddhānta* date, we have used *Sūrya-Siddhānta* values (which differ slightly), and we have arrived at the value of  $s$  in part by multiplying by 10 a value obtained in thousandths so as to be able to apply it to the other value, that of the moon, which has been obtained in ten-thousandths of the circle. This multiplication by ten creates a possibility of error not inconsiderable. Thus, if we have, in thousandths, the figure  $c = 623$ , this may stand for any value in ten-thousandths between 6225 and 6235, and may lead to a miscalculation amounting to anything under 10 units in our estimate of the nakshatra index  $n$ , and 10 units represent in time-valuation 39 minutes.

240 All these possibilities of error are entirely removed by the present Tables. The exact value of  $s$  by either *Siddhānta* is easily found—a value which we know to be absolutely correct—and when we add this  $s$  to the already found  $t$  we know that the result gives the correct nakshatra-index, or at least that the only possibility of error lies in the value found for the tithi. As for this last we must for the present trust to the correctness of Prof. Jacobi's calculations for the moon's place relative to the sun (a) and for the moon's equation (b), correcting the sun's equation by my new Tables.

241 These Tables will also be found very useful for calculating the lagna accurately. Hitherto our process for finding, in working for the lagna, the value of the sun's true longitude,  $s$ , at mean sunrise of the day concerned has been the same as the process for finding the nakshatra. We have found the value of  $s$  by both *Siddhāntas* from a calculation really correct only by one *Siddhānta*, and even that after a rather clumsy multiplication by 10 which itself may cause an error of 39 minutes of time. The present Tables give the accurate  $s$  by either *Siddhānta*, and they give it in degrees, etc., thereby simplifying the calculation.

<sup>1</sup> See *Indian Calendar*, §§ 107, 108, pp. 60, 61.

<sup>2</sup> The tithi index, " $t$ ", gives the distance of true moon from true sun, i.e. shows the moon's true place with reference to the true sun. When this is added to the true sun's longitude, we have the true moon's place in the heavens, " $n$ ", or the required nakshatra index.

## EXPLANATION OF THE TABLES

242 Table XLIII The details were worked out with great care by M. L. de Rica from the respective lengths of the sidereal solar year, i.e. the time taken by the true sun to travel from  $0^\circ$  to  $0^\circ$ , according to the several Indian authorities.

Table XLIV gives the sun's mean motion per day of 24 hours, and per hour, minute and second, for use in calculation. It is exact for the *Ārya-Siddhānta*, and may be used with care for other authorities, having regard to the footnote.

Table XLIV A See the heading. It explains itself.

Table XLV A is for use in calculations. Every valuation given in the main Tables XLVIII A and B in ten thousandths of the circle was made by it.

Table XLV B is the reverse of XLV A.

Table XLVI is a revised nakshatra Table, showing the exact ending points of each.

Table XLVII is very important, being a revised Table of sines and equations of the sun's centre, given in full after particularly careful calculation. Its preparation is described below §§ 249-253. The supplementary Table XLVII A gives, for close work, very full details of the exact equations according to authorities other than the *First Ārya-Siddhānta* and of the differences, in seconds per minute of mean anomaly-arc, between the consecutive base-equations. Table XLVII is for the present to be held inapplicable to the *Brahma-Siddhānta*.

Tables XLVIII A and XLVIII B are the main working Tables, showing, by the *First Ārya* and *Present Sūrya Siddhāntas* (with or without the *bijā*), the precise value of the sun's true longitude ( $s$ ) and equation of the centre at each interval of 24 hours measured from true Mēsha-samkrānti, the moment when the true sun arrives each year at celestial longitude  $0^\circ$ , as well as the sun's mean anomaly and mean longitude. There was no possibility of framing a Table which should give these particulars for mean sunrise of each day, the primary requirement for the verification of Indian dates, because the moment of true Mēsha-samkrānti varies each year and the starting-point had to be from that moment. These two Tables therefore give the consecutive 24 hour positions of the mean and true sun after that moment.

Tables XLIX and L enable us to find the sun's true longitude at mean sunrise, the former giving for each group of days the sun's true motion per hour, and the latter giving his mean motion per minute. It is not necessary for general purposes to give his true motion per minute, if required, this can always be obtained by dividing by 60 the details of Table XLIX for one hour of the day.

243 Tables XLVIII to L are used in the following way, when we desire to find the  $s$  for mean sunrise. Say that Mēsha-samkrānti occurred in the year for which we are working at 12 h 15 m after mean sunrise according to the *Indian Calendar* (Table I, cols. 13 to 17 or 17a). Then for every day of that year Table XLVIII A or B gives us his true longitude,  $s$ , at 12 h 15 m after mean sunrise, and to obtain the  $s$  at mean sunrise on the day in question we have to deduct the sun's true motion during 12 h and 15 m. We do this by Tables XLIX and L, and so get the exact  $s$  for mean sunrise on the day in question.

Table XLIX for hours is exactly correct for the *Ārya-Siddhānta*. When used for the *Sūrya-Siddhānta*, there may be an error amounting, at the time of year when there is the greatest difference between the two authorities, to about one-third of a second per hour or about seven seconds per day. If anyone desires to be absolutely exact by the *Sūrya-Siddhānta*, he should calculate the true sun's motion during the hours and minutes of the day in question by observing in Table XLVIII B the consecutive 24-hour positions,  $s$ , of the sun given in the Table for (i) the day in question and (ii) the previous day, and divide the difference by 24 for each hour's, and this result by 60 for each minute's, true motion. Even this, of course, is

not mathematically exact, since the true motion of the sun varies from hour to hour, but it is quite accurate enough

244 The calculation for the true longitude of the sun each day was made by ascertaining his mean anomaly and then using the sine-Table as finally prepared (Table XLVII) for finding the equation of the centre. The starting point for the year is the value of his mean anomaly at the moment of true M̐sha-samkrānti. This had to be computed with great care. The problem is fully discussed below §§ 254-255.

245 To obtain a correct value of the sun's mean longitude at sunrise of any day, take the value given in Table XLVIII A or B, as the case may be, and deduct for the intervening hours and minutes (cf § 243) the quantities shewn in Table XLIV for the sun's mean motion. Greater accuracy even than this can be obtained by the use of Table XLIII.

246 I do not enter very fully into the difference in the sun's true longitude brought about, according to the *Sūrya-Siddhānta*, by the shift in the apsis of the sun's orbit, because this seems so slight that it may be ignored. It would amount to about 1" in the last 1500 years (see below, § 254, 1).

#### Use of the Tables Rules

247. That the use of the Tables may be thoroughly understood, I append a few rules of work and examples.

(1) *The nakshatra*—Work by the usual *Indian Calendar* process for finding  $t$ , the tithi-index at mean sunrise of the day in question. Note the serial number of the civil day, ignoring altogether the day of the Hindu solar month. Deduct from this number the serial number of the day on which M̐sha-samkrānti occurred (Table I, col 13). The result is the number of the day, or 24-hour period, referred to in col 1 of the new Tables XLVIII A and B. Remembering to use the proper Table for the *Siddhānta* concerned, turn to this number in either of those Tables. Against it in col 9 will be found the correct value of the sun's longitude  $s$ , on that day at a moment as many hours and minutes after mean sunrise as elapsed between mean sunrise and the moment of M̐sha-samkrānti at the beginning of the solar year (Table I, col 17 or 17a). Turn to Table XLIX for hours on the day in question and Table L for minutes, and deduct from the  $s$  so obtained the values of the sun's motion during those hours and minutes (above § 243). This gives the sun's exact true longitude at mean sunrise of the day in question  $s+t=n$ , the nakshatra-index. For exact ending points of nakshatras, i.e. the points when the true moon passes out of each, consult Table XLVI (Table VIII of the *Indian Calendar* suffices, except in very close cases). Properly worked, the  $s$  so found yields the correct longitude of the true sun within the hundredth part of a second.

(2) *The tithi*—[This may be examined by the new Tables, though probably it will not be liable to change, or at any rate not to any change greater than one unit. Until some new Tables are published, we work for the moon's place by Prof. Jacobi's fixtures, and accept them.] The serial number of the day, or 24-hour period, being found as above, note against it in Table XLVIII A or B, cols 2, 3, the value of the sun's mean anomaly, and for the intervening hours and minutes deduct the sun's mean motion as given in Table XLIV, observing the remarks in the footnote to that Table. This gives the sun's mean anomaly at mean sunrise of the day in question in ten-thousandths of the circle. Take the value in thousandths of the circle by removing the decimal point one place to the left. Refer to Table VII, *Indian Calendar*, and the auxiliary Table for correcting the "equation  $c$ " of the calculation, if it does not seem necessary to work with greater exactness than by use of units of about  $4\frac{1}{2}$  minutes.

We can find the equation more accurately as follows.—It has been noted in § 239 that, in order that "equation  $c$ " in the  $a, b, c$  system may always be additive, the quantity 60.4 was taken from  $a$  (the mean moon's distance from mean sun) and added to the equation of the centre. Hence we shall have the exact "equation  $c$ ", if we deduct from 60.4 the amount of the



equation (given in the new table), when it is *plus* (+), and add to 60  $\frac{1}{4}$  the amount of the equation, when it is *minus* (-), the signs are given in the heading of cols. 6, 7, Tables XLVIII and B

The equation can also be obtained with quite sufficient approximation by noting the difference between the equation of the day and the equation of the previous day (cols 6, 7), dividing this difference by 24, and applying to the equation of the day the amount proportionate to the hours intervening from mean sunrise (*see example given below*, § 219, 22, B), or, perhaps easier, the true sun's longitude at mean sunrise having already been found, by calculating the mean sun's longitude at mean sunrise, as shown in § 215, and subtracting the one from the other

(iii) *The lagna*—To find the time of rising of the named sign on the day concerned, calculate the *s* for mean sunrise as above explained, but this time use degrees minutes and seconds (col 8 of either Table XLVIII or B) Table XXII, *Indian Chronography*, gives the beginning and ending points of the named sign Adding to these 360°, if necessary, deduct from their value the value of *s* at mean sunrise The result shows the distance from the sun at mean sunrise of the beginning and ending points of the sign Multiply the degrees by 4 for minutes, and the minutes by 4 for seconds of time The result gives the times of rising of the beginning and ending points of the named sign

#### Examples of Work.

248 Given an inscription date to be examined, with the details Śaka 1412, Friday, the day of Uttara Bhādrapadā, Chaitra kṛṣṇa 12, Mithuna lagna

The year is A D 1490-91 (Śaka 1412 expired). Chaitra kṛṣṇa 12 will be about 25 days later than the day of Chaitra śukla 1 Work first in the usual way by the *Indian Calendar*

	Day	Week-day.	<i>a</i>	<i>b</i>	<i>c</i>
(Table I, cols 19-25)	81	2	75	430	264
(Table IV for 25 days)	25	4	8466	907	68
	106	6	8541	337	332
(Table VI equation <i>b</i> )	.	.	260		
(Table VII equation <i>c</i> )	.	.	7		

Tithi-index, *t*, = 8808

The day was 106, which (Table IX) = 16 April, A D 1490.

Week-day 6 = Friday The index *t* shows (Table VIII) that the tithi current at mean sunrise was Chaitra kṛṣṇa 12 We then work for the nakshatra-index.

<i>c</i> × 10	.	.	.	.	3320
Constant	.	.	.	.	+ 7207
					527
Less for the sun's equation <i>c</i>	.	.	.	.	7
Sun's true longitude, <i>s</i>	.	.	.	.	520
Add the tithi-index, <i>t</i>	.	.	.	.	8808
Nakshatra-index, <i>n</i>	.	.	.	.	9328

This value of *n* shows (Table VIII) that by the equal-space system the moon at mean sunrise of the given day was in the nakshatra Uttara Bhādrapadā So far so good. The date seems genuine; but we want to be certain, and we refer to the present Tables.

A *The exact nakshatra (1) by the First Ārya-Siddhānta*—Mēsha-samkrānti occurred in the year A D 1490 (*Table I, cols 13, 17*) at 10 h 55 m after mean sunrise on Day 86. The day of the record is 106  $106 - 86 = 20$ . Turning to day 20 in *Table XLVIII*, col 1, we see that the sun's true longitude,  $s$ , was, at 10 h 55 m after mean sunrise, 540 6811, in 10,000ths of the circle. Deduct the sun's true motion on Day 20 for 10 hours and 55 minutes, viz (*Table XLIX*) for 10 hours 11 2059, and (*Table L*) for 55 minutes 1 0457, total 12 2516  $540\,6811 - 12\,2516 = 528\,4295$ . This is the value of  $s$  at mean sunrise on the given day. Add  $s$  to  $t$ ,  $528 + 8808$  (in whole numbers)  $= 9336$ . This is the proper nakshatra-index,  $n$ , for mean sunrise, always supposing the tithi-index,  $t$ , to be correct. It differs by 8 units from the *Indian Calendar* valuation 9328, which is found therefore so much in error. This, in time (*Table X*), is over half an hour, but we find that the moon was certainly in Uttara Bhādrapadā at mean sunrise.

(11) *By the Sūrya-Siddhānta*—The process, *mutatis mutandis*, is similar. Mēsha-samkrānti occurred at 12 h 44 m. after mean sunrise. On Day 20 (*Table XLVIII*)  $s$ , at 12 h 44 m. after mean sunrise, was 540 5000. Deduct for the sun's true motion on Day 20, for 12 h (*Table XLIX*) 13 4471, and for 44 m (*Table L*) 0 8365. Total 14 2836  $540\,5000 - 14\,2836 = 526\,2164$ . This was the  $s$  at mean sunrise.  $s + t = 526 + 8808 = 9334$ . This, if the  $t$  is correct, is the correct value of the nakshatra-index,  $n$ , at mean sunrise, and we see that the *Indian Calendar*  $n$ , 9328, was in error by 6 units, or 24 minutes of time.

B *The exact tithi (t) by the First Ārya-Siddhānta*.—We first check the mean anomaly of the sun,  $c$ . Our preliminary work shewed this to be, in thousandths of the circle, 332. *Table XLVIII*, col 3, shews that at 10 h 55 m after mean sunrise the mean anomaly was, in ten-thousandths, 3322 1148. Deduct by *Table XLIV* the sun's mean motion during 10 h 11 4074, and during 55 m 1 0457, total 12 4531.  $3322\,1148 - 12\,4531 = 3309\,6617$ . This is the exact mean anomaly of the sun,  $c$ , at mean sunrise. If we work by the simple *Table VII* of the *Indian Calendar* and take the  $c$  in thousandths as 331, we see that equation  $c$  would remain unchanged at the value 7. Hence, accepting the values assumed for the moon's mean place and equation, we find that the tithi-index was actually, as found by us, 8808.

We try this again by the more elaborate, but more, accurate process recommended above (§ 247,  $n$ , last para). By *Table XLVIII*, col 7, we have the equation of the centre at 10 h 55 m after mean sunrise on Day 20 given as 51 8996 in 10,000ths of the circle. The difference in 24 hours had been (*day 19*) 52 3833 — (*day 20*) 51 8996, or 0 4837. A 24th part of this is 02015, the average difference per hour. Accepting 10 h 55 m as 11 h, we have for 11 h the difference  $(02015 \times 11)$  2216. Call this 222 and add it to 51 8996. Result gives the equation of the centre at mean sunrise 52 1216. Then  $604 - 52\,1216 = 8\,2784$ , the value of equation  $c$ . This is over 8, and hence we find that the former valuation 7 is incorrect, and that the tithi-index at mean sunrise was really 8809, not 8808, by the *Ārya-Siddhānta*. But we have also found out a little more regarding the nakshatra-index,  $n$ .  $s$  was found to be really 528 4295, and if we substitute the full value of equation  $c$ , viz 8·2784, for the value found by the original calculation, viz 7, we have for the tithi-index —

$a$	.	8541
Equation $b$		260
Equation $c$	.	8 2784
$t =$	.	8809 2784
Add ( $s =$ )		528 4295
$n =$	.	9337 7079, or, say, 9338 in whole numbers.

Thus the real nakshatra-index,  $n$ , was 9338, and our *Indian Calendar* process, with result 9328 yielded a result in error by 10 units, or 39 minutes of time.

(ii) *By the Sūrya-Siddhānta*—By Table XLVIII B, col 3, we have the sun's mean anomaly  $c$  at 12 h 44 m after mean sunrise = 3341.6212, in ten thousandths of the circle. Deduct for 12 h 13 68.49 and for 44 m 0.8365 (Table XLIV) for the sun's mean motion, total 14.5254  $3341.6212 - 14.5254 = 3327.0958$  This was the sun's mean anomaly at mean sunrise. Calling this 333 and consulting *Indian Calendar* Table VII, we should raise equation  $c$  in our original work from 7 to 8.

Again we test this by the more accurate process. The equation of the centre on the given day 12 h 44 m after mean sunrise was (Table XLVIII B, col 7) 52.3475. The same for the previous day was 52.8500. Difference = 0.5025. Divided by 24, this gives an average difference per hour of 0.02094. Taking 12 h 44 m as 13 h and multiplying, we have 0.27224. Add 0.2722 to the equation of the day, 52.3475, and we find as the equation of the centre at mean sunrise 52.6197.  $60.4 - 52.6179 = 7.7803$ . Hence equation  $c$  in the original calculation should certainly have been 8, and not 7.

Lastly we substitute the newly found values as before, for *Indian Calendar* calculation,  $s$  having been already determined to have been at mean sunrise by this authority 526.2164.

	$a$	8541
Equation $b$	.	260
Equation $c$	.	77803
		<hr/>
	$t =$	88087803
Add	$s =$	5262164
		<hr/>
	$n =$	93349967 say 9335

This is as near as we can get to the true nakshatra index at mean sunrise. It differs by 7 units from the *Indian Calendar* value, which was 9328, or by 28 minutes of time.

(iii) *Allowance for the shift in the sun's perigee-point when working by the Sūrya-Siddhānta*—I have shown below (§ 254) that, for calculation of the tithi, nakshatra or lagna, this shift in the apsis may well be ignored; but in case any one should desire to take notice of it I have entered a Table (p. 12 below), giving its exact amount. Its effect on our inscription-date is as follows. Table XLVIII B is calculated for about A D 1400. The year of our inscription is A D 1490. 90 years after A D 1400 the perigee-point had advanced (see Table) 0.0806 from the position we assumed for it. Hence the sun's mean anomaly at mean sunrise of our date was not, as already found, 3327.0958, but this amount less 0.0806, or was actually at 3327.0152. 90 years earlier than A D 1400 it would have been 3327.0958 plus 0.0806, or 3327.1764. But this change would have only an infinitesimal effect on the equation of the centre, or, in consequence, on the sun's true longitude, or on the calculated values of the tithi, nakshatra, or lagna.

C *The Yōga, by either Siddhānta*—The formula for this is  $2s + t$ , and, as the value of  $s$  has been correctly found by the above process, no further remark is necessary.

D *The lagna, (i) by the Ārya-Siddhānta*—For this we have to find the correct value of  $s$  at mean sunrise in degrees, etc. By Table XLVIII A, col 6, the  $s$  for the day was in our

example above  $19^{\circ} 27' 52'' 27$  Deduct (*Tables XLIX, I*) for, on day 20, 10 hours  $24' 12'' 29$ , and for 55 minutes  $2' 15'' 52$ , total  $26' 27'' 81$ . Then the  $s$  for mean sunrise was  $19^{\circ} 1' 24'' 46$ . This was the true sun's longitude at that moment on the meridian of Ujjain. The given lagna was the sign Mithuna. The first point of this is  $60^{\circ}$ , the last  $90^{\circ}$ . We take the  $s$  as  $19^{\circ}$ , which is sufficiently exact for ordinary purposes  $60^{\circ} - 19^{\circ} = 41^{\circ}$   $41 \times 4 = 164$  m, or 2 h 44 m  $(90^{\circ} - 19^{\circ}) \times 4 = 284$  m, or 4 h 44 m. The first point of Mithuna was  $41^{\circ}$  distant from the true sun at the moment of mean sunrise, the last point  $71^{\circ}$ . Mithuna was lagna between 2 h 24 m and 4 h 44 m after mean sunrise on the given day.

(ii) By the *Sūrya-Siddhānta*.— $s =$  (*Table XLVIII B*)  $19^{\circ} 27' 28'' 80$  Deduct, for 12 hours (*Tables XLIX, I*)  $29' 2'' 74$  and for 44 minutes  $1' 48'' 42$ , total  $30' 51'' 16$ . Remainder, or  $s$  for sunrise,  $18^{\circ} 56' 37'' 64$ . We may call this  $19^{\circ}$ , and come to the same result as in the former case. The lagna of Mithuna really began twelve seconds later.

(iii) By the *Indian Calendar process*, and for both *Siddhāntas*.—Here  $s$  was found to be in ten thousandths, 520. Converted by *Table VIII B*, this  $= 18^{\circ} 45'$ . This was the sun's true longitude at mean sunrise. The difference between the actual time of the lagna of Mithuna and that found by the *Indian Calendar* is slight.

More accurately worked, the first point of Mithuna was lagna by the *Ārya-Siddhānta* at 2 h 43 m 56 s, by the *Sūrya-Siddhānta* 2 h 44 m 16 s, and by the *Indian Calendar* 2 h. 45 m, after mean sunrise on the day in question.

#### Construction of the Tables

A detailed explanation is here given of the construction of the principal Tables, in order to satisfy experts as to their accuracy.

249 *The Hindu Sine-Table*.—The *Sūrya-Siddhānta* (ii, 34) gives in minutes the sines of a series of angles, each separated from the other by  $3^{\circ} 45'$ , twenty-four of these completing the quarter-circle of  $90^{\circ}$ . These values stand, so far as I can ascertain, for all Indian authorities except the *Brahma-Siddhānta*, which assumes different sine-values. There is no need here to discuss their exact accuracy, as I am concerned solely with chronography as the handmaid of history, and have nothing whatever to do with the casting of horoscopes or any other branch of astrology. The sines, as used in calculations by authorities other than the *Brahma-Siddhānta*, are given in *Table XLVII*, col. 3, and the differences between them, in minutes, in col. 4. For astronomical purposes the several angles are angles of a planet's mean anomaly, and are so applied to the mean anomaly of both sun and moon.

250 *The equation of the centre*.—For the preparation of the sine and equation Table (*XLVII*) the equation of the sun's centre for each base-angle of anomaly has been calculated from its sine value by the proper formula for each *Siddhānta*, the calculation being carried to nine decimals of a second, in order to insure absolute accuracy for the tabulated two decimals. The details for the *First Ārya-Siddhānta* (*Table XLVII, cols 5; 6*) are complete in themselves; details for the other authorities are given in full in a supplementary Table (*XLVIIA*). *Table XLVII* differs a little, but only in one or two places, from *Jacobi's Table XXIV* (*Epig Ind I, 459*), I have, however, thought it advisable to record two decimals of seconds in all cases.

251 *Equation of centre*.—In Hindu astronomy the sun is treated as a planet, and in all planetary movement a fundamental principle (*Jacobi, Epig Ind I, 441*) is contained in the proportion sin equation : sin mean anomaly :: minutes in the epicycle : minutes in the orbit. The minutes in the sin anomaly are given in *Table XLVII*, the minutes in the epicycle are ascertained from statements made in each *Siddhānta*, the minutes in the orbit of  $360^{\circ}$  are

always 21600' The formula then for all authorities,  $\alpha$  being the angle of mean anomaly, is

$$\text{Equation centre}^1 = \frac{\text{minutes in epicycle}}{21600'} \times \sin \alpha$$

252 A The *First Ārya-Siddhānta* gives for the dimension of the epicycle  $13^\circ 30'$  or  $810'$  Hence by that authority —

$$\text{Equation centre} = \frac{810}{21600} \sin \alpha = \frac{3}{80} \sin \alpha$$

Since there are  $3^\circ 45'$  between each base-angle, the difference in minutes between each is  $225'$ , and the measure of first or average difference of equation for each intermediate minute of anomaly is the difference between two consecutive equations divided by 225 Taken in seconds, this difference is given in col 6 Multiply the minutes of difference between the base-angle and the given anomaly-angle by the amount given in col 6, and, taking the result in seconds, apply it to the base-equation, and you have the correct equation for the given anomaly-angle

For an example take the 2nd and 3rd sines The 2nd sine, i.e. of anomaly-angle  $7^\circ 30'$ , is  $449'$  Multiply by 3 and divide by 80 Result  $0^\circ 16' 50'' 25$

The 3rd sine, of anomaly  $11^\circ 15'$ , is  $671'$  Multiply by 3 and divide by 80 Result  $0^\circ 25' 9'' 75$

The difference between the two results is  $8' 19'' 50$  This is the total difference in  $225'$ , which is the difference between the two anomaly-angles  $8' 19'' 50$  divided by 225 gives for each minute of angle the increment  $2'' 22$

B *Equation of the centre by the Sūrya-Siddhānta* — This calculation is made on the same fundamental principle

The *Sūrya-Siddhānta* (cf Jacobi, *above*, I, 441) assumes a contraction of the epicycle amounting to  $20'$  at the end of each of the odd quadrants If this contraction at any point is called  $q$ , we have  $q = 20' \cdot \frac{\sin \alpha}{\sin 90^\circ}$   $q = 20' \frac{\sin \alpha}{\sin 90^\circ} \sin 90^\circ = 3438'$  (see Table XLVII).

Hence  $q = \frac{20'}{3438'} \sin \alpha$  The *Sūrya-Siddhānta* gives for the dimension of the epicycle  $14^\circ$ .

Hence the formula for the equation without the contraction would be  $\frac{14'}{360'} \sin \alpha$  With the

contraction it is  $\frac{14'}{360'} \sin \alpha - \frac{20'}{3438' \times 21600'} \sin^2 \alpha$ , or, finally  $\frac{14'}{360'} \sin \alpha - \frac{\sin^2 \alpha}{3713040}$

The best authorities agree that this is the correct formula

Each equation for the several base angles has been calculated by this formula and fully worked out for nine decimals of a second The results are given in full in Table XLVIIA, col 7, and in abbreviated form in Table XLVII, col. 7 The difference in equation per minute of anomaly-arc has been calculated by dividing the difference between consecutive base-equations in minutes by 225, and taking the result in seconds This is tabulated in full in Table XLVIIA, col 8, and in abbreviated form in Table XLVII, col 8

253 C *Equation of the centre by the Second Ārya-Siddhānta and Siddhānta-Sirōmani* — The same fundamental principle holds good The epicycle is (*Epig Ind I 341*)  $13^\circ$

<sup>1</sup> When an angle is very small, as is the case with even the greatest of the equation-angles, which is only about  $4^\circ 10'$ , the sine is taken to be equal to the arc Hence the presumed equality in the text of "sin. equation" and "equation centre" Table XLVII shows that the sine of  $3^\circ 45'$  is  $225'$ , the same as the arc. The sine of  $1^\circ$  is  $60'$ , also the same as the arc.

40' or 820' There is no contraction. Minutes in the orbit, 21600' Hence the equation is  $\frac{820}{21600} \sin \alpha$ , or  $\frac{41}{1080} \sin \alpha$  The entries are made in abbreviated form in Table XLVII, cols 9, 10, and in full in Table XLVIII, cols 9, 10

254 *The sun's mean anomaly, and the starting-point for its valuation* The sun's daily mean motion, i.e. his mean motion in 24 hours, is given according to the several Hindu authorities in Table XLIII, so that, given his exact mean place at the moment of true Mēsha-samkrānti when the true sun was at 0°, his mean position at the end of every 24-hour period is obtained by simple addition We must, therefore, fix with great care the value of his mean anomaly when the true sun was at 0°

(1) *By the First Ārya-Siddhānta*—S B Dikshīt's valuation of the equation by this *Siddhānta*, 2° 6' 59" 9421, was a trifle too great Dr Schram's, 2° 6' 57" 323496, is exact down to the fifth decimal M de Ries with almost painful accuracy has carried it as far as sixteen decimals of a second Tested by the sine-table, his valuation is found exact The equation (I give nine decimals of a second, the amount which I have generally used in these calculations) is + 2° 6' 57" 323494885, or, in 10,000ths of the circle, 58 775644170 This is correct for the corresponding mean longitude value 357° 53' 2" 676505115, or 357° 53' 044608419, or in 10,000ths of circle 9941 224355830, the two added together amounting to exactly 360° Thus, the perigee-point of the orbit being by this *Siddhānta* fixed at 258°, or, in 10,000ths of the circle, 7166 6, we have found the sun's mean anomaly at true Mēsha-samkrānti to have been 99° 53' 2" 676505115 or 99° 53' 044608419, or in ten-thousandths of the circle 2774 557689163 (i.e. 9941 224355830 — 7166 6) This then is our starting-point for cols 2, 3, 4, 5, of Table XLVIII

(2) *By the Present Sūrya-Siddhānta*—In this case we have to deal with an authority which postulates a slight movement in the line of apsides of the sun's orbit, the apogee and perigee-points moving eastwards at the rate of 0" 1161 per ann, and before working for a correct valuation of the sun's mean anomaly at true Mēsha-samkrānti in any year, we have first to decide which year to select as base of operations I have chosen the year K Y 4500 or A D 1399-1400, roughly A D 1400, for reasons which follow The period covered by Indian Epigraphy, the historical period, that is, of Indian History, may be taken as the period K Y 3500 to 5000, A.D. 400 to 1900, or the last 1500 years, the bulk of the inscriptions belonging to the last millennium K Y 4000 to 5000 or A D 900 to 1900 I take the central year of this millennium as my base In K Y 4000 the perigee-point was at 257° 15' 32" 4, and in K Y 5000 it was at 257° 17' 28" 5 Hence in K Y 4500, say A D 1400, it was 257° 16' 20" 45, or, in 10,000ths of the circle 7146 53125<sup>1</sup> The difference in the sun's equation of the centie and true longitude, caused by this shift of the apsis, is exceedingly small and may well be ignored.

For we are concerned only with the period A D 400 to 1900, and calculation by the equation-table on the value of the sun's mean anomaly at the beginning of the Hindu solar year A D 400-01 and at the beginning of A.D. 1900-01, allowing for the shift of the perigee-point, proves that the total difference in the equation in the whole period of 1500 years was 1" 0739 This constitutes also the total difference in the sun's true longitude, which is his mean longitude ± the equation, the mean longitude remaining the same whatever may be the shift in the line of apsides

To assist those interested, however, I append a Table shewing the cumulative change of position of the apsidal points

<sup>1</sup> Actually, for nine decimals, 7146 531250000

The annual shift is a forward one, and, as the longitude of perigee increases, so the mean anomaly decreases. Hence for years earlier than K Y 4500, A D 1400, the amounts entered in col 3 must be added to, and for years later deducted from, the sun's mean anomaly as found by calculation.

*Change of position of sun's apsidal points according to the Present Sūrya-Siddhānta*

No of Years	Change		No of Years	Change		No of Years	Change	
1	2	3	1	2	3	1	2	3
	"	10,000ths of circle		"	10,000ths of circle		"	10,000ths of circle
1	0 1161	0 0009	10	1 161	0 0090	100	0 11 61	0 0896
2	0 2322	0 0018	20	2 322	0 0179	200	0 23 22	0 1792
3	0 3483	0 0027	30	3 483	0 0269	300	0 34 83	0 2687
4	0 4644	0 0036	40	4 644	0 0358	400	0 46 44	0 3583
5	0 5805	0 0045	50	5 805	0 0448	500	0 58 05	0 4479
6	0 6966	0 0054	60	6 966	0 0537	600	1 9 66	0 5375
7	0 8127	0 0063	70	8 127	0 0627	700	1 21 27	0 6271
8	0 9288	0 0072	80	9 288	0 0717	800	1 32 88	0 7167
9	1 0449	0 0081	90	10 449	0 0806	900	1 44 49	0 8062
						1000	1 56 11	0 8958

255. Dr Schram's valuation of the equation of the centre according to the *Ārya-Siddhānta* was proved to be so accurate that we need not have any hesitation in accepting his similar valuation of the same by the *Sūrya-Siddhānta*. He fixes this for K Y 4000 as  $2^{\circ} 8' 18'' 472169$ , and for K Y 5000 as  $2^{\circ} 8' 19'' 1842321$ . The equation, therefore, in K Y. 4500, the base year of my Table, was  $2^{\circ} 8' 18'' 828200553$ , or in ten-thousandths of the circle 59 404538584.

The sun's mean anomaly at the moment of true Mēsha-samkrānti is  $360^{\circ}$  less the combined longitude of perigee and equation of centre, or  $360^{\circ} - (257^{\circ} 16' 30'' 45 + 2^{\circ} 8' 18'' 828200553)$ . The mean anomaly was therefore  $100^{\circ} 35' 10'' 721799447$ , or  $100^{\circ} 35' 178696657$ , or in ten-thousandths of the circle 2794 064211415. This is the valuation which I have adopted for the starting-point for cols 2, 3, of Table XLVIII B.

The sun's mean longitude at the same moment, true Mēsha-samkrānti, is his mean anomaly plus the longitude of perigee, i.e.  $100^{\circ} 35' 10'' 721799447 + 257^{\circ} 16' 30'' 45$ . It was, therefore,  $357^{\circ} 51' 41'' 171799447$ , or in ten-thousandths of the circle 9940 595161415. Table XLVIII B, cols 4, 5, start from this point.

256 In calculating the true sun's correct longitude and equation for each day for the preparation of Tables XLVIII and B I have obtained the equation by using the first or average difference in seconds as given in Table XLVII, cols 6, 8, for each minute of anomaly-angle between the base-angle of the Table and the given angle, in the belief that this represents the practice of the Hindus in bygone centuries. It is possible to calculate with still greater minuteness. We might perhaps be able, by use of some complicated formula, to find out a more exact value of the difference in seconds applicable to the anomaly-angle under consideration, but this system would be so troublesome that it may be reasonably assumed to have never been adopted.

256 a An example will best illustrate how each calculation for the 24-hour periods given in Tables XLVIII and XLVIII A was made. The value of the equation is based on the angle of mean anomaly,  $c$ , given in col 2. The base-equation used is that for the base-angle next lower in the sine-table (XLVII, col 5 or 7), the increment in the equation for the difference in angle between the base-angle and the given angle of anomaly being found by multiplying that difference in minutes and decimals by the amount given (col 6 or 8) in seconds (this being the equation-difference per minute of anomaly-difference). The increment is added to or subtracted from the base-equations according as the consecutive base-equations are increasing or diminishing. The result is the exact equation for the given anomaly-angle, and this is entered in Table XLVIII A or B, cols 6, 7. This equation is added to or subtracted from the mean longitude of the sun (Table XLVIII A or B, cols 4, 5), and the result is the sun's true longitude,  $s$  (cols 8, 9). The heading of the sine-Table (cols 2, 11) shews whether the equation is *plus* or *minus*.

For an example I take Day 27 and work by the *Ārya-Siddhānta*, using only the number of decimals given in my Tables

Mean anomaly (Table XLVIII A, col 2)	.	.	.	126° 29' 72124
Next-lower base-anomaly (Table XLVII, col 2)	.	.	.	-123 45

Difference	.	.	.	.	2° 44' 72124
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2° 44' = 164' The multiplier per minute of difference is (col 6) 1" 31

164' 72124 × 1" 31 = 215 7848244 215" = 3' 35" Hence

Base equation for anomaly 123° 45' (Table XLVII, col 5)	1° 47' 12" 75
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Difference in equation above found, deducted since the values in col 5 are diminishing	3 35 7848244
--	--------------

Exact equation for given anomaly	1° 43' 36" 9651756
----------------------------------	--------------------

Sun's mean longitude (Table XLVIII A, col 4)	24° 29' 43" 27
--	----------------

Equation found (for sign column-heading)	+1 43 36 97
--	-------------

Exact value of sun's true longitude, $s$	26° 13' 20" 24
--	----------------

This is converted into 10,000ths of the circle by Table XLV A, and both values are entered in cols 8, 9, of Table XLVIII. Work by the other *Siddhāntas* is precisely the same, the base-equations and multipliers being used, each set for its own authority.

In this way every figure of equation and true longitude has been worked out for every day of the year.



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In applying these results to inscription-dates we calculate the  $s$  for mean sunrise as described above, § 238

If anyone should wish to calculate with a greater number of decimals than the four given in the principal Tables he can work as follows In § 254 above I have given by both the *Siddhāntas*, with nine decimals of a second, the exact mean anomaly of the sun and mean longitude at true Mēsha samkrānti each year Add for the intervening days, i.e. from the day on which Mēsha-samkrānti occurred down to the day in question (included), the quantity obtained by multiplying the figure given for one day in Table XLIII by the number of intervening days. This gives, with eight decimals of a second, the value of mean anomaly and mean longitude for the day In calculating for the equation note that the base-equations according to the *Ārya-Siddhānta* are complete as given in Table XLVII. They are given in full for the other authorities in Table XLVIIA

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TABLE XLIII

MEAN MOTION OF THE SUN IN THE ECLIPTIC  
according to the several Hindu astronomical authorities,  
(Details worked out by M. Louis de Ries)

Serial number as in Table XXXVII of "Indian Chronography."	Hindu authority	Per Day of 24 hours		Per Hour	
		Parts of degrees	10,000ths of circle	Parts of degrees	10,000ths of circle
		' "		' "	
5, 6	Original <i>Sūrya-Siddhānta</i> Utpala's <i>Paulīśa-Siddhānta</i>	59 8 16961,948	27 37785,2002	2 27 84040,081	1 14074,3833
7	<i>First Ārya-Siddhānta</i> (the <i>Āryabhaṭīya</i> )	59 8 17029,407	27 37785,7207	2 27 84042,892	1 14074,4050
8, 13	<i>Brahma Siddhānta</i> , <i>Siddhānta Śrōmaṇi</i>	59 8 17265,515	27 37787,5426	2 27 84052,989	1 14074,4829
9	<i>Parāśara Siddhānta</i> .	59 8 17013,667	27 37785,5993	2 27 84042,236	1 14074,4000
10	<i>Second Ārya-Siddhānta</i> . .	59 8 17019,963	27 37785,6479	2 27 84042,498	1 14074,4020
11	<i>Rājamṛigāṅka</i> .	59 8 17019,064	27 37785,6409	2 27 84042,461	1 14074,4017
12	Present <i>Sūrya-Siddhānta</i> (with or without the <i>ḍīya</i> )	59 8 16955,652	27 37785,1516	2 27 84039,819	1 14074,3813

	Hindu authority	Per minute.		Per second	
		Parts of degrees	10,000ths of circle	Parts of degrees	10,000ths of circle
5, 6	Original <i>Sūrya Siddhānta</i> Utpala's <i>Paulīśa-Siddhānta</i>	2 46400,6680	0 01901,2397	0 04106,6778	} 0 00031,6873
7	<i>First Ārya Siddhānta</i> (the <i>Āryabhaṭīya</i> ).	2 46400,7149	0 01901,2401	0 04106,6786	
8, 13	<i>Brahma Siddhānta Siddhānta-Śrōmaṇi</i>	2 46400,8788	0 01501,2414	0 04106,6813	
9	<i>Parāśara Siddhānta</i> . .	2 46400,7039	0 01901,24000	0 04106,6784	
10	<i>Second Ārya-Siddhānta</i> . .	2 46400,7083	0 01901,24003	0 04106,6785	
11	<i>Rājamṛigāṅka</i> . .	2 46400,7077	0 01901,24003	0 04106,6785	
12	Present <i>Sūrya-Siddhānta</i> (with or without the <i>ḍīya</i> )	2 46400,6636	0 01901,2397	0 04106,6777	

TABLE XLIV.

THE SUN'S MEAN MOTION

per civil day of 24 hours, hour, minute and second, according to the *First Ārya-Siddhānta*, but generally applicable to all the Indian astronomical *Siddhāntas* (*see footnote*)

Collective increase per civil day			Collective increase per hour			Collective increase per minute			Collective increase per second		
No	Degrees, etc.	10,000ths of circle	No	Degrees, etc.	10,000ths of circle	No	Degrees, etc.	10,000ths of circle	No	Degrees, etc.	10,000ths of circle
1	0 50 8 17	27 9779	1	2 27 84	1 1407	1	0 2 16	0 0190	31	1 16 38	0 5894
2	1 59 16 34	547567	2	4 55 69	2 2815	2	0 4 93	0 0380	32	1 18 85	0 6034
3	2 57 24 51	821396	3	7 23 52	3 4222	3	0 7 39	0 0570	33	1 21 31	0 6274
4	3 56 32 68	1095114	4	9 51 36	4 5630	4	0 9 86	0 0760	34	1 23 78	0 6464
5	4 55 40 85	1368893	5	12 19 20	5 7037	5	0 12 32	0 0951	35	1 26 24	0 6654
6	5 54 49 02	1642671	6	14 47 04	6 8445	6	0 14 78	0 1141	36	1 28 70	0 6844
7	6 53 57 19	1916450	7	17 14 88	7 9852	7	0 17 29	0 1331	37	1 31 17	0 7035
8	7 53 5 36	2190229	8	19 42 72	9 1260	8	0 19 71	0 1521	38	1 33 63	0 7225
9	8 52 13 53	2464007	9	22 10 56	10 2667	9	0 22 18	0 1711	39	1 36 10	0 7415
10	9 51 21 70	2737786	10	24 38 40	11 4074	10	0 24 04	0 1901	40	1 38 56	0 7605
11	10 50 29 87	3011564	11	27 6 24	12 5482	11	0 27 10	0 2091	41	1 41 02	0 7795
12	11 49 38 04	3285343	12	29 34 09	13 6889	12	0 29 57	0 2281	42	1 43 49	0 7985
13	12 48 46 21	3559121	13	32 1 93	14 8297	13	0 32 03	0 2472	43	1 45 95	0 8175
14	13 47 54 38	3832900	14	34 29 77	15 9704	14	0 34 50	0 2662	44	1 48 42	0 8365
15	14 47 2 55	4106679	15	36 57 61	17 1112	15	0 36 96	0 2852	45	1 50 88	0 8556

16	15	46	10 72	438 0457	16	39	25 15	18 25 19	16	0 39 42	0 30 42	46	1	53 31	0 87 46	16	0 66	0 0051	46	1 89	0 0146
17	16	45	18 90	465 4236	17	41	53 29	19 39 26	17	0 41 89	0 32 32	47	1	55 81	0 89 36	17	0 70	0 0054	47	1 93	0 0149
18	17	44	27 07	492 8014	18	44	21 13	20 53 34	18	0 44 35	0 34 22	48	1	58 27	0 91 26	18	0 74	0 0057	48	1 97	0 0152
19	18	43	35 24	520 1793	19	46	48 97	21 07 41	19	0 46 82	0 36 12	49	2	0 74	0 93 16	19	0 78	0 0060	49	2 01	0 0155
20	19	42	43 41	547 5571	20	49	16 81	22 81 49	20	0 49 28	0 38 02	50	2	3 20	0 95 06	20	0 82	0 0063	50	2 05	0 0158
21	20	41	51 58	574 9850	21	51	44 65	23 95 56	21	0 51 24	0 39 53	51	2	5 66	0 96 56	21	0 86	0 0067	51	2 09	0 0162
22	21	40	59 75	602 3129	22	54	12 49	25 09 64	22	0 54 21	0 41 33	52	2	8 13	0 98 46	22	0 90	0 0070	52	2 14	0 0165
23	22	40	7 32	629 6907	23	56	40 33	26 23 71	23	0 56 67	0 43 73	53	2	10 59	1 00 77	23	0 94	0 0073	53	2 18	0 0168
24	23	39	16 03	657 0686					24	0 59 14	0 45 63	54	2	13 06	1 02 67	24	0 99	0 0076	54	2 22	0 0171
25	24	38	24 26	684 4464					25	1 1 60	0 47 53	55	2	15 52	1 04 57	25	1 03	0 0079	55	2 26	0 0174
26	25	37	32 43	711 8243					26	1 4 06	0 49 43	56	2	17 98	1 06 47	26	1 07	0 0082	56	2 30	0 0177
27	26	36	40 60	739 2021					27	1 6 53	0 51 33	57	2	20 45	1 08 37	27	1 11	0 0086	57	2 34	0 0181
28	27	35	48 77	766 5800					28	1 8 99	0 53 23	58	2	22 91	1 10 27	28	1 15	0 0089	58	2 38	0 0184
29	28	34	56 94	793 9579					29	1 11 46	0 55 14	59	2	25 38	1 12 17	29	1 19	0 0092	59	2 42	0 0187
30	29	34	5 11	821 3357					30	1 13 92	0 57 04					30	1 23	0 0095			
31	30	33	13 28	848 7136																	
100	98	33	37 03	2737 7857																	
200	197	7	11 06	5475 5714																	
300	295	40	51 09	8213 3572																	
365	359	41	42 16	9992 9179																	

Note.—The Table figures are calculated by the *First Ārya-Siddhānta*. The difference between these and the same according to the *Present Sūrya Siddhānta*, *Parāśara* and *Second Ārya Siddhānta* is negligible. For the total of 365 days according to the *Brahma-Siddhānta* and *Siddhānta-Sūryamani* the difference amounts to 0' 86 or (in 10,000ths of the circle) 0 0086, by which these are greater than the figures given, their total for 365 days being 355° 44' 43" 02 or (in 10,000ths of the circle) 9992 9245. It is not necessary for historical purposes to trouble about the *Original Sūrya* or *Pañcīsa-Siddhānta*. Any one desiring to do so can calculate them from Table XLIII.

TABLE XLIVA

LONGITUDE OF SUN'S APSIS (PEPİGEF) AND EQUATION OF CENTRE

at different millenniums, according to the Hindu standard authorities

[Position of apsis is given according to Jacobi, Epig Ind I, 440, 450; the equation has been calculated by Dr Schram]

First <i>Ārya-Siddhānta</i> ( <i>Āryabhaṭīya</i> )				Present <i>Sūrya Siddhānta</i>			
Kali-yuga	Christian year (roughly)	Long of sun's apsis (perigee)	Sun's equation of centre at true Mēsha-samkrānti	Kali-yuga	Christian year (roughly)	Long of sun's apsis (perigee)	Sun's equation of centre at true Mēsha-samkrānti
	B C	° ' "	° ' "		B C	° ' "	° ' "
0	3100	258 0 0	2 6 57 323494885	0	3100	257 7 48 0	2 8 15 623883311
1000	2100			1000	2100	257 9 44 1	2 8 16 335959734
2000	1100			2000	1100	257 11 40 2	2 8 17 048032824
3000	100			3000	100	257 13 36 3	2 8 17 760102582
	A D				A.D		
4000	900			4000	900	257 15 32 4	2 8 18 472169007
5000	1900			5000	1900	257 17 28 5	2 8 19 184232099
<i>Brahma Siddhānta</i>				<i>Siddhānta Śrōmaṇi</i>			
	B C				B C.		
0	3100	257 45 36	2 8 26 527631345	0	3100	257 45 36	2 8 26 527631345
1000	2100	257 48 0	2 8 27 432241607	1000	2100	258 3 0	2 8 33-086055747
2000	1100	257 50 24	2 8 28 336851869	2000	1100	258 20 24	2 8 39 644480150
3000	100	257 52 48	2 8 29 241462132	3000	100	258 37 48	2 8 46 202904552
	A D				A D		
4000	900	257 55 12	2 8 30 146072394	4000	900	258 55 12	2 8 52 761328955
5000	1900	257 57 36	2 8 31-050682657	5000	1900	259 12 36	2 8 59 319753357
<i>Second Ārya-Siddhānta.</i>							
	B C						
0	3100	257 45 36 0	2 8 26 527631345				
1000	2100	257 47 54 3	2 8 27 396434118				
2000	1100	257 50 12 6	2 8 28 265236890				
3000	100	257 52 30 9	2 8 29 134039663				
	A D						
4000	900	257 54 49 2	2 8 30-002842436				
5000	1900	257 57 7 5	2 8 30-971645209				





TABLE XLVB

FOR CONVERSION OF MEASUREMENT BY 10,000THS OF THE CIRCLE INTO MEASUREMENT BY DEGREES, MINUTES AND SECONDS ( $^{\circ}$  ' ").

10 000ths of circle	° ' "	10 000ths of circle	° ' "	10 000ths of circle	° ' "	10 000ths of circle	° ' "	10 000ths of circle	° ' "
1000	36 0	100	3 36	1	0 2 96	41	1 28 336	81	2 54 576
2000	72 0	200	7 12	2	0 4 192	42	1 30 432	82	2 57 72
3000	108 0	300	10 48	3	0 6 288	43	1 32 528	83	2 59 168
4000	144 0	400	14 24	4	0 8 384	44	1 35 24	84	3 1 264
5000	180 0	500	18 0	5	0 10 480	45	1 37 120	85	3 3 360
6000	216 0	600	21 36	6	0 12 576	46	1 39 216	86	3 5 456
7000	252 0	700	25 12	7	0 15 72	47	1 41 312	87	3 7 552
8000	288 0	800	28 48	8	0 17 168	48	1 43 408	88	3 10 48
9000	324 0	900	32 24	9	0 19 264	49	1 45 504	89	3 12 144
10,000	360 0	1000	36 0	10	0 21 360	50	1 48 00	90	3 14 240
				11	0 23 456	51	1 50 96	91	3 16 336
				12	0 25 552	52	1 53 192	92	3 18 432
				13	0 28 48	53	1 54 288	93	3 20 528
				14	0 30 144	54	1 56 384	94	3 23 24
				15	0 32 240	55	1 58 480	95	3 25 120
				16	0 34 336	56	2 0 576	96	3 27 216
				17	0 36 432	57	2 3 72	97	3 29 312
				18	0 38 528	58	2 5 168	98	3 31 408
				19	0 41 24	59	2 7 264	99	3 33 504
				20	0 43 120	60	2 9 360	100	3 35 00
				21	0 44 216	61	2 11 456		
				22	0 46 312	62	2 13 552		
				23	0 48 408	63	2 16 48		
				24	0 50 504	64	2 18 144		
				25	0 52 00	65	2 20 240		
				26	0 54 96	66	2 22 336		
				27	0 56 192	67	2 24 432		
				28	1 0 288	68	2 26 528		
				29	1 2 384	69	2 29 24		
				30	1 4 480	70	2 31 120		
				31	1 6 576	71	2 33 216		
				32	1 9 72	72	2 35 312		
				33	1 11 168	73	2 37 408		
				34	1 13 264	74	2 39 504		
				35	1 15 360	75	2 42 00		
				36	1 17 456	76	2 44 96		
				37	1 19 552	77	2 46 192		
				38	1 22 48	78	2 48 288		
				39	1 24 144	79	2 50 384		
				40	1 26 240	80	2 52 480		

DECIMALS OF UNITS  
(10,000ths of circle)

Unit	' "	Unit	"
0.1	0 12 96	0.01	1 296
0.2	0 25 92	0.02	2 592
0.3	0 38 88	0.03	3 888
0.4	0 51 84	0.04	5 184
0.5	1 4 80	0.05	6 480
0.6	1 17 76	0.06	7 776
0.7	1 30 72	0.07	9 072
0.8	1 43 68	0.08	10 368
0.9	1 56 64	0.09	11 664

For every successive decimal of unit  
move the decimal point of seconds one  
place to left



TABLE XLVI

INDICES OF NAKSHATRAS AND YOGAS

To take for close work the place of Table VIII, cols 6 to 13, of the "*Indian Calendar*"

NAKSHATRA								YOGA		
Serial number	Name	Ending point by the Equal-space system		Ending point by the system of Garga		Ending point by the Brahma- Siddhānta		Serial number	Name	Ending point
		° ,	10,000ths of circle	° ,	10,000ths of circle	° ,	10,000ths of circle			
1	2	3	4	5	6	7	8	9	10	11
1	Āśvinī*	13 20	370 370	13 20	370-370	13 10 35	366-0108	1	Vishkambha	The ending point is the same as in the case of the equal space nakshatra (number by number) as given in cols. 3, 4.
2	Bharanī	26 40	740-740	20 0	555 5	19 45 52½	549 0051	2	Priti	
3	Kṛttikā	40 0	1111 1	33 20	925 925	32 56 27½	915 0270	3	Āyushman	
4	Rōhini	53 20	1481 481	53 20	1481 481	52 42 20	1464 0432	4	Saubhāgya	
5	Mṛgaśīras	66 40	1851 851	66 40	1851 851	65 52 55	1830 0540	5	Sōbhana	
6	Ārdra	80 0	2222 2	73 20	2037-037	72 28 12½	2013 0594	6	Atiganda	
7	Punarvasu	93 20	2592 592	93 20	2592 592	92 14 5	2562-0756	7	Sukarman	
8	Pushya	106 40	2962 962	106 40	2962 962	105 24 40	2928 0864	8	Dhṛiti	
9	Āślēṣā	120 0	3333 3	113 20	3148 148	111 59 57½	3111-0918	9	Śūla	
10	Maghā	133 20	3703-703	126 40	3518 518	125 10 32½	3477 1026	10	Gandā	
11	Pūrva Phalgunī	146 40	4074-074	140 0	3888 8	138 21 7½	3843 1134	11	Vṛddhī	
12	Uttara Phalgunī	160 0	4444 4	160 0	4444 4	158 7 0	4392 1296	12	Dhṛva	
13	Hastā	173 20	4814 814	173 20	4814 814	171 17 35	4758 1404	13	Vyāghatā	
14	Chitrā	186 40	5185 185	186 40	5185 185	184 28 10	5124-1512	14	Harshana	
15	Śrāṣṭī	200 0	5555 5	193 20	5370-370	191 3 27½	5307-1566	15	Vajra	
16	Vīṣakṣā	213 20	5925 925	213 20	5925-925	210 49 20	5856 1728	16	Siddhī, or Āśvīj	
17	Anurādhā	226 40	6296 296	226 40	6296-296	223 59 55	6222 1836	17	Vyātipātā	
18	Jyēṣṭhā	240 0	6666 6	233 20	6481 481	230 35 12½	6405 1890	18	Variyas	
19	Mūla	253 20	7037 037	246 40	6851 851	243 45 47½	6771 1998	19	Parigha	
20	Pūrva Āṣādhā	266 40	7407 407	260 0	7222-2	256 56 22½	7137 2106	20	Śīra	
21	Uttara Āṣādhā	280 0	7777 7	280 0	7777-7	276 42 15	7686 2269	21	Siddhā	
	Abhijit	...	...	...	...	280 56 30	7803-2352		...	
22	Śravana	293 20	8148 148	293 20	8148 148	294 7 5	8169-2460	22	Sādhya	
23	Dhanishthā or Śravishtā	306 40	8518 518	306 40	8518 518	307 17 40	8535-2568	23	Śubha	
24	Śatabhishā or Śatatārakā	320 0	8888-8	313 20	8703 703	313 52 57½	8718-2622	24	Śukla	
25	Pūrva Bhādra- padā	333 20	9259-259	326 40	9074-074	327 3 32½	9084 2730	25	Brahman	
26	Uttara Bhādra- padā	346 40	9629-629	346 40	9629-629	346 49 25	9633-2832	26	Indra	
27	Revatī	360	10,000	360	10,000	360	10,000	27	Vaidhṛti	

\* Āśvinī begins at 0° by all systems.

† Though, properly speaking, there is no Abhijit in the equal-space system in ordinary use, sometimes it is referred to as a secondary detail. When this is the case, it has the same limits as fixed by the *Brahma-Siddhānta*, i.e. 270° 42' 15" to 280° 56' 30", or, in 10,000ths of the circle, 7686-2269 to 7803-2352.

TABLE XLVII

HINDU SINES, AND EQUATIONS OF SUN'S CENTRE.

N.B. :—The sines, col 3, stand, it is believed, for all authorities except the *Brahma-Siddhānta* (see *Sūrya-Siddhānta*, 11 15-27)

" ii—"Equation + " or "—" means that the amount of the equation, added to or subtracted from the sun's mean long., gives his true or apparent long.

" iii—This Table is assimilated to that of Prof. Jacobi (*Epig. Ind.*, I. 459)

" iv—First *Ārya* figures are exact For fuller details see next Table.

Serial number of sine	SUN'S MEAN ANOMALY.		SINE OF MEAN ANOM. ANGLE.		SUN'S EQUATION OF THE CENTRE ACCORDING TO THE						SUN'S MEAN ANOMALY		Serial number of sine
					First Ārya-Siddhānta.		Present Sūrya-Siddhānta.		Second Ārya-and Siddhānta-Śirōmaṇi.				
	Equation +	Minutes	Diff	Base equation	Diff per min of anom	Base equation	Diff per min of anom	Base equation	Diff per min of anom.	Equation —			
1	2	3	4	5	6	7	8	9	10	11	1		
0	0 0 189 0	0		0 0 0		0 0 0		0 0 0		180 0 360 0	0		
1	3 45 178 15	225	225	0 8 26 25	2 25	0 8 44 18	2 31	0 8 82 50	2 28	183 45 366 15	1		
2	7 30 172 30	449	224	0 16 50 25	2 24	0 17 24 41	2 31	0 17 2 72	2 27	187 30 362 30	2		
3	11 15 168 45	671	222	0 25 9 75	2 22	0 25 58 39	2 28	0 25 28 89	2 25	191 15 348 45	3		
4	15 0 165 0	890	219	0 33 22 50	2 19	0 34 23 87	2 25	0 33 47 22	2 22	195 0 345 0	4		
5	18 45 161 15	1105	215	0 41 26 25	2 15	0 42 38 60	2 20	0 41 56 94	2 18	198 45 341 15	5		
6	22 30 157 30	1315	210	0 49 18 75	2 10	0 50 40 39	2 14	0 49 55 28	2 12	202 30 337 30	6		
7	26 15 153 45	1520	205	0 57 0 0	2 05	0 58 29 33	2 08	0 57 42 22	2 03	206 15 333 45	7		
8	30 0 150 0	1719	199	1 4 27 75	1 99	1 6 3 25	2 02	1 5 15 50	2 01	210 0 330 0	8		
9	33 45 146 15	1910	191	1 11 37 50	1 91	1 13 17 72	1 93	1 12 30 56	1 93	213 45 326 15	9		
10	37 30 142 30	2093	183	1 18 29 25	1 83	1 20 12 88	1 85	1 19 27 89	1 85	217 30 322 30	10		
11	41 15 138 45	2267	174	1 25 0 75	1 74	1 26 46 62	1 75	1 26 3 72	1 79	221 15 318 45	11		
12	45 0 135 0	2431	164	1 31 9 75	1 64	1 32 56 84	1 65	1 32 17 28	1 66	225 0 315 0	12		
13	48 45 131 15	2585	154	1 36 56 25	1 54	1 38 43 09	1 54	1 38 8 06	1 56	228 45 311 15	13		
14	52 30 127 30	2728	143	1 42 18 0	1 43	1 44 4 98	1 43	1 43 33 78	1 45	232 30 307 30	14		
15	56 15 123 45	2859	131	1 47 12 75	1 31	1 46 58 82	1 31	1 43 32 17	1 33	236 15 303 45	15		
16	60 0 120 0	2978	119	1 51 40 50	1 19	1 53 25 36	1 18	1 53 3 22	1 20	240 0 300 0	16		
17	63 45 116 15	3084	106	1 55 39 0	1 06	1 57 22 31	1 05	1 57 4 67	1 07	243 45 296 15	17		
18	67 30 112 30	3177	93	1 59 8 25	0 93	2 0 49 30	0 92	2 0 36 50	0 94	247 30 292 30	18		
19	71 15 108 45	3256	79	2 2 6 0	0 79	2 3 48 02	0 78	2 3 36 44	0 80	251 15 288 45	19		
20	75 0 105 0	3331	65	2 4 32 25	0 65	2 6 10 78	0 64	2 6 4 50	0 66	255 0 285 0	20		
21	78 45 101 15	3372	51	2 6 27 0	0 51	2 8 4 28	0 50	2 8 0 67	0 52	258 45 281 15	21		
22	82 30 97 30	3400	37	2 7 50 25	0 37	2 9 25 54	0 37	2 9 24 94	0 37	262 30 277 30	22		
23	86 15 93 45	3431	22	2 8 36 75	0 22	2 10 15 44	0 22	2 10 15 06	0 22	266 15 273 45	23		
24	90 0 90 0	3453	7	2 8 55 50	0 07	2 10 31 0	0 07	2 10 31 0	0 07	270 0 270 0	24		

TABLE XLVIA.

(Supplementary to the Sine and Equation Table)

Giving fuller details of the entries in Table XLVII, cols 7, 8, 9, 10, viz. base equations and differences per minute of arc, for use in close calculation, according to—

- (i) The *Present Sūrya-Siddhānta*,  
(ii) The *Second Ārya-Siddhānta* and *Siddhānta-Śrōmaṇi*

Serial num- ber of sine	<i>Present Sūrya-Siddhānta</i>			<i>2nd Ārya Siddhānta and Siddhānta-Śrōmaṇi</i>		
	Base equation		Diff per minute of anom arc	Base equation		Diff per minute of anom arc
1	7		8	9		10
	°	'	"	°	'	"
0	0	0	00	0	0	00
1	0	8	44 18193720	0	8	32 5
2	0	17	24 40894254	0	17	2 72
3	0	25	58 39110270	0	25	28 38
4	0	34	23 86691232	0	33	47 2
5	0	42	38 60246580	0	41	56 94
6	0	50	40 39032702	0	49	55 27
7	0	58	29 33229918	0	57	42 2
8	1	6	3 25	1	5	15 5
9	1	13	17 71604934	1	12	30 5
10	1	20	12 87859542	1	19	27 38
11	1	26	46 61953014	1	26	3 72
12	1	32	56 83576962	1	32	17 27
13	1	38	43 68681726	1	38	8 05
14	1	44	4 95633636	1	43	33 7
15	1	48	58 91608494	1	48	32 16
16	1	53	25 35847716	1	53	3 2
17	1	57	22 30831878	1	57	4 6
18	2	0	49 89921462	2	0	36 5
19	2	3	46 02029604	2	3	36 4
20	2	6	10 77879576	2	6	4 5
21	2	8	4 26294360	2	8	0 6
22	2	9	26 54196564	2	9	24 94
23	2	10	15 44365260	2	10	15 05
24	2	10	31 0	2	10	31 0

N.B.—In col. 9 under " (seconds) and opposite lines Nos 1, 8, 18, 20, the last figure, " 5", is not, like the rest, a recurring decimal

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TABLES XLVIII A AND B.

Elements of the Sun's Longitude for the Hindu Solar Year.

First Ārya and Sūrya Siddhāntas.

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TABLE XLVIII A

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR

according to the First Ārya-Siddhānta.

in periods of 24-hours each from the moment of true Mēsha-samkrānti,  
the astronomical beginning of the solar year.

(Exact for all years.)

[True longitude = mean longitude  $\pm$  equation of centre]

1st, Ārya-Siddhānta.

24-hour period from true Mēsha samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (° 0').		Sun's mean longitude		Sun's equation of the centre. +		Sun's true longitude (° 0').	
	2	3	4	5	6	7	8	9
	° /	10,000ths of circle.	° / "	10,000ths of circle.	° / "	10,000ths of circle.	° / "	10,000ths of circle.
1								

(The sun's equation of the centre is + till his mean anomaly reaches  $180^{\circ}$ )

At moment of true samkrānti.	99	53 04461	2774 5577	357	53	2 48	9941 2244	2	6	57 32	58 7756	0	0	0 0	0 0
1	100	52 18078	2801 9355	358	52	10 85	9988 6022	2	0	35 44	58 6088	0	58	46 29	27 2090
2	101	51 31695	2829 3134	359	51	19 02	9995 9801	2	6	8 48	58 3987	1	57	27 50	54 3788
3	102	50 45312	2856 6913	0	50	27 19	23 3679	2	5	38 32	58 1660	2	56	5 51	81 5240
4	103	49 58929	2884 0691	1	49	35 36	50 7358	2	5	8 16	57 9333	3	54	43 52	108 6691
5	104	48 72547	2911 4470	2	48	43 52	78 1136	2	4	38 00	57 7006	4	53	21 53	135 8143
6	105	47 86164	2938 8248	3	47	51 70	105 4915	2	4	1 14	57 4162	5	51	52 84	162 9077
7	106	46 99781	2966 2027	4	46	59 87	132 8694	2	3	22 70	57 1196	6	50	22 57	189 9890
8	107	46 13398	2993 5805	5	46	8 04	160 2472	2	2	44 26	56 8230	7	48	52 30	217 0702
9	108	45 27015	3020 9584	6	45	16 21	187 6251	2	2	5 79	56 5261	8	47	22 00	244 1512
10	109	44 40632	3048 3363	7	44	24 38	215 0029	2	1	19 07	56 1657	9	45	43 45	271 1686
11	110	43 54250	3075 7141	8	43	32 55	242 3808	2	0	32 35	55 8052	10	44	4 90	298 1860
12	111	42 67867	3103 0920	9	42	40 72	269 7586	1	59	45 03	55 4447	11	42	26 35	325 2033
13	112	41 81484	3130 4698	10	41	48 89	297 1365	1	58	57 27	55 0715	12	40	46 15	352 2080
14	113	40 95101	3157 8477	11	40	57 06	324 5144	1	58	2 26	54 6471	13	38	59 33	379 1615
15	114	40 08718	3185 2255	12	40	5 23	351 8922	1	57	7 27	54 2228	14	37	12 50	406 1150

1	2	3	4	5	6	7	8	9
16	115	39 22335	3212 6034	13 39 13 40	379 2701	63 7081	15 35 25 67	433 0685
17	116	38 35962	3209 0813	14 38 21 57	406 6179	53 3506	16 33 35 81	459 9985
18	117	37 40570	3207 3591	15 37 29 74	431 0258	52 8060	17 31 41 30	486 8927
19	118	36 63187	3204 7370	16 36 37 01	461 4036	52 3832	18 29 46 78	513 7969
20	119	35 76804	3222 1148	17 35 46 08	489 7815	51 8996	19 27 52 27	540 6811
21	120	34 90421	3349 1927	18 34 54 25	516 1594	51 3808	20 25 53 22	567 5402
22	121	34 04038	3376 8705	19 34 2 12	543 5372	50 8379	21 23 51 01	594 7751
23	122	33 17655	3404 2484	20 33 10 59	570 9151	50 2919	22 21 48 81	621 2100
24	123	32 31273	3431 6263	21 32 18 76	598 2929	49 7510	23 19 46 61	648 0418
25	124	31 44890	3459 0041	22 31 26 93	625 5708	49 1059	24 17 48 84	671 8367
26	125	30 58507	3486 3820	23 30 33 10	653 0480	48 5982	25 15 29 54	701 6168
27	126	29 72124	3513 7598	24 29 43 27	680 4265	47 9704	26 13 20 24	728 3969
28	127	28 85741	3541 1377	25 28 51 44	707 8044	47 3727	27 11 30 94	755 1770
29	128	27 99358	3568 5155	26 27 59 62	735 1822	46 7212	28 8 54 08	781 9034
30	129	27 12976	3595 8934	27 27 7 79	762 5601	46 0857	29 0 38 29	808 6238
<i>At true Vrishabha samk</i>								
31	130	27 79443	3622 2011	28 27 47 67	787 5678	45 4655	30 0 0 0	833 3
32	131	26 26593	3653 2713	28 26 15 96	789 9379	45 4162	30 4 21 90	835 3541
33	132	25 40210	3680 6491	29 25 24 13	817 3158	44 7648	31 2 4 36	862 0700
34	133	24 53827	3678 0270	30 24 32 30	844 6936	44 0522	31 59 41 46	888 7458
35	134	23 67444	3705 1048	31 23 40 47	872 0715	43 3495	32 57 18 56	915 4210
36	135	22 81061	3732 7827	32 22 48 04	899 4404	42 6168	33 54 55 06	942 0961
37	136	21 94678	3760 1605	33 21 56 81	926 8272	41 9271	34 52 30 56	968 7544
38	137	20 08296	3787 5384	34 21 4 98	954 2051	41 1788	35 50 1 75	995 3839
39	138	19 21913	3814 9163	35 20 13 15	981 5829	40 4305	36 47 32 94	1022 0134
40	139	18 35530	3842 2941	36 19 21 32	1008 9608	39 6821	37 45 4 13	1048 6429
41	140	17 49147	3869 6720	37 18 29 49	1036 3386	38 9980	38 42 31 96	1075 2466
42	141	16 62764	3897 0498	38 17 37 66	1063 7165	38 1140	39 39 57 24	1101 8305
43	142	15 76381	3924 4277	39 16 45 83	1091 0944	37 3201	40 37 22 51	1128 4144
44	143	14 89999	3951 8055	40 15 54 00	1118 4722	36 5261	41 34 47 78	1154 9983
45	144	14 03616	3979 1834	41 15 2 17	1145 8501	35 7069	42 32 9 00	1181 5510
46	145	13 17233	4006 5613	42 14 10 34	1173 2279	34 8659	43 29 28 95	1208 0938
47	146	12 30850	4033 9391	43 13 18 51	1200 6058	34 0308	44 26 48 91	1234 6366
48	147	11 44467	4061 3170	44 12 26 68	1227 9836	33 1958	45 24 8 80	1261 1794
49	148	10 58084	4088 6948	45 11 34 85	1255 3615	32 3259	46 21 24 28	1287 6874
50	149	9 71702	4116 0727	46 10 43 02	1282 7394	31 4547	47 18 39 50	1314 1937
	150	8 85319	4143 4505	47 9 51 19	1310 1172	30 5828	48 15 54 72	1340 7000

TABLE XLVIII A—Contd.

1st Arya Siddhanta

24 hour periods from true Mecha sunrise.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (° 0' ").		Sun's mean Longitude		Sun's equation of the centre +		Sun's true Longitude (° 0' ").	
	2	3	4	5	6	7	8	9
	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.
51	150 9 08336	4170 8284	48 8 59 36	1337 4951	1 4 0 80	29 7057	49 13 0 22	1367 2008
52	151 8 12553	4198 2003	49 8 7 53	1364 8729	1 2 12 18	28 7977	50 10 19 71	1393 6706
53	152 7 20170	4226 5841	50 7 15 70	1392 2508	1 0 11 50	27 8897	51 7 30 20	1420 1104
54	153 6 30787	4255 0620	51 6 23 87	1410 6286	0 58 16 82	26 9817	52 4 40 60	1446 6103
55	154 5 53404	4280 3308	52 5 32 04	1447 0065	0 56 17 91	26 0641	53 1 49 95	1473 0706
56	155 1 07022	4307 7177	53 1 40 21	1474 3844	0 54 16 68	25 1287	53 58 56 89	1499 5130
57	156 3 50639	4335 0855	54 3 48 38	1501 7622	0 52 15 45	24 1933	54 56 3 83	1525 9555
58	157 2 04256	4362 4734	55 2 56 55	1529 1401	0 50 14 22	23 2579	55 53 10 77	1552 3979
59	158 2 07873	4389 8513	56 2 4 72	1556 5179	0 48 11 38	22 3101	56 50 16 11	1578 8280
60	159 1 21490	4417 2291	57 1 12 89	1583 8958	0 46 7 20	21 3518	57 47 20 09	1605 2470
61	160 0 35107	4444 6070	58 0 21 06	1611 2736	0 44 3 01	20 3936	58 44 24 08	1631 6673
62	160 59 18725	4471 9848	58 59 29 23	1638 6515	0 41 58 83	19 4354	59 41 28 06	1658 0869
At true Muhurta sam kranti	161 18 69490	4498 8772	59 18 41 69	1667 5439	0 41 18 31	19 1227	60 0 0 0	1666 6
63	161 58 62342	4499 3627	59 58 37 41	1666 0204	0 39 52 46	18 4603	60 38 29 85	1684 4897
64	162 57 75959	4526 7106	60 57 45 58	1693 4072	0 37 45 32	17 4793	61 35 30 89	1710 8865
65	163 56 89576	4554 1184	61 56 53 75	1720 7851	0 35 38 17	16 4983	62 32 31 92	1737 2833
66	164 56 03193	4581 4963	62 56 1 02	1748 1629	0 33 31 03	15 5172	63 29 32 95	1763 6801
67	165 55 16810	4608 8741	63 55 10 09	1775 5408	0 31 21 68	14 5191	64 26 31 77	1790 0599
68	166 54 30428	4636 2520	64 54 18 26	1802 9186	0 29 12 17	13 5199	65 23 30 43	1816 4385
69	167 53 44045	4663 6298	65 53 26 43	1830 2965	0 27 2 07	12 5206	66 20 29 09	1842 8171
70	168 52 57662	4691 0077	66 52 34 60	1857 6744	0 24 52 93	11 5195	67 17 27 53	1869 1939
71	169 51 71279	4718 3856	67 51 42 77	1885 0522	0 22 41 05	10 5065	68 14 24 41	1895 5688
72	170 50 84896	4745 7634	68 50 50 94	1912 4301	0 20 30 37	9 4936	69 11 21 30	1921 9236

1	2	3	4	5	6	7	8	9
73	171 40 08513	1773 1113	69 19 59 11	1939 8079	0 18 19 08	8 1806	70 8 18 10	1018 2885
74	172 49 12170	1800 5191	70 10 7 28	1967 1858	0 16 7 12	7 1616	71 5 11 70	1071 0504
75	173 48 25748	1827 8970	71 18 15 15	1994 5636	0 13 54 97	6 1425	72 2 10 10	2001 0062
76	174 47 39305	1853 2748	72 17 23 02	2021 9415	0 11 12 49	5 1204	72 59 6 11	2027 1619
77	175 46 52982	1882 6527	73 16 31 70	2049 3194	0 9 30 02	1 3083	73 56 1 181	2053 7177
78	176 45 66599	1910 0306	74 15 39 06	2076 0072	0 7 17 25	3 3779	74 52 57 21	2080 0711
79	177 44 80216	1937 4084	75 11 18 13	2104 0751	0 5 4 20	2 3472	75 10 52 12	2106 4223
80	178 43 93833	1964 7863	76 13 56 30	2131 1529	0 2 51 14	1 3205	76 16 17 14	2112 7734
81	179 43 07451	1992 1641	77 13 1 17	2158 8308	0 0 38 03	0 2938	77 13 12 55	2159 1246
Sun at 78° (approx)				2166 6	0 0 0 0	0 0	78 0 0 0	2166 6
(Sun's equation of centre is minutes, —, after has mean anomaly as 180° till it reaches 360° or 0°)								
				Sun's equation of the centre				
82	180 42 21068	5019 7120	78 42 12 61	2186 2086	0 1 34 97	0 7128	78 10 37 67	2185 4758
83	181 41 34685	5046 9198	79 11 20 81	2213 5865	0 3 19 01	1 7591	79 37 32 78	2211 8270
84	182 40 48302	5074 2977	80 40 28 98	2240 9641	0 6 1 09	2 7862	80 34 27 49	2238 1782
85	183 39 61919	5101 6756	81 39 37 15	2268 3422	0 8 11 14	3 8128	81 31 23 01	2264 5294
86	184 38 75536	5129 0334	82 38 45 32	2295 7201	0 10 26 66	4 8354	82 28 18 06	2290 8847
87	185 37 89153	5156 4313	83 37 53 49	2323 0970	0 12 19 13	5 8575	83 25 14 37	2317 2405
88	186 37 02771	5183 8091	84 37 1 66	2350 4758	0 14 51 59	6 8796	84 22 10 07	2343 5962
89	187 36 16388	5211 1870	85 36 9 83	2377 8536	0 17 3 93	7 9007	85 19 5 90	2369 9529
90	188 35 30005	5238 5648	86 35 18 00	2405 2315	0 19 15 22	8 9137	86 16 2 79	2396 3178
91	189 34 43622	5265 9427	87 34 26 17	2432 6094	0 21 26 50	9 9267	87 12 59 67	2422 6827
92	190 33 57239	5293 3206	88 33 34 34	2459 9872	0 23 37 78	10 9397	88 0 56 56	2449 0476
93	191 32 70856	5320 6984	89 32 42 51	2487 3651	0 25 48 53	11 9485	89 6 53 98	2475 4165
At true Karla-samkrānti				2512 8798	0 27 49 23	12 8798	90 0 0 0	2500 0
94	192 27 82745	5346 2132	90 27 49 23	2514 7429	0 27 58 04	12 9478	90 3 52 64	2501 7951
95	193 26 84474	5375 1541	91 30 59 85	2542 1208	0 30 7 53	13 9471	91 0 51 31	2528 1737
96	194 25 86203	5402 9320	92 30 7 02	2569 4986	0 32 17 06	14 9464	91 57 49 47	2554 5322
97	195 24 87932	5430 2008	93 29 15 20	2596 8765	0 34 23 49	15 9367	92 54 49 80	2580 9398
98	196 23 89661	5457 5877	94 28 23 37	2624 2544	0 36 32 54	16 9177	93 51 50 83	2607 3366





1	2	3	4	5	6	7	8	9
At true Simha samkrānti								
126	223 28 66604	6207 7168	121 28 39 96	3371 3824	1 28 39 96	11 0191	120 0 0 0	3333 3
127	224 4 20223	6224 1677	122 4 12 13	3390 8344	1 29 38 24	41 4988	120 34 33 80	3349 7750
128	225 3 33840	6251 6486	123 3 20 30	3418 2122	1 31 14 59	42 2445	121 33 5 41	3375 9677
129	226 2 47457	6278 9234	124 2 28 47	3445 5901	1 32 45 96	42 9472	122 20 42 51	3402 6429
130	227 1 01074	6306 3913	125 1 36 64	3472 9679	1 34 17 03	43 0400	123 27 19 61	3429 3180
	228 0-74691	6333 6791	126 0 41 81	3500 3468	1 35 48 10	44 3626	124 24 56 71	3455 9932
131	228 50 88309	6361 0570	126 59 52 90	3527 7836	1 37 17 53	45 0427	125 23 35 46	3482 6810
132	229 50 01950	6388 4318	127 50 1 16	3555 1015	1 38 42 10	45 6932	126 20 10 06	3509 1063
133	230 58 15543	6415 8157	128 58 9 33	3582 4794	1 40 6 66	46 3477	127 18 2 66	3536 1317
134	231 57 29160	6443 1906	129 57 17 50	3609 8672	1 41 31 23	47 0002	128 15 46 27	3562 8570
135	232 56 42777	6470 5684	130 56 25 67	3637 2351	1 42 52 63	47 6282	129 13 33 05	3589 6088
136	233 55 56394	6497 0403	131 55 33 84	3664 6129	1 44 10 09	48 2251	130 11 23 75	3616 3869
137	234 54 70011	6525 3241	132 54 42 01	3691 0908	1 46 27 56	48 8238	131 9 14 45	3643 1670
138	235 53 83628	6552 7020	133 53 50 18	3719 3687	1 48 45 03	49 4215	132 7 5 15	3669 9472
139	236 52 97246	6580 0798	134 52 58 35	3746 7405	1 47 57 94	40 0841	133 5 0 41	3696 7624
140	237 52 10863	6607 4577	135 52 6 52	3774 1244	1 49 8 31	50 5271	134 2 56 21	3723 5973
141	238 51 24480	6634 8356	136 51 14 69	3801 5022	1 50 18 68	51 0701	135 0 56 01	3750 4322
142	239 50 38097	6662 2134	137 50 22 86	3828 8801	1 51 29 05	51 6131	135 58 53 80	3777 2670
143	240 49 51714	6689 5913	138 49 31 03	3856 2579	1 52 42 99	52 1061	136 56 58 04	3804 1515
144	241 48 65331	6716 9691	139 48 39 20	3883 6368	1 53 55 67	52 5901	137 55 3 53	3831 0157
145	242 47 78949	6744 3470	140 47 47 37	3911 0137	1 54 78 36	53 0737	138 53 9 01	3857 9399
146	243 46 92566	6771 7248	141 46 55 54	3938 3915	1 55 41 04	53 5571	139 51 14 50	3884 8341
147	244 46 06183	6799 1027	142 46 3 71	3965 7694	1 56 35 79	54 0708	140 49 27 92	3911 7895
148	245 45 19800	6826 4806	143 45 11 88	3993 1472	1 57 30 78	54 4042	141 47 41 10	3938 7130
149	246 44 33417	6853 8584	144 44 20 05	4020 5251	1 58 25 78	54 8286	142 45 54 27	3965 6965
150	247 43 47034	6881 2363	145 43 28 22	4047 9029	1 59 18 80	55 2384	143 44 9 33	3992 6946
151	248 42 60652	6908 6141	146 42 36 39	4075 2808	2 0 5 61	55 5988	144 42 30 78	4019 6820
152	249 41 74269	6935 9920	147 41 44 56	4102 6587	2 0 52 33	55 9593	145 40 52 23	4046 6993
153	250 40 87886	6963 3698	148 40 52 73	4130 0365	2 1 39 01	56 3198	146 39 13 69	4073 7167
154	251 40 01503	6990 7477	149 40 0 90	4157 4144	2 2 22 26	56 6532	147 37 38 61	4100 7011
155	252 39 15120	7018 1256	150 39 9 07	4184 7922	2 3 0 70	56 9498	148 36 8 37	4127 8424
156	253 38 28737	7045 5034	151 38 17 24	4212 1761	2 3 39 14	57 2464	149 34 38 11	4154 9237

TABLE XLVIII A—Contd

1st Ārya Siddhānta.

24 hour periods from true Mesha samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee point) (“ <i>o</i> ”).			Sun's mean Longitude			Sun's equation of the centre			Sun's true Longitude (“ <i>s</i> ”) (“ <i>g</i> ”).		
	2		3	4		5	6		7	8		9
	o	'	10,000ths of circle	o	'	10,000ths of circle	o	'	10,000ths of circle	o	'	10,000ths of circle
<i>At true Vṛtchika samk.</i>	313	33 38561	8709 9007	211	33 23 14	5876 5674	1	33 23 14	43 2341	210	0 0 0	5333 3
217	313	46 59384	8715 5527	211	45 35 03	5882 2104	1	33 1 34	43 0890	210	12 31 29	5839 1304
218	314	44 73001	8742 9306	212	44 43 80	5909 5972	1	31 33 27	42 3863	211	13 10 53	5967 2109
219	315	43 86818	8770 3084	213	43 51 97	5930 9751	1	29 57 81	41 6108	212	13 54 16	5995 7253
220	316	43 00235	8797 6863	214	43 0 14	5964 3529	1	28 20 83	40 9014	213	14 39 32	5923 4615
221	317	42 13863	8825 0641	215	42 8 31	5991 7308	1	26 43 84	40 1531	214	15 24 47	5951 5777
222	318	41 27470	8852 4420	216	41 10 48	6019 1087	1	25 0 86	39 1048	215	16 9 62	5979 7039
223	319	40 41087	8879 8198	217	40 24 65	6046 4865	1	23 21 34	38 6137	216	17 0 32	6007 8728
224	320	39 54704	8907 1977	218	39 32 82	6073 8644	1	21 41 11	37 8197	217	17 51 38	6036 0446
225	321	38 68321	8934 5766	219	38 40 99	6101 2422	1	19 58 54	37 0258	218	18 42 45	6064 2164
226	322	37 81938	8961 9534	220	37 49 16	6128 6201	1	18 14 91	36 2264	219	19 34 22	6092 3837
227	323	36 95555	8989 3313	221	36 57 33	6155 9979	1	16 26 72	35 3914	220	20 30 01	6120 6066
228	324	36 09173	9016 7091	222	36 5 50	6183 3758	1	14 38 50	34 5563	221	21 27 00	6148 8195
229	325	35 22790	9044 0870	223	35 13 67	6210 7537	1	12 50 28	34 7213	222	22 23 39	6177 0323
230	326	34 36407	9071 4648	224	34 21 84	6238 1316	1	11 0 51	32 8743	223	23 21 13	6205 2572
231	327	33 50024	9098 8427	225	33 30 01	6265 5094	1	9 7 56	32 0028	224	24 22 45	6233 5066
232	328	32 63641	9126 2206	226	32 38 18	6292 8872	1	7 14 01	31 1313	225	25 23 57	6261 7559
233	329	31 77258	9153 5984	227	31 46 36	6320 2651	1	5 21 66	30 2598	226	26 24 69	6290 0033
234	330	30 90876	9180 9763	228	30 54 52	6347 6429	1	3 26 21	29 3691	227	27 25 28	6318 2538
235	331	30 04493	9208 3541	229	30 2 70	6375 0208	1	1 28 50	28 4611	228	28 24 13	6346 5197
236	332	29 18110	9235 7320	230	29 10 87	6402 3987	0	59 30 88	27 5531	229	29 39 59	6374 8436
237	333	28 31727	9263 1098	231	28 19 04	6429 7765	0	57 33 20	26 6451	230	30 45 34	6403 1815
238	334	27 45344	9290 4877	232	27 27 21	6457 1544	0	55 32 97	25 7174	231	31 51 24	6431 4370
239	335	26 58961	9317 8656	233	26 35 38	6484 5322	0	53 31 74	24 7820	232	33 3 04	6459 7503
240	336	25 72578	9345 2434	234	25 43 55	6511 9101	0	51 30 51	23 8465	233	34 13 01	6488 0635
241	337	24 86196	9372 6213	235	24 51 72	6539 2879	0	49 29 28	22 9111	234	35 22 43	6516 3768

1	2	3	4	5	6	7	8	9
242	338	9390 9991	236	0568 0658	0 47	21 0519	235	6344 7109
243	339	9427 3770	237	6504 0437	0 45	20 9907	236	6373 0470
244	340	9464 7648	238	6621 4215	0 43	20 9381	237	6001 3831
245	341	9482 1327	239	6648 7991	0 41	19 0777	238	6629 7216
246	342	9509 6108	240	6676 1772	0 39	18 0967	239	6658 0805
<i>A true Dhanu sam-kranti</i>								
247	342	9517 7097	240	6681 4663	0 38	17 7997	240	6666 6
248	343	9530 8884	241	6703 5551	0 36	17 1157	240	6686 1301
249	344	9564 2663	242	6730 9329	0 34	16 1346	241	6714 7983
250	345	9591 6441	243	6758 3108	0 32	15 1480	242	6743 1829
251	346	9619 0220	244	6785 6887	0 30	14 1488	243	6771 5399
252	347	9646 3998	245	6813 0665	0 28	13 1495	244	6799 9171
253	348	9673 7777	246	6840 1441	0 26	12 1502	245	6828 2942
254	349	9701 1556	247	6867 8222	0 24	11 1460	246	6856 0782
255	350	9728 5334	248	6895 2001	0 21	10 1311	247	6885 0690
256	351	9755 9113	249	6922 5779	0 19	9 1181	248	6913 4599
257	352	9783 2891	250	6949 9559	0 17	8 1051	249	6941 8507
258	353	9810 6670	251	6977 3337	0 15	7 0858	250	6970 2470
259	354	9838 0448	252	7004 7115	0 13	6 0637	251	6998 6478
260	355	9865 4227	253	7032 0894	0 10	5 0416	252	7027 0478
261	356	9892 8006	254	7059 4672	0 8	4 0195	253	7055 4478
262	357	9920 1784	255	7086 8451	0 6	2 9933	254	7083 8518
263	358	9947 5563	256	7114 2229	0 4	1 9666	256	7112 2563
264	359	9974 9341	257	7141 6008	0 2	0 9406	257	7140 6608
<i>Sun at 558° (perigee)</i>								
	360	10000 0	258	7166 6	0 0	0 0	258	7166 6
<i>Sun's equation of centre + (plus) after his mean anom = 360 till it reaches 180°</i>								
264	360	2 3120	258	7168 9787	0 0	0 11 24	258	7169 0654
265	1	29 6898	259	7196 3565	0 2	24 29	259	7197 4699
266	2	57 0677	260	7223 7344	0 4	37 35	260	7225 8744
267	3	84 4456	261	7251 1122	0 6	50 41	261	7254 2789
268	4	111 8234	262	7278 4901	0 9	3 30	262	7282 6822

TABLE XLVIII A—Contd.

1st Arya Siddhānta.

24 hour periods from true Musha samkrānti	Sun's mean anomaly (or mean sun's distance from perigee point) (° 0')			Sun's mean Longitude			Sun's equation of the centre +			Sun's true Longitude (° 8')		
	2			4			6			8		
	10,000ths of circle			10,000ths of circle			10,000ths of circle			10,000ths of circle		
1	5	0 67476	139 2013	263	0 40 19	7305 8079	0 11 15 76	5 21 12	263	11 56 25	7311 0922	
	5	59 81093	166 5791	263	59 48 66	7333 2158	0 13 28 23	6 23 03	264	13 16 98	7330 1921	
	6	58 94710	193 9570	264	58 56 83	7360 6237	0 15 40 69	7 23 81	265	14 37 52	7367 8921	
	7	58 08327	221 3118	265	58 5 00	7388 0015	0 17 52 59	8 27 62	266	15 57 59	7396 2777	
	8	57 21915	248 7127	266	57 13 17	7415 3794	0 20 3 88	9 28 92	267	17 17 04	7424 6684	
	0	56 15 62	276 0906	267	56 21 31	7442 7572	0 22 15 16	10 30 22	268	18 36 50	7453 0391	
	10	55 49179	303 1684	268	55 29 51	7470 1351	0 24 26 14	11 31 51	269	19 53 95	7481 8502	
At true Makara sam krānti	11	54 13893	321 3607	269	54 8 31	7488 0273	0 25 51 66	11 97 27	270	0 0 0	7500 0	
	11	51 62796	330 8403	269	54 37 68	7497 5129	0 26 36 54	12 31 99	270	21 11 21	7509 8319	
	12	53 76413	358 2241	270	53 15 85	7524 8908	0 28 16 04	13 31 82	271	22 31 89	7518 2990	
	13	52 90030	385 6020	271	52 54 02	7552 2687	0 30 55 55	14 31 75	272	23 19 57	7526 3562	
	14	52 03618	412 9798	272	52 2 19	7579 6465	0 31 5 06	15 11 68	273	25 7 25	7534 9633	
	15	51 17265	440 3577	273	51 10 36	7607 0211	0 35 12 52	16 30 03	274	26 22 58	7543 3247	
	16	50 30882	467 7356	274	50 18 53	7634 4022	0 37 19 66	17 29 14	275	27 38 19	7551 6836	
	17	49 44499	495 1131	275	49 26 70	7661 7801	0 39 26 81	18 28 24	276	28 33 51	7559 0425	
	18	48 58116	522 1913	276	48 34 87	7689 1579	0 41 33 77	19 21 21	277	30 9 64	7567 3000	
	19	47 71733	549 8691	277	47 13 04	7716 5318	0 43 37 06	20 20 03	278	31 21 00	7575 5581	
	20	46 85351	577 2170	278	46 01 21	7743 9137	0 45 12 14	21 15 85	279	32 33 35	7585 0722	
	21	45 98968	604 6219	279	45 59 38	7771 2915	0 47 16 33	22 11 67	280	33 15 71	7593 1082	
	22	45 12585	632 0027	280	45 7 55	7798 6694	0 49 19 76	23 06 91	281	34 57 31	7601 7385	
	23	44 26202	659 3806	281	44 15 72	7826 0472	0 51 50 90	24 00 45	282	36 6 71	7610 0718	
	24	43 39819	686 7584	282	43 23 89	7853 1251	0 53 52 22	24 03 99	283	37 16 11	7618 3650	
	25	42 53436	714 1363	283	42 32 06	7880 8059	0 55 53 15	25 87 51	284	38 25 51	7626 0781	

1	2	3	4	5	6	7	8	9
201	26 41 07057	741 5141	284 41 10 23	7908 1808	57 53 07	26 7984	285 39 33 31	7974 9792
202	27 40 80071	708 8920	285 40 48 10	7935 5787	0 59 50 76	27 7061	286 40 39 16	7967 2671
203	28 39 94288	706 2699	286 39 56 57	7962 9365	1 1 48 41	28 6145	287 41 45 01	7991 5510
204	29 39 07905	823 6477	287 39 17 4	7990 9114	1 3 16 12	29 5225	288 42 50 86	8019 8309
205	30 38 21522	861 0256	288 38 12 91	8017 6922	1 5 40 74	30 4070	289 43 54 65	8048 0992
206	31 37 35139	878 4034	289 37 21 08	8045 0701	1 7 73 69	31 2785	290 44 54 77	8076 3486
207	32 36 48756	905 7814	290 36 29 25	8072 1770	1 9 20 64	32 1500	291 45 57 90	8104 5980
208	33 35 62374	933 1591	291 35 37 12	8099 8258	1 11 19 59	33 0215	292 46 57 02	8132 8473
209	34 34 76391	960 5370	292 34 45 59	8127 2037	1 13 8 56	33 8023	293 47 54 16	8161 0860
200	35 33 89608	987 9149	293 33 53 76	8154 5815	1 14 56 78	34 6074	294 48 50 54	8189 2789
301	36 33 03225	1015 2937	294 33 1 04	8181 9504	1 16 45 00	35 5324	295 49 46 93	8217 8918
302	37 32 16842	1042 6706	295 32 10 11	8208 3372	1 18 37 02	36 7659	296 50 43 13	8245 7032
303	38 31 30459	1070 0484	296 31 18 28	8236 7151	1 20 15 92	37 1599	297 51 34 20	8273 8760
304	39 30 44077	1097 4288	297 30 26 45	8264 0929	1 21 58 82	37 9578	298 52 25 26	8302 0403
305	40 29 57694	1124 8041	298 29 34 62	8291 4708	1 23 41 71	38 7478	299 53 16 33	8330 2186
At true Krānti	40 36 14516	1127 8312	298 36 6 91	8294 4978	1 23 53 09	38 8355	300 0 0 0	8333 3
306	41 28 71311	1152 1820	299 28 42 79	8318 8487	1 25 23 24	39 5312	300 54 0 03	8358 3798
307	42 27 84928	1179 5599	300 27 50 06	8346 2265	1 27 0 22	40 2795	301 54 51 18	8386 5060
308	43 26 98545	1206 9377	301 26 59 13	8373 6044	1 28 37 21	41 0278	302 55 36 33	8414 6322
309	44 26 12162	1234 3156	302 26 7 30	8400 9822	1 30 14 19	41 7762	303 56 21 49	8442 7581
310	45 25 25779	1261 6934	303 25 15 17	8428 3601	1 31 48 66	42 5051	304 57 4 12	8470 8651
311	46 24 39397	1289 0713	304 24 23 64	8456 7379	1 33 19 72	43 2077	305 57 43 35	8498 9450
312	47 23 53014	1316 4491	305 23 31 81	8483 1168	1 34 50 79	43 9104	306 58 22 59	8527 0262
313	48 22 66631	1343 8270	306 22 39 98	8510 4937	1 36 21 86	44 6131	307 59 1 83	8555 1067
314	49 21 80248	1371 2049	307 21 48 15	8537 8715	1 37 48 88	45 2845	308 59 37 03	8583 1501
315	50 20 93865	1398 5827	308 20 56 32	8565 2494	1 39 13 44	46 9371	310 0 9 76	8611 1864
316	51 20 07482	1425 9606	309 20 4 49	8592 6272	1 40 38 01	46 5896	311 0 42 50	8639 2168
317	52 19 21100	1453 3384	310 19 12 66	8620 0051	1 42 2 57	47 2421	312 1 15 23	8667 2471
318	53 18 34717	1480 7163	311 18 20 83	8647 3829	1 43 21 33	47 9498	313 1 42 16	8695 2328
319	54 17 48334	1508 0941	312 17 29 00	8674 7608	1 44 38 80	48 4476	314 2 7 80	8723 2084
320	55 16 61951	1535 4720	313 16 37 17	8702 1387	1 45 56 27	49 0453	315 2 33 44	8751 1840
321	56 15 75568	1562 8499	314 15 45 34	8729 5165	1 47 13 65	49 6424	316 2 58 99	8779 1589
322	57 14 89185	1590 2277	315 14 53 51	8756 8944	1 48 24 02	50 1853	317 3 17 53	8807 0797
323	58 14 02802	1617 6056	316 14 1 68	8784 2722	1 49 34 39	50 7283	318 3 36 07	8835 0006
324	59 13 16420	1644 9834	317 13 9 85	8811 6501	1 50 44 77	51 2713	319 3 54 62	8862 9214
325	60 12 30037	1672 3613	318 12 18 02	8839 0279	1 51 53 54	51 8020	320 4 11 56	8890 8299

TABLE XLVIII A—*Concld*  
1st Arya Siddhanta.

24 hour periods from true Mēsha saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee point) (° 0' 30")		Sun's mean Longitude		Sun's equation of the centre +		Sun's true Longitude (° 0' 30")	
	2	3	4	5	6	7	8	9
	0	10,000ths of circle	0	10,000ths of circle	0	10,000ths of circle	0	10,000ths of circle
326	61 11 43054	1699 7391	319 11 20 19	8800 1058	1 52 56 22	52 2857	321 4 22 42	8918 6915
327	62 10 57271	1727 1170	320 10 34 36	8893 7837	1 53 58 91	52 7691	322 4 37 27	8916 5530
328	63 9 70888	1754 4949	321 9 12 53	8921 1615	1 55 1 59	53 2530	323 4 11 12	8914 4145
329	64 8 84505	1781 8727	322 8 50 70	8948 5394	1 56 1 18	53 7128	324 4 51 88	9002 2529
330	65 7 98123	1809 2506	323 7 58 87	8975 9172	1 50 50 17	54 1371	325 4 55 05	9030 0514
331	66 7 11740	1836 6284	324 7 7 04	9003 2031	1 57 51 17	54 5615	326 4 58 21	9037 8566
332	67 6 25357	1864 0063	325 6 15 21	9030 6729	1 59 16 17	54 9858	327 5 1 38	9085 6588
333	68 5 38974	1891 3841	326 5 23 38	9058 0508	1 59 36 21	55 1750	328 4 59 59	9113 1228
334	69 4 52591	1918 7620	327 4 31 55	9085 4287	2 0 22 93	55 7324	329 4 54 18	9141 1611
At true Mēsha saṁkrānti	69 53 90196	1943 9301	327 58 51 12	9110 6028	2 1 5 58	56 0638	330 0 0 0	9166 9
335	70 3 60208	1946 1399	328 3 30 73	9112 8005	2 1 9 64	56 0929	330 4 10 37	9169 8904
336	71 2 70826	1973 5177	329 2 47 00	9140 1814	2 1 56 36	56 1534	331 4 11 26	9196 6378
337	72 1 93443	2000 8956	330 1 56 07	9167 5622	2 2 38 51	56 7632	332 4 32 57	9224 3251
338	73 1 07060	2028 2734	331 1 4 24	9194 9401	2 3 11 95	57 0598	333 4 19 18	9251 9999
339	74 0 20677	2055 6513	332 0 12 41	9222 3179	2 3 53 38	57 3564	334 4 5 79	9279 6713
340	74 50 34204	2083 0291	332 50 20 58	9249 6958	2 4 31 82	57 6530	335 3 52 10	9307 3188
341	75 58 47911	2110 1070	333 58 28 75	9277 0737	2 5 2 07	57 8864	336 3 30 82	9334 9600
342	76 57 61528	2137 7849	334 57 36 92	9304 4515	2 5 32 53	58 1191	337 3 9 15	9362 5708
343	77 56 75146	2165 1627	335 56 45 09	9331 8294	2 6 2 39	58 3518	338 2 17 19	9390 1812
344	78 55 88763	2192 5406	336 55 53 26	9359 2072	2 6 31 03	58 5729	339 2 24 29	9417 7800
345	79 55 02380	2219 9184	337 55 1 43	9386 5851	2 6 52 01	59 7416	340 1 54 31	9445 3267
346	80 54 16997	2247 2803	338 54 9 60	9413 9629	2 7 11 79	59 9104	341 1 24 39	9472 8734
347	81 53 29014	2274 6711	339 53 17 77	9441 3408	2 7 36 67	59 0792	342 0 54 41	9500 4200
348	82 52 43231	2302 0520	340 52 25 04	9468 7187	2 7 55 19	59 2221	343 0 21 12	9527 9109
349	83 51 56849	2329 4299	341 51 34 11	9496 0905	2 8 8 20	59 3225	343 59 12 30	9555 4190

1	2	3	4	5	6	7	8	9
350	84 50 70466	2356 8077	342 50 42 28	9523 4744	2 8 21 21	59 4229	344 59 3 48	9582 8073
351	85 19 84083	2384 1858	343 49 50 45	9550 8522	2 8 34 21	59 5273	345 58 24 66	9610 3755
352	86 48 97700	2411 5634	344 48 58 62	9578 2701	2 8 12 13	59 5813	346 57 40 75	9637 8144
353	87 48 11317	2438 9413	345 48 0 79	9605 6080	2 8 46 27	59 6163	347 56 53 06	9665 2242
354	88 47 24934	2466 3191	346 47 11 96	9632 9558	2 8 50 41	59 6482	348 56 5 37	9692 6310
355	89 46 38551	2493 6970	347 46 23 13	9660 3637	2 8 54 55	59 6801	349 55 17 08	9720 0438
356	90 45 52169	2521 0749	348 45 31 30	9687 7415	2 8 52 31	59 6829	350 54 23 01	9747 4044
357	91 44 65786	2548 4527	349 44 39 47	9715 1194	2 8 48 17	59 6310	351 53 27 65	9774 7504
358	92 43 79403	2575 8306	350 43 47 64	9742 4972	2 8 44 03	59 5990	352 52 31 03	9802 0963
359	93 42 93020	2603 2084	351 42 55 81	9769 8751	2 8 39 89	59 5671	353 51 35 71	9829 4422
360	94 42 06637	2630 5863	352 42 3 98	9797 2530	2 8 27 20	59 4691	354 50 31 18	9856 7221
361	95 41 20254	2657 9641	353 41 12 15	9824 6308	2 8 14 19	59 3687	355 49 26 34	9883 9905
362	96 40 33872	2685 3120	354 40 20 12	9852 0097	2 8 1 18	59 2683	356 48 21 50	9911 2770
363	97 39 47489	2712 7199	355 39 28 49	9879 3866	2 7 46 74	59 1570	357 47 15 24	9938 5435
364	98 38 61106	2740 0977	356 38 36 66	9906 7644	2 7 24 86	58 9881	358 46 1 53	9965 7525
365	99 37 74723	2767 4756	357 37 44 83	9934 1422	2 7 2 98	58 8193	359 44 47 82	9992 9616



TABLE XLVIII-B

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR  
according to the Present Sūrya-Siddhānta,  
in periods of 24-hours each from the moment of true Mēsha-samkrānti,  
the astronomical beginning of the solar year  
(Exact for K. Y 4500, A D 1399—1400 See Text, para, 254, n.)  
[True longitude = mean longitude ± equation of centre ]

Present Sūrya-Siddhānta.

24 hour periods from true Mēsha samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee point) (° 0' ").		Sun's mean longitude		Sun's equation of the centre +		Sun's true longitude (° 0' 30' ").	
	2	3	4	5	6	7	8	9
	0	10,000ths of circle	0	10,000ths of circle	0	10,000ths of circle	0	10,000ths of circle.

(The sun's equation of the centre is +, plus till 1.11 mean anomaly reaches 190° )

At true Mēsha samkrānti	100	34 17870	2791 0812	317	51	41 17	9910 5955	2	3	18 33	59 1015	0	0	0 0	0 0
1	101	34 31486	2821 1421	358	50	19 34	9967 9733	2	7	51 61	59 2176	0	58	13 95	27 1809
2	102	33 45102	2818 8199	359	19	57 51	9995 3512	2	7	25 04	58 9805	1	57	22 55	54 3106
3	103	32 58717	2816 1978	0	49	5 68	22 7290	2	6	55 17	58 7813	2	58	1 15	81 4604
4	104	31 72333	2903 5756	1	48	13 85	50 1089	2	6	25 00	58 5332	3	51	39 75	108 6401
5	105	30 86919	2930 9535	2	47	22 02	77 1847	2	5	51 01	58 2641	4	53	13 05	135 7188
6	106	29 99565	2958 3313	3	46	30 19	101 8026	2	5	13 18	57 9721	5	51	13 37	162 8317
7	107	29 13181	2985 7092	4	45	38 16	132 2104	2	4	35 33	57 6800	6	50	13 69	189 9295
8	108	28 26797	3013 0870	5	14	46 53	169 6183	2	3	57 19	57 3880	7	40	11 02	217 0963
9	109	27 10413	3040 1049	6	43	54 70	189 9961	2	3	12 95	57 0413	8	17	7 61	241 0407
10	110	26 51029	3067 8427	7	43	2 87	211 3710	2	2	26 82	56 6884	9	15	29 69	271 0624
11	111	25 67645	3095 2206	8	42	11 04	211 7518	2	1	10 09	56 3327	10	43	51 73	298 0813
12	112	24 81261	3122 5984	9	41	19 21	209 1297	2	0	51 57	55 9768	11	42	13 77	325 1063
13	113	23 94877	3149 9763	10	40	27 38	296 6075	2	0	0 27	55 6376	12	40	27 64	352 0451
14	114	23 08493	3177 1541	11	39	35 55	323 8854	1	59	6 86	55 1373	13	38	11 11	379 0232
15	115	22 22109	3204 7320	12	38	43 72	351 2632	1	58	11 16	54 7180	14	36	55 17	405 9813

F	E	S	3	4	5	6	7	8	9
16	116	21-35725	3232 1008	13 37 51 88	378 611	1 57 15 63	51 2873	15 35 7 52	432 0284
17	117	20 10310	3259 4877	14 37 0 05	406 0180	1 50 13 54	53 8082	16 31 17 59	450 8271
18	118	19 62956	3286 8655	15 36 8 22	433 3008	1 55 11 15	57 3291	17 31 19 67	486 7259
19	119	18 76572	3314 2131	16 35 16 39	460 7716	1 54 9 35	52 8500	18 29 25 75	513 6216
20	120	17 90188	3341 6212	17 34 24 56	488 1525	1 53 4 23	52 3175	19 27 28 80	540 5000
21	121	17 03804	3368 9991	18 33 32 73	515 5303	1 51 54 45	51 8091	20 25 27 19	567 3394
22	122	16-17420	3396 3769	19 32 40 90	542 9082	1 50 44 67	51 2706	21 23 25 57	594 1788
23	123	15 31036	3423 7548	20 31 49 07	570 2800	1 49 31 89	50 7322	22 21 23 06	621 0152
24	124	14 44652	3451 1326	21 30 57 24	597 6639	1 48 20 34	50 1570	21 19 17 58	647 8200
25	125	13 58268	3478 5105	22 30 5 41	625 0417	1 47 2 87	49 5592	21 17 8 28	671 6010
26	126	12-21884	3505 8884	23 29 13 53	652 4106	1 45 45 40	48 3615	25 14 58 98	701 3811
27	127	11 85300	3533 2662	24 28 21 75	679 7975	1 44 27 94	48 3637	26 12 19 69	728 1612
28	128	10 99116	3560 6441	25 27 29 02	707 1753	1 43 6 34	47 7341	27 10 30 26	754 9094
29	129	10-12732	3588 0219	26 26 38 09	734 5532	1 41 41 77	47 0810	28 8 19 86	781 6347
30	130	9 26347	3615 3998	27 25 46 20	761 9310	1 40 17 21	46 4291	29 6 3 47	808 3601
31	131	8 39903	3642 7776	28 24 54 43	789 3080	1 38 52 64	45 7766	30 3 47 07	835 0854
32	132	7 53579	3670 1555	29 24 2 60	816 6867	1 37 22 78	45 0832	31 1 25 39	861 7699
33	133	6 67195	3697 5333	30 23 10 77	844 0646	1 35 51 71	44 3805	31 59 2 48	888 4451
34	134	5 80811	3724 9112	31 22 18 94	871 4424	1 34 20 64	43 6778	32 56 39 58	915 1202
35	135	4 94427	3752 2890	32 21 27 11	898 8203	1 32 48 68	42 0682	33 54 15 78	941 7885
36	136	4 08943	3779 6669	33 20 35 28	926 1981	1 31 11 10	42 2153	34 51 40 38	968 4134
37	137	3 21659	3807 0447	34 19 43 15	953 5760	1 29 33 53	41 4624	35 49 16 97	995 0384
38	138	2 35275	3834 4226	35 18 51 01	980 9538	1 27 55 95	40 7095	36 46 47 57	1021 6633
39	139	1 48891	3861 8004	36 17 59 78	1008 3317	1 26 17 76	39 9519	37 44 17 55	1048 2836
40	140	0 62507	3889 1783	37 17 7 95	1035 7095	1 24 34 28	39 1534	38 41 42 23	1074 8629
41	140	59 79123	3916 5561	38 16 16 12	1063 0874	1 22 50 70	38 7548	39 39 6 91	1101 4422
42	141	58 89739	3943 9340	39 15 24 29	1090 4652	1 21 7 30	37 5563	40 36 31 59	1128 0215
43	142	58 03355	3971 3118	40 14 32 46	1117 8431	1 19 21 02	36 7362	41 33 53 48	1154 5793
44	143	57 16970	3998 6897	41 13 40 63	1145 3209	1 17 31 61	35 8921	42 31 12 25	1181 1130
45	144	56 30586	4026 0675	42 12 48 80	1172 5988	1 15 42 21	35 0479	43 28 31 01	1207 6467
46	145	55 44202	4053 4454	43 11 56 97	1199 9766	1 13 52 81	34 2038	44 25 40 78	1234 1804
47	146	54 57818	4080 8232	44 11 5 14	1227 3545	1 12 1 33	33 3436	45 23 6 47	1260 6981
48	147	53 71434	4108 2011	45 10 13 31	1254 7323	1 10 7 20	32 4629	46 20 20 51	1287 1953
49	148	52 85050	4135 5789	46 9 21 48	1280 1102	1 8 13 06	31 5823	47 17 31 44	1313 6925
50	149	51 98666	4162 9568	47 8 29 65	1309 4880	1 6 18 93	30 7016	48 14 48 58	1340 1897

TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.

24 hour periods from true Mēṣa samkrāntī	Sun's mean anomaly (or mean sun's distance from perigeo- point) (° C <sup>2</sup> )			Sun's mean Longitude			Sun's equation of the centre +			Sun's true Longitude (° S <sup>2</sup> )		
	2		3	4		5	6		7	8		
	o	'	10,000ths of circle	o	'	10,000ths of circle	o	'	10,000ths of circle	o	'	10,000ths of circle
51	150	51 12282	4190 3346	48	7 37 82	1336 8559	1	4 19 08	29 7838	49	11 57 80	1366 0497
52	151	50 25898	4217 7125	49	6 45 90	1364 2337	1	2 20 53	28 8921	50	9 6 52	1393 1058
53	152	49 39514	4245 0903	50	5 54 16	1391 6116	1	0 21 07	27 9404	51	6 15 23	1419 5620
54	153	48 53130	4272 4682	51	5 2 33	1418 0995	0	68 21 99	27 0215	52	3 24 32	1446 0209
55	154	47 66746	4299 8460	52	4 10 50	1446 3773	0	56 18 98	26 0724	53	0 29 48	1472 4197
56	155	46 80362	4327 2239	53	3 18 67	1473 7551	0	54 16 08	25 1233	53	57 34 55	1498 8785
57	156	45 93978	4354 6017	54	2 26 84	1501 1330	0	52 12 98	24 1742	54	54 39 81	1525 2072
58	157	45 07593	4381 9796	55	1 35 01	1528 5108	0	50 8 13	23 2109	55	51 43 13	1551 7217
59	158	44 21209	4409 3575	56	0 43 18	1555 8887	0	48 1 58	22 2344	56	48 14 75	1578 1231
60	159	43 34825	4436 7353	56	50 51 35	1583 2666	0	45 55 03	21 2579	57	45 40 37	1604 5215
61	160	42 48441	4464 1132	57	58 59 51	1610 6444	0	43 49 47	20 2814	58	42 47 00	1630 9258
62	161	41 62057	4491 4910	58	56 7 68	1638 0223	0	41 40 04	19 2904	59	39 47 72	1657 3127
63	162	40 75673	4518 8689	59	57 15 85	1665 4001	0	39 29 04	18 2866	60	36 45 79	1683 6867
64	163	39 89289	4546 2467	60	56 24 02	1692 7780	0	37 10 84	17 2827	61	33 43 86	1710 6607
65	164	39 02905	4573 6246	61	55 32 19	1720 1558	0	35 9 74	16 2788	62	30 41 93	1736 4317
66	165	38 16521	4601 0024	62	54 40 36	1747 5337	0	32 57 09	15 2623	63	27 38 36	1762 7680
67	166	37 30137	4628 3803	63	53 48 53	1774 9115	0	30 44 04	14 2356	64	24 43 47	1789 1472
68	167	36 43753	4655 7581	64	52 56 70	1802 2894	0	28 31 98	13 2090	65	21 29 58	1816 4983
69	168	35 57369	4683 1360	65	52 4 87	1829 6672	0	26 18 83	12 1823	66	18 23 70	1841 8495
70	169	34 70985	4710 5138	66	51 13 04	1867 0451	0	24 5 05	11 1501	67	15 18 09	1868 1932
71	170	33 84601	4737 8917	67	50 21 21	1894 4229	0	21 50 22	10 1997	68	12 11 43	1894 5327
72	171	32 98216	4765 2695	68	49 29 78	1911 8008	0	19 35 39	9 0894	69	9 4 77	1920 5702
73	172	32 11832	4792 6474	69	48 37 55	1929 1786	1	17 10 52	8 0210	70	5 57 07	1947 1096
74	173	31 25448	4820 0252	70	47 45 72	1966 5565	0	15 2 91	6 9469	71	2 48 63	1973 5234
75	174	30 39064	4847 4031	71	46 53 89	1993 9343	0	12 46 31	5 9120	71	59 40 20	1999 8412

No 1] THE TRUE LONGITUDE OF THE SUN IN 1800												
1	2	3	4	5	6	7	8	9				
76	175	20 52080	4874 7809	72 40	2 06	2021 3122	0 10	20 70	4 8588	72 56	31 76	2026 1710
77	176	28 66296	4902 1688	73 46	10 23	2048 6900	0 8	12 35	3 7990	73 53	22 57	2052 4890
78	177	27 79012	4929 5306	74 44	18 40	2076 0679	0 5	51 56	2 7358	74 50	12 96	2078 8037
79	178	26 93528	4956 9145	75 43	26 57	2103 4457	0 3	36 77	1 6726	75 47	3 34	2105 1184
80	179	26 07144	4984 2923	76 42	34 74	2130 8230	0 1	18 99	0 6095	76 43	53 72	2131 4330
Sun in apogee		180	0 0	77	16 30 45	2156 5313	0	0 0 0	0 0	77	16 30 45	2146 5313
(The sun's equation of the centre is —, minus, after has mean anom = 180° till it reaches 360° or 0°)												
Sun's equation of the centre												
81	180	25 20760	5011 0702	77 41	42 91	2158 2014	0	0 58 73	0 4532	77 40	44 17	2157 7482
82	181	24 34376	5030 0480	78 40	51 08	2185 5793	0	3 16 52	1 5164	78 37	34 55	2184 0620
83	182	23 47992	5066 4259	79 39	59 24	2212 9571	0	5 34 31	2 5795	79 34	24 04	2210 3776
84	183	22 61608	5093 8037	80 39	7 41	2240 3350	0	7 52 10	3 6427	80 31	14 32	2236 6923
85	184	21 75224	5121 1816	81 38	15 58	2267 7128	0	10 9 08	4 6997	81 28	6 50	2263 0132
86	185	20 88839	5148 5594	82 37	23 75	2295 0907	0	12 25 68	5 7537	82 24	58 07	2289 3370
87	186	20 02455	5175 9373	83 36	31 92	2322 4685	0	14 42 29	6 8078	83 21	49 63	2315 6008
88	187	19 16071	5203 3151	84 35	40 09	2349 8464	0	16 58 89	7 8618	84 18	41 20	2341 9846
89	188	18 29987	5230 6930	85 34	48 26	2377 2242	0	19 14 53	8 9084	85 15	33 71	2368 3159
90	189	17 43303	5258 0708	86 33	56 43	2404 6021	0	21 29 36	9 9487	86 12	27 08	2394 0534
91	190	16 56919	5285 4487	87 33	4 60	2431 9799	0	23 44 19	10 9801	87 9	20 41	2420 0909
92	191	15 70535	5312 8266	88 32	12 77	2459 3578	0	25 59 08	12 0369	88 6	12 79	2447 3209
93	192	14 84151	5340 2044	89 31	20 94	2486 7357	0	28 13 03	13 0635	89 3	7 91	2473 6721
94	193	13 97767	5367 5823	90 30	29 11	2514 1135	0	30 26 09	14 0902	90 0	3 02	2500 0233
95	194	13 11383	5394 9601	91 29	37 28	2541 4914	0	32 39 15	15 1169	90 56	58 13	2526 3745
96	195	12 24999	5422 3380	92 28	45 45	2568 8692	0	34 50 82	16 1328	91 53	54 63	2552 7364
97	196	11 38615	5449 7158	93 27	53 62	2596 2471	0	37 0 92	17 1367	92 50	52 70	2579 1104
98	197	10 52231	5477 0937	94 27	1 79	2623 6249	0	39 11 02	18 1406	93 47	50 77	2605 4844
99	198	9 65846	5504 4715	95 26	9 96	2651 0028	0	41 21 12	19 1444	94 44	48 84	2631 8584
100	199	8 79462	5531 8494	96 25	18 13	2678 3806	0	43 29 52	20 1352	95 41	48 60	2658 2454
101	200	7 93078	5559 2272	97 24	26 30	2705 7585	0	45 36 07	21 1117	96 38	50 22	2684 6468
102	201	7 06694	5586 6051	98 23	34 47	2733 1363	0	47 42 63	22 0882	97 35	51 84	2711 0482
103	202	6 20310	5613 9829	99 22	42 64	2760 5142	0	49 49 18	23 0646	98 32	53 46	2737 4495
104	203	5 33926	5641 3608	100 21	50 81	2787 8920	0	51 53 90	24 0270	99 29	56 91	2763 8650
105	204	4 47542	5668 7386	101 20	58 98	2815 2699	0	53 56 90	24 9761	100 27	2 08	2789 2938



1	2	3	4	5	6	7	8	9
131	229	6380 5628	126 58 31 78	3527 0910	1 10 5 23	16 3360	125 18 26 16	3189 7574
132	230	6407 9106	127 57 39 65	3554 1719	1 11 29 78	16 0891	126 16 9 77	3507 1828
133	231	6435 3185	128 56 47 72	3581 8497	1 12 54 35	17 0416	127 13 53 38	3574 2091
134	232	6462 6963	129 55 55 89	3609 2276	1 14 17 30	18 2816	128 11 38 59	3590 0459
135	233	6490 0742	130 55 4 00	3636 0654	1 15 31 77	19 5704	129 9 20 29	3597 7266
136	234	6517 4520	131 54 12 23	3663 0833	1 16 52 24	21 4771	130 7 19 09	3614 5061
137	235	6544 8298	132 53 20 10	3691 3611	1 18 0 71	23 0719	131 5 10 69	3641 2862
138	236	6572 2077	133 52 28 57	3718 7390	1 19 23 00	24 5455	132 3 1 01	3668 0935
139	237	6600 5856	134 51 36 74	3746 1168	1 20 33 14	26 1839	133 1 3 30	3694 9329
140	238	6628 9634	135 50 44 91	3773 4947	1 21 43 22	27 7224	133 59 1 69	3721 7723
141	239	6656 3413	136 49 53 08	3800 8725	1 22 53 00	29 2808	134 57 0 09	3748 6117
142	240	6684 7191	137 49 1 26	3828 2504	1 24 59 30	31 7719	135 55 1 75	3775 4765
143	241	6709 0970	138 48 9 12	3856 6282	1 26 1 59	34 2530	136 53 7 83	3802 3752
144	242	6736 4748	139 47 17 59	3883 0061	1 27 3 68	37 1121	137 51 13 90	3829 2710
145	243	6763 8527	140 46 25 76	3910 3839	1 28 5 78	40 2112	138 49 19 98	3856 1727
146	244	6791 2305	141 45 33 03	3937 7618	1 29 2 84	43 0516	139 47 31 09	3883 1102
147	245	6818 6084	142 44 42 10	3965 1396	1 30 57 23	45 0714	140 45 44 85	3910 0683
148	246	6845 9862	143 43 50 27	3992 5175	1 32 51 65	47 4912	141 43 58 61	3937 0263
149	247	6873 3641	144 42 58 44	4019 8953	2 0 16 06	50 0110	142 42 12 78	3963 9844
150	248	6900 7419	145 42 6 61	4047 2732	2 1 33 27	52 2752	143 40 33 34	3990 9980
151	249	6928 1198	146 41 14 77	4074 6510	2 2 19 40	55 0311	144 38 55 38	4018 0199
152	250	6955 4976	147 40 22 94	4102 0289	2 3 5 52	57 0870	145 37 17 42	4045 0418
153	251	6982 8755	148 39 31 11	4129 4067	2 3 51 15	59 3391	146 35 39 97	4072 0676
154	252	7010 2533	149 38 39 28	4156 7846	2 4 28 09	61 6311	147 34 10 29	4099 1535
155	253	7037 6312	150 37 47 15	4184 1624	2 5 6 84	64 0232	148 32 40 61	4126 2393
156	254	7065 0090	151 36 55 62	4211 5403	2 5 14 69	66 2152	149 31 10 93	4153 3251
157	255	7092 3869	152 36 3 79	4238 9181	2 6 20 56	68 4919	150 29 43 24	4180 4262
158	256	7119 7648	153 35 11 06	4266 2960	2 6 50 12	70 7201	151 28 21 84	4207 5759
159	257	7147 1426	154 34 20 13	4293 6739	2 7 19 69	73 0482	152 27 0 44	4234 7256
160	258	7174 5205	155 33 28 30	4321 0517	2 7 49 26	75 1764	153 25 39 04	4261 8753
161	259	7201 8983	156 32 36 47	4348 4296	2 8 15 77	77 3809	154 24 20 70	4289 0486
162	260	7229 2762	157 31 44 64	4375 8074	2 8 37 65	79 5498	155 23 6 99	4316 2576
163	261	7256 6540	158 30 52 81	4403 1863	2 8 59 53	81 7186	156 21 53 28	4343 4767
164	262	7284 0319	159 30 0 98	4430 5631	2 9 21 41	83 8874	157 20 39 57	4370 6757
165	263	7311 4097	160 29 9 15	4457 9410	2 9 35 92	85 9994	158 19 33 22	4397 9415

**TABLE XLVIII B—Contd.**

Present Surya-Siddhanta														
24 hour period from true Môsha samkrânti.	Sun mean anomaly or (mean sun's distance from perigee point) (66° 0' 22").			Sun's mean Longitude			Sun's equation of the centre.			Sun's true Longitude (66° 8' 22").				
	1	2	3	4	5	6		7	8	9				
						0	' "							
		0	10,000ths of circle.	0	' " <td>0</td> <td>' "<td>10,000ths of circle</td><td>0</td><td>' "<td>10,000ths of circle</td></td></td>	0	' " <td>10,000ths of circle</td> <td>0</td> <td>' "<td>10,000ths of circle</td></td>	10,000ths of circle	0	' " <td>10,000ths of circle</td>	10,000ths of circle			
166	264	11 78114	7338 7876	161	28	17-32	4485 3188	60 0098	159	18	28 38	4425 2190		
167	265	10 91730	7366 1654	162	27	25 49	4512 6067	60 2002	160	17	23 54	4452 4965		
168	266	10 05343	7393 5433	163	26	33 06	4540 0745	60 3006	161	16	18 70	4479 7739		
169	267	9 18961	7420 9211	164	25	41 83	4567 4524	60 3336	162	15	22 59	4507 1187		
170	268	8 32577	7448 2990	165	24	50 00	4594 8302	60 3656	163	14	20 02	4534 4047		
171	269	7 46193	7475 6768	166	23	58 17	4622 2081	60 3975	164	13	30 65	4561 8106		
172	270	6 59809	7503 0547	167	23	6 34	4649 5859	60 4208	165	12	35 80	4589 1651		
173	271	5 73425	7530 4325	168	22	14 51	4676 9638	60 3889	166	11	48 11	4616 5749		
174	272	4 87041	7557 8104	169	21	22 67	4704 3416	60 3569	167	11	0 42	4643 9847		
175	273	4 00657	7585 1882	170	20	30 84	4731 7195	60 3250	168	10	12 73	4671 3945		
176	274	3-14273	7612 5661	171	19	39 01	4759 0973	60 2736	169	9	27 56	4698 8238		
177	275	2 27889	7639 9439	172	18	47 18	4786 4752	60 1732	170	8	48 74	4726 3020		
178	276	1 41505	7667 3218	173	17	55 35	4813 8530	60 0728	171	8	9 92	4753 7803		
179	277	0 55121	7694 6996	174	17	3 52	4841 2309	59 0724	172	7	31 10	4781 2685		
180	277	59 68737	7722 0775	175	16	11 69	4868 6087	59 8423	173	6	56 13	4808 7665		
181	278	58 82353	7749 4553	176	15	19 86	4895 9866	59 6734	174	6	26 18	4836 3132		
182	279	57 95968	7776 8332	177	14	28 03	4923 3644	59 5046	175	5	56 23	4863 8598		
183	280	57 09584	7804 2110	178	13	36 20	4950 7423	59 3358	176	5	26 28	4891 4065		
184	281	56 23200	7831 5889	179	12	44 37	4978 1201	59 1331	177	5	0 72	4918 9871		
185	282	55 36816	7858 9607	180	11	52 54	5005 4980	58 9049	178	4	38 46	4940 5931		
186	283	54 50432	7886 3446	181	11	0 71	5032 8758	58 6768	179	4	16 20	4974 1991		
187	284	53 64048	7913 7224	182	10	8 88	5060 2537	58 4486	180	3	53 94	5001 8051		
188	285	52 77664	7941 1003	183	9	17 05	5087 6315	58 1659	181	3	40 05	5026 4757		
189	286	51 91280	7968 4781	184	8	25 22	5115 0064	57 8938	182	3	20 06	5057 1456		
190	287	51 04896	7995 8560	185	7	33 39	5142 3872	57 5718	183	3	12 08	5084 8154		

1	2	3	4	5	6	7	8	9
191	288	8023 2330	186	6 41 56	5169 7651	2 3 41 08	181	5112 1068
192	289	8050 6117	187	5 49 73	5197 1430	2 2 57 85	185	5140 2305
193	290	8077 9806	188	4 57 00	5224 5208	2 2 0 72	186	5167 9043
194	291	8105 3674	189	4 6 07	5251 8987	2 2 1 23 60	187	5195 6931
195	292	8132 7453	190	3 14 24	5279 2765	2 2 0 31 51	188	5223 1547
196	293	8160 1231	191	2 22 10	5306 6544	1 59 10 10	189	5251 2523
197	294	8187 5010	192	1 30 57	5334 0322	1 58 15 70	190	5279 0500
198	295	8214 8788	193	0 38 74	5361 4101	1 57 51 20	191	5306 8476
199	296	8242 2567	193	59 46 91	5388 7879	1 56 52 62	192	5334 6782
200	297	8269 6345	194	58 55 08	5416 1658	1 55 50 53	193	5362 5351
201	298	8297 0124	195	58 3 25	5443 5436	1 54 48 13	194	5390 3921
202	299	8324 3902	196	57 11 12	5470 9215	1 53 10 34	195	5418 2491
203	300	8351 7681	197	56 19 59	5498 2993	1 52 38 37	196	5446 1514
204	301	8379 1459	198	55 27 76	5525 6772	1 51 28 59	197	5474 0677
205	302	8406 5238	199	54 35 93	5553 0550	1 50 18 81	198	5501 9840
206	303	8433 9016	200	53 44 10	5580 4329	1 49 0 03	199	5529 8902
207	304	8461 2795	201	52 52 27	5607 8107	1 47 51 63	200	5557 8753
208	305	8488 6573	202	52 0 44	5635 1886	1 46 34 16	201	5585 8509
209	306	8516 0352	203	51 8 01	5662 5664	1 45 16 69	202	5613 8265
210	307	8543 4130	204	50 16 78	5689 9443	1 43 59 56	203	5641 7995
211	308	8570 7909	205	49 24 95	5717 3221	1 42 35 00	204	5669 8299
212	309	8598 1687	206	48 32 12	5744 7000	1 41 10 13	205	5697 8602
213	310	8625 5466	207	47 41 29	5772 0778	1 39 15 87	206	5725 8906
214	311	8652 9244	208	46 49 46	5799 4557	1 38 20 10	207	5753 9302
215	312	8680 3023	209	45 57 63	5826 8335	1 36 49 03	208	5782 0108
216	313	8707 6801	210	45 5 80	5854 2114	1 35 17 96	209	5810 0913
217	314	8735 0580	211	44 13 97	5881 5892	1 33 46 89	210	5838 1719
218	315	8762 4358	212	43 22 14	5908 9671	1 32 12 51	211	5866 2779
219	316	8789 8137	213	42 30 30	5936 3449	1 30 34 04	212	5894 1087
220	317	8817 1915	214	41 38 47	5963 7228	1 28 57 37	213	5922 5394
221	318	8844 5694	215	40 46 64	5991 1006	1 27 10 79	214	5950 0702
222	319	8871 9472	216	39 54 81	6018 4785	1 25 30 11	215	5978 8226
223	320	8899 3251	217	39 2 08	6045 8563	1 23 55 02	216	6006 9989
224	321	8926 7030	218	38 11 15	6073 2342	1 22 12 43	217	6035 1753
225	322	8954 0808	219	37 19 32	6100 6121	1 20 28 04	218	6063 3517



TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.

24 hour periods from true Mūlāsa saṃkrānti.	Sun's mean anomaly (or mean sun's distance from perigee point) ( <sup>66</sup> G <sup>22</sup> ).			Sun's mean Longitude.			Sun's equation of the centre			Sun's true Longitude ( <sup>66</sup> G <sup>22</sup> ).		
	2		3	4		5	6		7	8		9
	o	'	10,000ths of circle	o	'	10,000ths of circle	o	'	10,000ths of circle	o	'	10,000ths of circle
226	323	10 05069	8081-4587	220	36 27 49	6127 0809	1	18 40 47	36 4334	210'	17 47 02	6091-5365
227	324	19 08685	8008 8365	221	35 35 06	6155 7678	1	16 51-07	35 5792	220	18 14 59	6119 7885
228	325	18 22301	8030 2144	222	34 43 83	6182 7458	1	15 1 67	34 7351	221	19 42 16	6148 0105
229	326	17 35917	8063 6922	223	33 52 00	6210 1235	1	13 13 16	33 8979	222	20 38 84	6176 2256
230	327	16 49533	8090 9701	224	33 0-17	6237 5013	1	11 19 03	33 0172	223	21 41 14	6204 4641
231	328	15 63148	8118-3470	225	32 8-34	6264 8792	1	9 24 00	32 1366	224	22 43-44	6232 7420
232	329	14 70765	8145 7258	226	31 16 51	6292 2570	1	7 30 76	31 2559	225	23 45 74	6261 0011
233	330	13 90381	8173 1036	227	30 24 08	6319 6349	1	5 35 16	30 3639	226	24 49 51	6289 2709
234	331	13 03997	8200 4815	228	29 32 85	6347 0127	1	3 35 71	29 4122	227	25 57 14	6317 5705
235	332	12 17613	8227 8503	229	28 41 02	6374 3906	1	1 36 25	28 5205	228	27 4 76	6345 8701
236	333	11 31229	8255 2372	230	27 49 19	6401 7684	0	59 36 80	27 5938	229	28 12 39	6374 1697
237	334	10 44844	8282 6150	231	26 57 36	6429 1463	0	57 36 10	26 6997	230	29 20 06	6402 4765
238	335	9 58460	8309 0929	232	26 5 53	6456 5241	0	55 33 40	25 7207	231	30 32 13	6430 8035
239	336	8 72076	8337 3707	233	25 13 70	6483 9020	0	53 30 39	24 7716	232	31 43 30	6459 1304
240	337	7 85692	8364 7486	234	24 21 87	6511 2798	0	51 27 36	23 8225	233	32 34 48	6487 4574
241	338	6 09308	8392 1264	235	23 30 03	6539 6577	0	49 21 23	22 8400	234	34 8 84	6515 8087
242	339	6 12924	8419 5043	236	22 38 20	6566 0355	0	47 14 67	21 8725	235	35 23 53	6544 1630
243	340	5 20540	8446 8821	237	21 46 37	6593 4134	0	45 8 12	20 8960	236	36 38 25	6572 5174
244	341	4 41056	8474 2600	238	20 54 54	6620 7912	0	43 1 57	19 9195	237	37 52 97	6600 8717
245	342	3 53772	8501 0378	239	20 2 71	6648 1691	0	40 51 82	18 9184	238	39 10 89	6629 2307
246	343	2 67388	8529 0157	240	19 10 88	6675 5469	0	38 41 72	17 9145	239	40 29 16	6657 6324
247	344	1 81004	8556 3935	241	18 19 05	6702 9248	0	36 31 62	16 9107	240	41 17 43	6689 0141
248	345	0 94620	8583 7714	242	17 27 22	6730 3026	0	34 21 74	15 9085	241	43 5 48	6714 3942
249	346	0 08236	8611 1492	243	16 35 39	6757 6805	0	32 8 69	14 8818	242	44 26 71	6742 7687
250	346	50 21852	8638 527	244	15 43 56	6785 0583	0	29 55 03	13 8551	243	45 17 04	6771 2032

1	2	3	4	5	6	7	8	9
251	347 58 35487	9805 9049	245 14 51 73	6912 4352	0 27 42 57	12 8385	244 47 9 16	6799 6077
252	348 57 40083	9803 2828	246 13 59 00	6899 8140	0 25 29 91	11 8049	245 48 29 09	6828 0092
253	349 55 62869	9720 6606	247 13 8 07	6897 1010	0 23 15 08	10 7015	246 49 52 08	6850 4274
254	350 55 70315	9748 0385	248 12 10 21	6894 5697	0 21 0 45	9 7242	247 51 15 09	6884 8156
255	351 54 89931	9775 4163	249 11 24 41	6921 0470	0 18 45 42	8 6838	248 52 38 09	6913 2638
256	352 54 03547	9802 7042	250 10 32 53	6949 3251	0 16 28 89	7 6303	249 54 3 09	6941 6951
257	353 53 17163	9830 1721	251 9 40 75	6976 7033	0 14 12 28	6 5763	250 55 28 17	6970 1270
258	354 52 30779	9857 5499	252 8 48 92	7004 0912	0 11 55 08	5 6232	251 56 53 24	6998 5589
259	355 51 44395	9884 9277	253 7 57 09	7031 4590	0 9 39 07	4 4682	252 58 18 01	7026 9908
260	356 50 68011	9912 3056	254 7 5 26	7058 8369	0 7 21 28	3 4049	253 59 43 08	7055 4319
261	357 49 71627	9939 6835	255 6 13 43	7086 2147	0 5 3 49	2 3418	255 1 0 03	7083 8729
262	358 48 85243	9967 0613	256 5 21 00	7113 5926	0 2 45 71	1 2780	256 2 35 69	7112 3140
263	359 47 98859	9994 4362	257 4 20 77	7140 9704	0 0 27 92	0 2154	257 4 1 85	7140 7550
264	360 0 0	10000 0	257 16 30 45	7168 5313	0 0 0 0	0 0	257 16 30 45	7166 5313

(The Sun's equation of centre is +, plus, after his mean anomaly = 360° till it reaches 180°).

264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284
0 47 12475	1 46 26050	2 45 39706	3 44 53322	4 43 66938	5 42 80554	6 41 94170	7 41 07786	8 40 21402	9 39 35018	10 38 48634	11 37 62250	12 36 75866	13 35 89482	14 35 03098	15 34 16713	16 33 30329	17 32 43945	18 31 57561	19 30 71177	20 29 84793
21 8170	49 1949	76 5727	103 9506	131 3284	158 7063	186 0841	213 4620	240 8398	268 2177	295 5955	322 9734	350 3512	377 7291	405 1069	432 4848	460 8626	487 2405	514 6183	541 9962	568 3741
258 3 37 93	259 2 46 10	260 1 54 27	261 1 2 44	262 0 10 61	263 59 18 78	264 58 26 95	265 57 35 12	266 56 43 29	267 55 51 46	268 54 59 63	269 53 67 80	270 52 75 97	271 51 84 14	272 50 92 31	273 49 10 48	274 48 18 65	275 47 26 82	276 46 34 99	277 45 43 16	278 44 51 33
7168 3483	7195 7201	7223 1040	7250 4818	7277 8597	7305 2375	7332 6154	7359 9932	7387 3711	7414 7489	7442 1268	7469 5046	7496 8825	7524 2603	7551 6382	7579 0160	7606 3939	7633 7717	7660 1496	7688 5274	7715 9052
0 1 49 80	0 4 7 59	0 6 25 38	0 8 43 16	0 10 59 71	0 13 16 31	0 15 32 92	0 17 49 57	0 20 6 50	0 22 10 33	0 24 34 16	0 26 58 00	0 29 21 43	0 31 45 26	0 33 69 09	0 35 92 52	0 37 16 35	0 39 40 18	0 41 64 01	0 43 87 84	0 45 11 67
0 8472	1 0104	2 9736	4 0367	5 0903	6 1444	7 1984	8 2526	9 3068	10 3610	11 4152	12 4694	13 5236	14 5778	15 6320	16 6862	17 7404	18 7946	19 8488	20 9030	21 9572
258 5 27 71	259 6 53 69	260 8 19 05	261 9 45 61	262 11 10 32	263 12 35 10	264 13 59 87	265 15 24 79	266 16 49 70	267 18 10 79	268 19 33 79	269 20 57 09	270 22 18 32	271 23 39 54	272 25 0 77	273 26 21 51	274 27 43 25	275 28 65 05	276 30 14 32	277 31 29 58	278 32 45 14
7169 1955	7197 6365	7226 0775	7254 5186	7282 9590	7311 3819	7339 8138	7368 2468	7396 6650	7425 0832	7453 5015	7481 9220	7510 3265	7538 7310	7567 1356	7595 5209	7623 9026	7652 2843	7680 6660	7709 0246	7737 3832

Sun in passage

TABLE XLVIII B—Contd.

24 hour periods from true Māgha-samkrānti, 1	Sun's mean anomaly (or mean sun's distance from perigeo- point) ( $^{\circ} 0^{\circ}$ ).		Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude ( $^{\circ} 8^{\circ}$ ).		Present Sūrya Siddhānta.
	2	3	4	5	6	7	8	9	
	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	
284	20 2084793	569 3710	277 46 21 37	7715 0033	0 46 22 98	21 1776	278 32 44 70	7737 3789	
285	21 28 08409	596 7510	278 15 29 50	7713 2891	0 18 29 63	22 1501	279 33 29 62	7755 7342	
286	22 28 12025	624 1297	279 41 37 68	7770 6910	0 20 36 03	23 1205	280 35 13 71	7791 0875	
287	23 27 25641	651 7076	280 13 15 83	7798 0788	0 22 39 48	24 3787	281 36 27 32	7827 4175	
288	24 26 39257	678 8851	281 12 54 00	7825 4167	0 24 42 19	25 3278	282 31 36 19	7859 7115	
289	25 25 52873	706 2033	282 12 2 17	7852 7815	0 26 45 19	26 2779	283 28 47 69	7887 6715	
290	26 24 66489	733 6412	283 41 10 14	7880 1714	0 28 48 53	27 2282	284 29 16 20	7917 0912	
291	27 23 80105	761 0100	284 40 18 51	7907 7397	0 30 49 31	28 1805	285 41 16 42	7947 4698	
292	28 22 93721	788 3969	285 39 26 68	7934 1281	1 2 47 77	29 6723	286 42 14 45	7978 8004	
293	29 22 07336	815 7747	286 38 31 85	7962 3980	1 4 47 22	30 6940	287 43 22 07	7992 5794	
294	30 21 20952	843 1526	287 37 43 02	7989 6438	1 6 44 18	30 8705	288 44 27 21	8020 5203	
295	31 20 34568	870 5304	288 36 51 16	8017 0017	1 8 34 32	31 7771	289 45 28 51	8049 5008	
296	32 19 48184	897 9083	289 35 59 36	8044 4395	1 10 32 45	32 6378	290 46 41 81	8077 9273	
297	33 18 61801	925 2861	290 35 7 53	8071 8171	1 12 26 38	33 5381	291 47 41 11	8105 9528	
298	34 17 75416	952 6640	291 34 15 70	8099 1952	1 14 19 31	34 4005	292 48 31 01	8133 9388	
299	35 16 89032	980 0418	292 33 23 87	8126 5731	1 16 7 71	35 2447	293 49 31 38	8161 9178	
300	36 16 02648	1007 1197	293 32 32 04	8153 9509	1 17 57 12	36 0867	294 50 27 15	8189 8794	
301	37 15 16264	1034 7975	294 31 40 21	8181 3288	1 19 46 22	36 8391	295 51 26 77	8218 8219	
302	38 14 29880	1062 1754	295 30 48 38	8208 7066	1 21 30 40	37 7716	296 52 19 78	8247 7412	
303	39 13 43496	1089 5532	296 29 56 55	8236 0845	1 23 13 59	38 5331	297 53 10 44	8276 6110	
304	40 12 57112	1116 9311	297 29 4 72	8263 4623	1 24 57 28	39 3316	298 54 2 10	8305 5179	
305	41 11 70728	1144 3098	298 28 12 88	8290 8402	1 26 40 57	40 1301	299 55 13 71	8334 4603	
306	42 10 84344	1171 6886	299 27 21 06	8318 2180	1 28 28 78	40 8825	300 56 17 82	8363 4033	
307	43 9 97959	1199 0665	300 26 29 23	8345 5959	1 30 19 34	41 6381	301 57 23 95	8392 3303	
308	44 8 11575	1226 4425	301 25 37 40	8372 9737	1 32 13 91	42 3933	302 57 11 31	8421 2620	

1	2	3	4	5	6	7	8	9						
300	45	8 25191	302	24	45 56	8400 3516	1	33	9 54	43 1202	303	57	55 11	8443 4808
310	46	7 38807	303	23	53 73	8427 7204	1	34	40 01	43 8319	304	58	34 35	8471 5813
311	47	6 52423	304	23	1 90	8455 1073	1	36	11 08	44 5346	305	59	13 59	8499 6119
312	48	5 60039	305	22	10 07	8482 4851	1	37	42 75	45 2373	306	50	52 81	8527 7224
313	49	4 79655	306	21	18 24	8509 8030	1	39	12 00	45 9259	308	0	30 21	8555 7889
314	50	3 93271	307	20	26 41	8537 2408	1	40	36 56	46 5784	309	1	2 97	8583 8192
315	51	3 06887	308	19	34 58	8561 6187	1	42	1 13	47 2309	310	1	35 71	8611 8496
316	52	2 20503	309	18	42 75	8591 0965	1	43	25 69	47 8834	311	2	8 44	8639 8800
317	53	1 34118	310	17	50 02	8619 3744	1	44	46 01	48 5032	312	2	36 93	8667 8778
318	54	0 47735	311	16	59 09	8646 7522	1	46	3 48	49 1009	313	3	2 57	8695 8532
319	54	59 01351	312	16	7 26	8674 1301	1	47	20 55	49 6987	314	3	28 21	8723 8288
320	55	58 71960	313	15	15 43	8701 5079	1	48	38 42	50 2964	315	3	53 85	8751 8044
321	56	57 88582	314	14	23 60	8728 8858	1	49	49 52	50 8451	316	4	13 12	8779 7309
322	57	57 02198	315	31	13 77	8756 2636	1	50	59 30	51 3835	317	4	31 07	8807 6472
323	58	56 15814	316	12	39 94	8783 6415	1	52	9 08	51 9219	318	4	49 02	8835 5631
324	59	55 29430	317	11	48 11	8811 0194	1	53	18 86	52 4604	319	5	0 97	8863 1797
325	60	54 43046	318	10	56 28	8838 3972	1	54	22 51	52 9515	320	5	18 79	8891 3487
326	61	53 58662	319	10	4 45	8865 7751	1	55	24 60	53 4306	321	5	29 05	8919 2056
327	62	52 70278	320	9	12 62	8893 1529	1	56	26 70	53 9097	322	5	39 31	8947 0626
328	63	51 83894	321	8	20 79	8920 5308	1	57	28 60	54 3873	323	5	49 39	8974 9181
329	64	50 97510	322	7	28 96	8947 9086	1	58	23 01	54 8071	324	5	51 96	9002 7158
330	65	50 11126	323	6	37 13	8975 2865	1	59	17 41	55 2269	325	5	54 54	9030 5134
331	66	49 24742	324	5	45 30	9002 6643	2	0	11 82	55 6467	326	5	57 11	9058 3110
332	67	48 38358	325	4	53 46	9030 0422	2	1	4 24	56 0512	327	5	57 70	9086 0934
333	68	47 51974	326	4	1 63	9057 4200	2	1	50 36	56 4071	328	5	52 00	9113 8272
334	69	46 65589	327	3	9 80	9084 7979	2	2	36 49	56 7630	329	5	46 29	9141 5609
335	70	45 79205	328	2	17 97	9212 1757	2	3	22 62	57 1190	330	5	40 59	9169 2947
336	71	44 92821	329	1	26 14	9139 5536	2	4	5 17	57 4473	331	5	31 32	9197 0009
337	72	44 08437	330	0	34 31	9166 9314	2	4	43 02	57 7394	332	5	17 33	9224 6708
338	73	43 24053	330	59	42 48	9194 3093	2	5	20 87	58 0314	333	5	3 35	9252 3407
339	74	42 33669	331	58	50 65	9221 6871	2	5	58 72	58 3234	334	4	49 37	9280 0105
340	75	41 47285	332	57	58 82	9249 0650	2	6	31 51	58 5765	335	4	30 34	9307 6415
341	76	40 60901	333	57	0 09	9276 4428	2	7	1 08	58 8047	336	4	8 07	9335 2475
342	77	39 74517	334	56	15 16	9303 8207	2	7	30 65	59 0328	337	3	45 81	9362 8535
343	78	38 88133	335	55	23 33	9331 1985	2	8	0 22	59 2610	338	3	23 55	9390 4595

TABLE XLVIII B—Contd.

Present Śūrya Siddhānta.

24 hour periods from true Māsā samkrānti.	Sun mean anomaly or (mean sun's distance from perigeo point) (° 0' ").		Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude (° 8' ").	
	2	3	4	5	6	7	8	9
	o	10,000ths of circle.	o	10,000ths of circle.	o	10,000ths of circle.	o	10,000ths of circle.
344	79 38 01719	2212 0451	336 54 31 50	9758 5761	2 8 23 88	59 1435	339 2 55 38	9418 0199
345	80 37 15305	2230 4230	337 53 30 07	9385 0542	2 8 45 76	59 6123	340 2 25 13	9415 5606
346	81 36 28981	2268 8008	338 52 47 84	9413 3321	2 9 7 64	59 7812	341 1 55 48	9473 1133
347	82 35 42597	2294 1787	339 51 56 01	9440 7099	2 9 27 71	59 9302	342 1 23 71	9500 0462
348	83 34 56212	2321 5565	340 51 4 18	9468 0878	2 9 40 75	60 0366	343 0 44 92	9528 1244
349	84 33 69828	2348 9344	341 50 12 35	9495 4656	2 9 53 70	60 1370	344 0 6 10	9555 6026
350	85 32 83444	2376 3122	342 49 20 52	9522 8435	2 10 6 77	60 2374	345 59 27 28	9583 0809
351	86 31 97060	2403 6901	343 48 28 69	9550 2213	2 10 16 64	60 3136	346 58 45 33	9610 5319
352	87 31 10676	2431 0679	344 47 36 86	9577 5992	2 10 20 77	60 3455	346 57 57 63	9637 9417
353	88 30 24292	2458 4458	345 46 45 03	9604 9770	2 10 24 91	60 3774	347 57 0 94	9665 3511
354	89 29 37908	2485 8236	346 45 53 19	9632 3549	2 10 29 05	60 4093	348 56 22 24	9692 7612
355	90 28 51524	2513 2015	347 45 1 36	9659 7327	2 10 29 00	60 4090	349 55 30 37	9720 1417
356	91 27 65140	2540 5794	348 44 9 53	9687 1106	2 10 24 86	60 3770	350 54 31 10	9747 1876
357	92 26 78756	2567 9572	349 43 17 70	9714 4885	2 10 20 72	60 3451	351 53 38 43	9774 8336
358	93 25 92372	2595 3351	350 42 25 87	9741 8603	2 10 16 59	60 3132	352 52 42 46	9802 1795
359	94 25 05988	2622 7129	351 41 34 04	9769 2412	2 10 6 63	60 2363	353 51 40 67	9830 4805
360	95 24 19604	2650 0908	352 40 42 21	9796 6220	2 9 53 62	60 1360	354 50 35 83	9856 7580
361	96 23 33216	2677 4686	353 39 50 38	9823 9999	2 9 10 61	60 0360	355 49 30 99	9884 0354
362	97 22 46836	2704 8405	354 38 58 55	9851 3777	2 9 27 60	59 9352	356 48 26 15	9911 3129
363	98 21 60451	2732 2243	355 38 6 72	9878 7556	2 9 7 15	59 7797	357 47 14 17	9938 5353
364	99 20 74067	2759 6022	356 37 14 89	9906 1331	2 8 45 57	59 6109	358 46 0 40	9965 7113
365	100 19 87683	2786 9800	357 36 22 06	9933 5113	2 8 23 69	59 4420	359 44 46 75	9992 9533

TABLE XLIX.

## ELEMENTS OF THE SUN'S TRUE LONGITUDE.

## HOURS

N. B.—Column 1 corresponds to the 24 hour periods, measured from true Mēsha samkrānti, entered in Col. 1, Tables XLVIII A and B. In the present Table they are grouped in conformity with the Hindu Sine Table. Figures in Columns 4 to 6 give the actual arcs travelled on the ecliptic by the true sun in the given number of hours. For minutes see Table L, following. The Table is exact for the First Ārya-Siddhānta, but can be used for all the Hindu authorities.

*Grouping of the days*

(a) Days 1 to 85 in order, and in reverse order days 86 to 164.

(b) Days 165 to 267 in order, and in reverse order days 268 to 363.

(c) Days 363 to 365 are grouped with Day 1.

This arrangement had to be adopted to prevent the size of the Table being doubled.

24 hour periods from true Mēsha-samkrānti (inclusive)	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle	No. of hours.	' "	10,000ths of circle
1	2	3	4	5	6	4	5	6
363 to 1 } 162 to 164 }	0 58 46 20	27 2030	1	2 26 03	1 1337	13	31 50 07	14 7382
			2	4 53 86	2 2674	14	34 17 00	15 8719
			3	7 20 70	3 4011	15	36 43 93	17 0056
			4	9 47 71	4 5318	16	39 10 86	18 1394
			5	12 14 64	5 6685	17	41 37 79	19 2731
			6	14 41 57	6 8023	18	44 4 72	20 4068
			7	17 8 50	7 9360	19	46 31 65	21 5405
			8	19 35 43	9 0697	20	48 58 57	22 6742
			9	22 2 38	10 2034	21	51 25 50	23 8079
			10	24 29 29	11 3371	22	53 62 43	24 9416
			11	26 56 22	12 4708	23	56 19 36	26 0753
			12	29 23 14	13 6045			
2 to 5 } 163 to 161 }	0 58 38 01	27 1451	1	2 26 58	1 1310	13	31 45 59	14 7036
			2	4 53 17	2 2621	14	34 12 17	15 8347
			3	7 19 75	3 3931	15	36 38 76	16 9657
			4	9 46 34	4 5242	16	39 5 34	18 0968
			5	12 12 02	5 6552	17	41 31 92	19 2278
			6	14 39 50	6 7863	18	43 58 51	20 3589
			7	17 6 09	7 9173	19	46 25 09	21 4899
			8	19 32 67	9 0484	20	48 51 08	22 6210
			9	21 59 25	10 1794	21	51 18 26	23 7520
			10	24 25 84	11 3105	22	53 44 84	24 8831
			11	26 52 42	12 4415	23	56 11 43	26 0141
			12	29 19 01	13 5726			

TABLE XLIX—Contd

24 hour periods from true Meshra samkranti (inclusive)	Arc travelled by true sun in 24 hours		Arc travelled by true sun per hour					
	° ' "	10 000ths of circle	No of Hours	' "	10,000ths of circle	No of Hours	' "	10,000ths of circle
1	2	3	4	5	6	4	5	6
6 to 8 } 154 to 157 }	0 58 29 73	27 0813	1	2 26 24	1 1284	13	31 41 10	14 6690
			2	4 52 48	2 2568	14	34 7 34	15 7974
			3	7 18 72	3 3852	15	36 33 58	16 9258
			4	9 44 96	4 5135	16	38 59 82	18 0542
			5	12 11 19	5 6419	17	41 26 06	19 1826
			6	14 37 43	6 7703	18	43 52 30	20 3109
			7	17 3 67	7 8987	19	46 18 54	21 4393
			8	19 29 91	9 0271	20	48 44 78	22 5677
			9	21 56 15	10 1555	21	51 11 02	23 6961
			10	24 22 39	11 2839	22	53 37 25	24 8245
			11	26 48 63	12 4122	23	56 3 49	25 9529
			12	29 14 87	13 5406			
9 to 12 } 150 to 153 }	0 58 21 45	27 0174	1	2 25 89	1 1257	13	31 36 62	14 6344
			2	4 51 79	2 2514	14	34 2 51	15 7601
			3	7 17 68	3 3772	15	36 28 41	16 8859
			4	9 43 58	4 5029	16	38 54 30	18 0116
			5	12 9 47	5 6286	17	41 20 20	19 1373
			6	14 35 36	6 7543	18	43 46 09	20 2630
			7	17 1 26	7 8801	19	46 11 98	21 3888
			8	19 27 15	9 0058	20	48 37 88	22 5145
			9	21 53 04	10 1315	21	51 3 77	23 6402
			10	24 18 94	11 2572	22	53 29 66	24 7659
			11	26 44 83	12 3830	23	55 55 56	25 8917
			12	29 10 73	13 5087			
13 to 16 } 147 to 149 }	0 58 13 17	26 9535	1	2 25 55	1 1231	13	31 32 14	14 5998
			2	4 51 10	2 2461	14	33 57 68	15 7229
			3	7 16 65	3 3692	15	36 23 23	16 8459
			4	9 42 20	4 4923	16	38 48 78	17 9690
			5	12 7 74	5 6153	17	41 14 33	19 0921
			6	14 33 29	6 7384	18	43 39 88	20 2151
			7	16 58 84	7 8614	19	46 5 43	21 3382
			8	19 24 39	8 9845	20	48 30 98	22 4613
			9	21 49 94	10 1076	21	50 56 53	23 5843
			10	24 15 49	11 2306	22	53 22-08	24 7074
			11	26 41 04	12 3537	23	55 47 62	25 8304
			12	29 6 59	13 4768			
17 to 20 } 143 to 146 }	0 58 5 49	26 8942	1	2 25 23	1 1206	13	31 27 97	14 5677
			2	4 50 46	2 2412	14	33 53 20	15 6883
			3	7 15 69	3 3618	15	36 18 43	16 8089
			4	9 40 91	4 4824	16	38 43 66	17 9295
			5	12 6 14	5 6030	17	41 8 89	19 0500
			6	14 31 37	6 7235	18	43 34 11	20 1706
			7	16 56 60	7 8441	19	45 59 34	21 2912
			8	19 21 83	8 9647	20	48 24 57	22 4118
			9	21 47 06	10 0853	21	50 49 80	23 5324
			10	24 12 29	11 2059	22	53 15 03	24 6530
			11	26 37 51	12 3265	23	55 40 26	26 7736
			12	29 2 74	13 4471			

TABLE XLIX—Contd.

21 hour periods from true Mē-ha samī rānti (inclusive)	Are travelled by true sun in 21 hours		Are travelled by true sun per hour					
	° ' "	10 000ths of circle	No of Hours	' "	10 000ths of circle	No of Hours	' "	10,000ths of circle
1	2	3	4	5	6	4	5	6
21 to 24 } 139 to 142 }	0 57 57 50	26 8349	1 2 24 01 2 4 49 82 3 7 11 72 4 9 39 63 5 12 4 54 6 14 29 45 7 16 54 36 8 19 19 27 9 21 44 17 10 24 9 08 11 26 33 99 12 28 58 90	1 1181 2 2362 3 3544 4 4725 5 5906 6 7087 7 8268 8 9450 9 10 06 31 10 11 18 12 11 12 29 93 12 13 41 74	13 14 15 16 17 18 19 20 21 22 23	31 23 81 33 48 72 36 13 62 38 38 53 41 3 44 43 28 35 45 53 26 48 18 17 50 43 07 53 7 98 55 32 89	14 53 76 15 65 17 16 77 18 17 88 99 19 00 80 20 12 61 21 24 43 22 36 24 23 48 05 24 59 86 25 71 67	
25 to 28 } 135 to 138 }	0 57 50 70	26 7801	1 2 24 61 2 4 49 23 3 7 13 84 4 9 38 45 5 12 3 06 6 14 27 68 7 16 52 29 8 19 16 90 9 21 41 51 10 24 6 13 11 26 30 74 12 28 55 35	1 1158 2 2317 3 3475 4 4634 5 5792 6 6950 7 8109 8 9267 9 10 04 25 10 11 15 84 11 12 27 42 12 13 39 01	13 14 15 16 17 18 19 20 21 22 23	31 19 06 33 44 58 36 9 19 38 33 80 40 58 41 43 23 03 45 47 64 48 12 25 50 36 86 53 1 48 55 26 09	14 50 59 15 62 17 16 73 76 17 85 34 18 96 93 20 08 51 21 20 09 22 31 68 23 43 26 24 54 85 25 66 43	
29 to 31 } 131 to 134 }	0 57 43 00	26 7254	1 2 24 32 2 4 48 63 3 7 12 05 4 9 37 27 5 12 1 58 6 14 25 90 7 16 50 22 8 19 14 53 9 21 38 85 10 24 3 17 11 26 27 48 12 28 51 80	1 1136 2 2271 3 3407 4 4542 5 5678 6 6813 7 7949 8 9085 9 10 02 20 10 11 13 66 11 12 24 91 12 13 36 27	13 14 15 16 17 18 19 20 21 22 23	31 16 11 33 40 43 36 4 75 38 29 06 40 53 38 43 17 70 45 42 01 48 6 33 50 30 65 52 54 96 55 19 28	14 47 62 15 58 98 16 70 73 17 81 69 18 93 05 20 04 10 21 15 76 22 27 11 23 38 47 24 49 82 25 61 18	
32 to 35 } 127 to 130 }	0 57 37 10	26 6752	1 2 24 05 2 4 48 09 3 7 12 14 4 9 36 18 5 12 0 23 6 14 24 28 7 16 48 32 8 19 12 37 9 21 36 41 10 24 0 40 11 26 24 50 12 28 48 55	1 1115 2 2220 3 3344 4 4459 5 5573 6 6688 7 7803 8 8917 9 10 00 32 10 11 11 47 11 12 22 61 12 13 33 76	13 14 15 16 17 18 19 20 21 22 23	31 12 60 33 36 64 36 0 69 38 24 73 40 48 78 43 12 83 45 36 87 48 0 92 50 24 96 52 49 01 55 13 05	14 44 00 15 56 05 16 67 20 17 78 34 18 89 49 20 00 64 21 11 78 22 22 93 23 34 08 24 45 22 25 56 37	



TABLE XLIX—Contd.

24 hour periods from true Nisha samkrānti (inclusive)	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle	No of Hours	' "	10,000ths of circle	No of Hours	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
36 to 39 } 124 to 126 }	0 57 31 19	26 6295	1 2 23 80 2 4 47 60 3 7 11 40 4 9 35 20 5 11 59 00 6 14 22 80 7 16 46 00 8 19 10 40 9 21 34 20 10 23 57 99 11 26 21 70 12 28 45 59	2 23 80 4 47 60 7 11 40 9 35 20 11 59 00 14 22 80 16 46 00 19 10 40 21 34 20 23 57 99 26 21 70 28 45 59	1 1096 2 2191 3 3287 4 4383 5 5478 6 6574 7 7669 8 8765 9 9861 11 0956 12 2052 13 3148	13 14 15 16 17 18 19 20 21 22 23	31 0 30 33 33 19 35 56 09 38 20 79 40 41 59 43 8 39 45 32 19 47 55 09 50 19 79 52 43 59 55 7 39	14 4243 15 5339 16 6435 17 7530 18 8626 19 9721 21 0817 22 1913 23 3008 24 4104 25 5200
40 to 43 } 120 to 123 }	0 57 25 27	26 5839	1 2 23 55 2 4 47 11 3 7 10 66 4 9 31 21 5 11 57 77 6 14 21 32 7 16 44 87 8 19 8 12 9 21 31 98 10 23 55 53 11 26 19 08 12 28 42 64	2 23 55 4 47 11 7 10 66 9 31 21 11 57 77 14 21 32 16 44 87 19 8 12 21 31 98 23 55 53 26 19 08 28 42 64	1 1077 2 2153 3 3230 4 4306 5 5383 6 6460 7 7536 8 8613 9 9690 11 0766 12 1843 13 2919	13 14 15 16 17 18 19 20 21 22 23	31 6 19 33 29 74 35 53 30 38 16 85 40 40 40 43 3 96 45 27 51 47 51 06 50 14 61 52 38 17 55 1 72	14 3996 15 5073 16 6149 17 7226 18 8303 19 9379 21 0456 22 1532 23 2609 24 3686 25 4762
44 to 47 } 116 to 119 }	0 57 19 95	26 5428	1 2 23 33 2 4 46 66 3 7 9 99 4 9 33 33 5 11 56 66 6 14 19 99 7 16 43 32 8 19 6 65 9 21 21 98 10 23 53 31 11 26 16 64 12 28 39 98	2 23 33 4 46 66 7 9 99 9 33 33 11 56 66 14 19 99 16 43 32 19 6 65 21 21 98 23 53 31 26 16 64 28 39 98	1 1060 2 2119 3 3179 4 4238 5 5298 6 6357 7 7417 8 8476 9 9536 11 0595 12 1655 13 2714	13 14 15 16 17 18 19 20 21 22 23	31 3 31 33 26 64 35 49 07 38 13 30 40 36 63 42 59 96 45 23 29 47 46 63 50 9 96 52 33 29 54 56 62	14 3774 15 4833 16 5893 17 6952 18 8012 19 9071 21 0131 22 1190 23 2250 24 3309 25 4369
48 to 50 } 112 to 115 }	0 57 15 22	26 5063	1 2 23 13 2 4 46 27 3 7 9 40 4 9 32 54 5 11 55 67 6 14 18 81 7 16 41 94 8 19 5 07 9 21 28 21 10 23 51 34 11 26 14 48 12 28 37 61	2 23 13 4 46 27 7 9 40 9 32 54 11 55 67 14 18 81 16 41 94 19 5 07 21 28 21 23 51 34 26 14 48 28 37 61	1 1044 2 2089 3 3133 4 4177 5 5222 6 6266 7 7310 8 8354 9 9399 11 0443 12 1487 13 2532	13 14 15 16 17 18 19 20 21 22 23	31 0 74 33 23 88 35 47 01 38 10 15 40 33 28 42 56 42 45 19 55 47 42 68 50 5 82 52 28 95 54 52 09	14 3576 15 4620 16 5665 17 6709 18 7753 19 8797 20 9842 22 0886 23 1930 24 2975 25 4019

TABLE XLIX—Contd

24-hour periods from true Mēsha-samkrānti (inclusive)	Arc travelled by true sun in 24 hours		Arc travelled by true sun per hour					
	° ' "	10 000ths of circle.	No of Hours.	' "	10,000ths of circle.	No of Hours.	' "	10,000ths of circle
1	2	3	4	5	6	4	5	6
51 to 54 } 108 to 111 }	0 57 10 19	26 4698	1	2 22 94	1 1029	13	30 58 18	14 3378
			2	4 45 87	2 2058	14	33 21 12	15 4407
			3	7 8 81	3 3087	15	35 44 06	16 5436
			4	9 31 75	4 4116	16	38 6 99	17 6466
			5	11 54 69	5 5145	17	40 29 93	18 7495
			6	14 17 62	6 6175	18	42 52 87	19 8524
			7	16 40 56	7 7204	19	45 15 80	20 9553
			8	19 3 50	8 8233	20	47 38 74	22 0582
			9	21 26 43	9 9262	21	50 1 68	23 1611
			10	23 49 37	11 0291	22	52 24 62	24 2640
			11	26 12 31	12 1320	23	54 47 55	25 3669
			12	28 35 24	13 2349			
55 to 58 } 105 to 107 }	0 57 6 04	26 4424	1	2 22 79	1 1018	13	30 56 26	14 3230
			2	4 45 58	2 2035	14	33 19 05	15 4248
			3	7 8 37	3 3053	15	35 41 84	16 5265
			4	9 31 16	4 4071	16	38 4 63	17 6283
			5	11 53 95	5 5088	17	40 27 42	18 7301
			6	14 16 74	6 6106	18	42 50 21	19 8318
			7	16 39 52	7 7124	19	45 13 00	20 9336
			8	19 2 31	8 8141	20	47 35 78	22 0354
			9	21 25 10	9 9159	21	49 58 57	23 1371
			10	23 47 89	11 0177	22	52 21 36	24 2389
			11	26 10 68	12 1195	23	54 44 15	25 3407
			12	28 33 47	13 2212			
59 to 62 } 101 to 104 }	0 57 3 98	26 4196	1	2 22 67	1 1008	13	30 54 66	14 3106
			2	4 45 33	2 2016	14	33 17 32	15 4115
			3	7 8 00	3 3025	15	35 39 99	16 5123
			4	9 30 66	4 4033	16	38 2 66	17 6131
			5	11 53 33	5 5041	17	40 25 32	18 7139
			6	14 16 00	6 6049	18	42 47 99	19 8147
			7	16 38 66	7 7057	19	45 10 65	20 9155
			8	19 1 33	8 8065	20	47 33 32	22 0164
			9	21 23 99	9 9074	21	49 55 99	23 1172
			10	23 46 66	11 0082	22	52 18 65	24 2180
			11	26 9 33	12 1090	23	54 41 32	25 3188
			12	28 31 99	13 2098			
63 to 66 } 97 to 100 }	0 57 1 03	26 3968	1	2 22 54	1 0999	13	30 53 06	14 2983
			2	4 45 09	2 1997	14	33 15 60	15 3981
			3	7 7 63	3 2996	15	35 38 14	16 4980
			4	9 30 17	4 3995	16	38 0 69	17 5979
			5	11 52 71	5 4993	17	40 23 23	18 6977
			6	14 15 26	6 5992	18	42 45 77	19 7976
			7	16 37 80	7 6991	19	45 8 31	20 8975
			8	19 0 34	8 7989	20	47 30 86	21 9973
			9	21 22 89	9 8988	21	49 53 40	23 0972
			10	23 45 43	10 9987	22	52 15 94	24 1971
			11	26 7 97	12 0985	23	54 38 48	25 2970
			12	28 30 51	13 1984			

TABLE XLIX—Contd

24-hour periods from true Mēsha samkranti (inclusive)	Arc travelled by true sun in 24 hour		Arc travelled by true sun per hour.					
	° ' "	10,000 <sup>th</sup> of circle	No of Hours	' "	10,000 <sup>th</sup> of circle	No of Hours	' "	10,000 <sup>th</sup> of circle
1	2	3	4	5	6	4	5	6
67 to 69 } 93 to 96 }	0 56 58 66	26 3786	1	2 22 41	1 0991	13	30 51 78	14 2834
			2	4 41 89	2 1982	14	33 14 22	15 3575
			3	7 7 33	3 2973	15	35 6 66	16 4466
			4	9 29 78	4 3964	16	37 59 11	17 5857
			5	11 52 22	5 4955	17	40 21 55	18 6848
			6	14 14 67	6 5946	18	42 44 00	19 7839
			7	16 37 11	7 6937	19	45 6 44	20 8830
			8	18 59 55	8 7929	20	47 28 89	21 9821
			9	21 22 00	9 8920	21	49 51 33	22 0812
			10	23 44 44	10 9911	22	52 13 77	23 1804
			11	26 6 89	12 0902	23	54 36 22	24 2795
			12	28 29 33	13 1893			
70 to 73 } 80 to 92 }	0 56 56 89	26 3649	1	2 22 37	1 0985	13	30 50 81	14 2810
			2	4 14 74	2 1971	14	33 13 18	15 3795
			3	7 7 11	3 2956	14	35 35 55	16 4780
			4	9 29 48	4 3941	16	37 57 93	17 5766
			5	11 51 55	5 4927	17	40 20 30	18 6751
			6	14 14 22	6 5912	18	42 42 67	19 7737
			7	16 36 59	7 6898	19	45 5 04	20 8722
			8	18 58 94	8 7883	20	47 27 41	21 9707
			9	21 21 33	9 8869	21	49 49 78	22 0693
			10	23 43 70	10 9854	22	52 12 15	23 1678
			11	26 6 07	12 0839	23	54 34 52	24 2663
			12	28 28 44	13 1824			
74 to 77 } 86 to 88 }	0 56 55 71	26 3558	1	2 22 32	1 0982	13	30 50 17	14 2760
			2	4 14 64	2 1963	14	33 12 49	15 3742
			3	7 6 66	3 2945	15	35 34 82	16 4723
			4	9 29 28	4 3926	16	37 57 14	17 5705
			5	11 51 61	5 4908	17	40 19 46	18 6687
			6	14 13 93	6 5889	18	42 41 78	19 7668
			7	16 36 25	7 6871	19	45 4 10	20 8650
			8	18 58 57	8 7853	20	47 26 42	21 9631
			9	21 20 89	9 8834	21	49 48 74	22 0613
			10	23 43 21	10 9816	22	52 11 06	23 1594
			11	26 5 53	12 0797	23	54 33 38	24 2576
			12	28 27 85	13 1779			
78 to 85 } (True sun in apogee on Day 81)	0 56 55 11	26 3512	1	2 22 30	1 0980	13	30 49 83	14 2738
			2	4 44 59	2 1959	14	33 12 15	15 3715
			3	7 6 89	3 2939	15	35 34 45	16 4695
			4	9 29 19	4 3919	16	37 56 74	17 5675
			5	11 51 48	5 4898	17	40 19 04	18 6654
			6	14 13 78	6 5878	18	42 41 34	19 7634
			7	16 36 07	7 6858	19	45 3 63	20 8614
			8	18 58 37	8 7837	20	47 29 93	21 9593
			9	21 20 67	9 8817	21	49 48 22	22 0573
			10	23 42 96	10 9797	22	52 10 52	23 1553
			11	26 5 26	12 0776	23	54 32 82	24 2532
			12	28 27 56	13 1756			

TABLE XLIX—Contd

24 hour periods from true Mēshā samkranti (inclusive)	Are travelled by true sun in 24 hours		Are travelled by true sun per hour					
	° ' "	10,000ths of circle	No of Hours	' "	10,000ths of circle	No of Hours	' "	10,000ths of circle
1	2	3	4	5	6	4	5	6
<i>For all days (Column 1) from 86 to 164 and above, taking the numbers of days backwards</i>								
165 to 168 } 360 to 362 }	0 58 55 16	27 2775	1	2 27 30	1 1366	13	31 54 88	14 7753
			2	4 54 60	2 2731	14	34 22 18	15 9119
			3	7 21 90	3 1097	15	36 49 48	17 0484
			4	9 19 19	4 5462	16	39 16 77	18 1850
			5	12 16 49	5 6828	17	41 44 07	19 3215
			6	14 43 79	6 8914	18	44 11 37	20 4581
			7	17 11 09	7 9559	19	46 38 67	21 5947
			8	19 35 39	9 0925	20	49 5 97	22 7312
			9	22 5 69	10 2291	21	51 33 27	23 8678
			10	24 32 98	11 3656	22	54 0 56	25 0043
			11	27 0 28	12 5022	23	56 27 86	26 1409
			12	29 27 58	13 6387			
169 to 172 } 356 to 359 }	0 59 1 03	27 3159	1	2 27 67	1 1304	13	31 59 68	14 8124
			2	4 55 31	2 2798	14	34 27 35	15 9518
			3	7 25 00	3 4182	15	36 55 02	17 0912
			4	9 50 67	4 5577	16	39 22 69	18 2306
			5	12 18 34	5 6971	17	41 50 36	19 3700
			6	14 46 01	6 8365	18	44 18 02	20 5044
			7	17 13 68	7 9759	19	46 45 69	21 6439
			8	19 41 34	9 1153	20	49 13 36	22 7833
			9	22 9 01	10 2547	21	51 41 03	23 9277
			10	24 36 68	11 3941	22	54 8 69	25 0671
			11	27 4 35	12 5335	23	56 36 30	26 2065
			12	29 32 02	13 6730			
173 to 176 } 352 to 355 }	0 59 12 31	27 4038	1	2 28 01	1 1421	13	32 4 17	14 8470
			2	4 56 03	2 2811	14	34 32 18	15 9890
			3	7 24 04	3 4262	15	37 0 19	17 1311
			4	9 52 05	4 5683	16	39 28 21	18 2732
			5	12 20 06	5 7104	17	41 56 22	19 4153
			6	14 48 08	6 8524	18	44 24 23	20 5573
			7	17 16 09	7 9945	19	46 52 25	21 6994
			8	19 44 10	9 1366	20	49 20 26	22 8415
			9	22 12 12	10 2787	21	51 48 27	23 9836
			10	24 10 13	11 4207	22	54 16 28	25 1256
			11	27 8 14	12 5628	23	56 44 30	26 2677
			12	29 36 15	13 7049			
177 to 180 } 348 to 351 }	0 59 21 18	27 4782	1	2 28 38	1 1449	13	32 8 97	14 8840
			2	4 56 77	2 2899	14	34 37 36	16 0290
			3	7 25 15	3 4348	15	37 5 74	17 1739
			4	9 53 53	4 5797	16	39 34 12	18 3188
			5	12 21 91	5 7246	17	42 2 50	19 4638
			6	14 50 30	6 8696	18	44 30 89	20 6087
			7	17 18 68	8 0145	19	46 59 27	21 7536
			8	19 47 06	9 1594	20	49 27 65	22 8985
			9	22 15 44	10 3043	21	51 56 03	24 0435
			10	24 13 83	11 4493	22	54 24 42	25 1884
			11	27 12 21	12 5942	23	56 52 80	26 3333
			12	29 40 59	13 7391			

TABLE XLIX—Contd

24-hour periods from true Mēsha- Samkranti (inclusive)	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour					
	° ' "	10,000ths of circle	No of Hours	' "	10,000ths of circle	No of Hours	' "	10,000ths of circle
1	2	3	4	5	6	4	5	6
181 to 184 } 344 to 347 }	0 59 30 05	27 5467	1	2 28 75	1 1478	13	32 13 78	14 9211
			2	4 57 50	2 2956	14	34 42 53	16 0889
			3	7 26 26	3 4433	15	37 11 28	17 2167
			4	9 55 01	4 5911	16	39 40 03	18 3645
			5	12 23 76	5 7389	17	42 8 79	19 5122
			6	14 52 51	6 8867	18	44 37 54	20 6600
			7	17 21 26	8 0345	19	47 6 29	21 8078
			8	19 50 02	9 1822	20	49 35 04	22 9556
			9	22 18 77	10 3300	21	52 3 79	24 1034
			10	24 47 52	11 4778	22	54 32 55	25 2511
			11	27 16 27	12 6256	23	57 1 30	26 3989
			12	29 45 03	13 7733			
185 to 187 } 341 to 343 }	0 59 38 33	27 6106	1	2 29 10	1 1504	13	32 18 26	14 9557
			2	4 58 19	2 3009	14	34 47 36	16 1062
			3	7 27 29	3 4513	15	37 16 46	17 2566
			4	9 56 39	4 6018	16	39 45 55	18 4070
			5	12 25 49	5 7522	17	42 14 65	19 5575
			6	14 54 58	6 9026	18	44 43 75	20 7079
			7	17 23 68	8 0531	19	47 12 84	21 8584
			8	19 52 78	9 2035	20	49 41 94	23 0088
			9	22 21 87	10 3540	21	52 11 04	24 1592
			10	24 50 97	11 5044	22	54 40 14	25 3097
			11	27 20 07	12 6548	23	57 9 23	26 4601
			12	29 49 16	13 8053			
188 to 191 } 337 to 340 }	0 59 46 61	27 6745	1	2 29 44	1 1531	13	32 22 75	14 9903
			2	4 58 88	2 3062	14	34 52 19	16 1434
			3	7 28 33	3 4593	15	37 21 63	17 2965
			4	9 57 77	4 6124	16	39 51 07	18 4496
			5	12 27 21	5 7655	17	42 20 51	19 6027
			6	14 56 65	6 9186	18	44 49 96	20 7558
			7	17 26 09	8 0717	19	47 19 40	21 9089
			8	19 55 54	9 2248	20	49 48 84	23 0620
			9	22 24 98	10 3779	21	52 18 28	24 2151
			10	24 54 42	11 5310	22	54 47 72	25 3682
			11	27 23 86	12 6841	23	57 17 17	26 5213
			12	29 53 30	13 8372			
192 to 195 } 333 to 336 }	0 59 54 89	27 7383	1	2 29 79	1 1558	13	32 27 23	15 0249
			2	4 59 57	2 3116	14	34 57 02	16 1807
			3	7 29 36	3 4673	15	37 26 80	17 3365
			4	9 59 15	4 6231	16	39 56 59	18 4922
			5	12 28 93	5 7788	17	42 26 39	19 6480
			6	14 58 72	6 9346	18	44 56 17	20 8037
			7	17 28 51	8 0903	19	47 25 95	21 9595
			8	19 58 30	9 2461	20	49 55 74	23 1153
			9	22 28 08	10 4019	21	52 25 53	24 2710
			10	24 57 87	11 5576	22	54 55 31	25 4268
			11	27 27 66	12 7134	23	57 25 10	26 5826
			12	29 57 44	13 8692			

TABLE XLIX—Contd

24 hour periods from true Mēsha samkrānti (inclusive)	Arc travelled by true sun in 24 hours		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No of Hours	' "	10,000ths of circle	No of hours	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
196 to 199 } 320 to 332 }	1 0 3 17	27 8022	1	2 30 13	1 1584	13	32 31 72	15 0595
			2	5 0 26	2 3169	14	35 1 85	16 2180
			3	7 30 40	3 4753	15	37 31 98	17 3764
			4	10 0 53	4 6337	16	40 2 11	18 5348
			5	12 30 66	5 7921	17	42 32 24	19 6932
			6	15 0 79	6 9506	18	45 2 38	20 8517
			7	17 30 92	8 1090	19	47 32 51	22 0101
			8	20 1 06	9 2704	20	50 2 64	23 1685
			9	22 31 19	10 4258	21	52 32 77	24 3269
			10	25 1 32	11 5843	22	55 2 90	25 4854
			11	27 31 45	12 7427	23	57 33 03	26 6438
			12	30 1 58	13 9011			
200 to 203 } 325 to 328 }	1 0 10 85	27 8015	-1	2 30 45	1 1609	13	32 35 88	15 0917
			2	5 0 90	2 3218	14	35 0 33	16 2526
			3	7 31 36	3 4827	15	37 36 78	17 4135
			4	10 1 81	4 6436	16	40 7 24	18 5744
			5	12 32 26	5 8045	17	42 37 69	19 7353
			6	15 2 71	6 9654	18	45 8 14	20 8961
			7	17 33 17	8 1263	19	47 38 59	22 0570
			8	20 3 62	9 2872	20	50 9 05	23 2179
			9	22 34 07	10 4481	21	52 59 50	24 3788
			10	25 4 52	11 6090	22	55 9 95	25 5397
			11	27 34 98	12 7699	23	57 40 40	26 7006
			12	30 5 43	13 9308			
204 to 206 } 321 to 324 }	1 0 18 54	27 9209	1	2 30 77	1 1634	13	32 40 04	15 1238
			2	5 1 55	2 3267	14	35 10 82	16 2872
			3	7 32 32	3 4901	15	37 41 59	17 7505
			4	10 3 09	4 6535	16	40 12 36	18 6139
			5	12 33 86	5 8168	17	42 43 13	19 7773
			6	15 4 64	6 9802	18	45 13 91	20 9406
			7	17 35 41	8 1436	19	47 44 68	22 1040
			8	20 6 18	9 3070	20	50 15 45	23 2674
			9	22 36 95	10 4703	21	52 46 22	24 4307
			10	25 7 73	11 6337	22	55 17 00	25 5941
			11	27 38 50	12 7971	23	57 47 77	26 7575
			12	30 9 27	13 9604			
207 to 210 } 318 to 320 }	1 0 25 64	27 9750	1	2 31 07	1 1657	13	32 43 89	15 1535
			2	5 2 14	2 3313	14	35 14 76	16 3191
			3	7 33 20	3 4970	15	37 46 02	17 4848
			4	10 4 27	4 6626	16	40 17 09	18 6504
			5	12 35 34	5 8283	17	42 48 16	19 8161
			6	15 6 41	6 9939	18	45 19 23	20 9817
			7	17 37 48	8 1596	19	47 50 30	22 1474
			8	20 8 55	9 3252	20	50 21 37	23 3130
			9	22 39 61	10 4909	21	52 52 43	24 4787
			10	25 10 68	11 6565	22	55 23 50	25 6443
			11	27 41 75	12 8222	23	57 54 57	26 8100
			12	30 12 82	13 9878			

TABLE XLIX—*Contd*

24 hour periods from true Mēsha samkrānti (inclus ve)	Are travelled by true sun in 24 hours		Are travelled by true sun per hour					
	° ' "	10,000ths of circle	No or Hours.	' "	10,000ths of circle	No of Hours	' "	10,000ths of circle
1	2	3	4	5	6	4	5	6
211 to 214 } 314 to 317 }	1 0 32 71	28 0304	1	2 31 36	1 1679	13	32 47 73	15 1831
			2	5 2 73	2 3359	14	35 19 10	16 3510
			3	7 34 09	3 5038	15	37 50 46	17 5190
			4	10 5 46	4 6717	16	40 21 82	18 6863
			5	12 36 82	5 8397	17	42 53 19	19 8548
			6	15 8 18	7 0076	18	45 24 55	21 0228
			7	17 39 55	8 1755	19	47 55 02	22 1907
			8	20 10 01	9 3435	20	50 27 28	23 3586
			9	22 12 28	10 5114	21	52 58 64	24 5266
			10	25 13 64	11 6793	22	55 30 01	25 6945
			11	27 15 00	12 8472	23	58 1 37	26 8624
			12	30 16 37	14 0152			
215 to 218 } 310 to 313 }	1 0 39 21	28 0806	1	2 31 63	1 1709	13	32 51 25	15 2103
			2	5 3 27	2 3400	14	35 22 89	16 3803
			3	7 34 90	3 5101	15	37 54 52	17 5503
			4	10 6 54	4 6801	16	40 26 16	18 7204
			5	12 38 17	5 8501	17	42 57 79	19 8904
			6	15 9 81	7 0201	18	45 29 43	21 0604
			7	17 41 14	8 1902	19	48 1 06	22 2304
			8	20 13 08	9 3602	20	50 32 70	23 4005
			9	22 44 71	10 5302	21	53 1 33	24 5705
			10	25 16 35	11 7002	22	55 35 97	25 7405
			11	27 47 98	12 8703	23	58 7 60	26 9105
			12	30 19 62	14 0403			
219 to 222 } 306 to 309 }	1 0 45 15	28 1262	1	2 31 88	1 1719	13	32 54 46	15 2350
			2	5 3 76	2 3438	14	35 26 34	16 4069
			3	7 35 64	3 5158	15	37 58 22	17 5789
			4	10 7 53	4 6877	16	40 30 10	18 7508
			5	12 39 41	5 8596	17	43 1 98	19 9227
			6	15 11 29	7 0315	18	45 33 87	21 0946
			7	17 43 17	8 2035	19	48 5 75	22 2666
			8	20 15 05	9 3754	20	50 37 63	23 4385
			9	22 46 93	10 5473	21	53 9 51	24 6104
			10	25 18 81	11 7192	22	55 41 39	25 7823
			11	27 50 70	12 8912	23	58 13 27	26 9543
			12	30 22 58	14 0631			
223 to 225 } 302 to 305 }	1 0 51 07	28 1718	1	2 32 13	1 1738	13	32 57 66	15 2597
			2	5 4 26	2 3477	14	35 29 79	16 4336
			3	7 36 38	3 5215	15	38 1 92	17 6074
			4	10 8 51	4 6953	16	40 34 04	18 7812
			5	12 40 64	5 8691	17	43 6 17	19 9550
			6	15 12 77	7 0430	18	45 38 30	21 1289
			7	17 44 89	8 2168	19	48 10 43	22 3027
			8	20 17 02	9 3906	20	50 42 56	23 4765
			9	22 49 15	10 5644	21	53 14 68	24 6503
			10	25 21 28	11 7383	22	55 46 81	25 8242
			11	27 53 41	12 9121	23	58 18 94	26 9980
			12	30 25 53	14 0859			

TABLE XLIX—Contd

24 hour periods from true Mēsha-samkrānti (inclusive)	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour					
	° ' "	10,000ths of circle.	No of Hours	' "	10,000ths of circle	No of Hours	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
226 to 229 } 299 to 301 }	1 0 56 39	28 2129	1 2 3 4 5 6 7 8 9 10 11 12	2 32 35 5 4 70 7 37 05 10 9 40 12 41 75 15 14 10 17 46 45 20 18 80 22 51 15 25 23 50 27 55 85 30 28 19	1 1755 2 3511 3 5266 4 7021 5 8777 6 10532 7 12288 8 14043 9 15798 10 17554 11 19309 12 21064	13 14 15 16 17 18 19 20 21 22 23	33 0 54 35 32 89 38 5 24 40 37 59 43 9 94 45 42 29 48 14 64 50 46 99 53 19 34 55 51 69 58 24 04	15 2820 16 4575 17 6331 18 8086 19 9841 21 1597 22 3352 23 5107 24 6863 25 8618 27 0373
230 to 233 } 295 to 298 }	1 1 1 12	28 2494	1 2 3 4 5 6 7 8 9 10 11 12	2 32 55 5 5 09 7 37 64 10 10 19 12 42 73 15 15 28 17 47 83 20 20 37 22 52 92 25 25 47 27 58 01 30 30 56	1 1771 2 3541 3 5312 4 7082 5 8853 6 10623 7 12394 8 14165 9 15935 10 17706 11 19476 12 21247	13 14 15 16 17 18 19 20 21 22 23	33 3 11 35 35 65 38 8 20 40 40 75 43 13 29 45 45 84 48 18 39 50 50 93 53 23 48 55 56 03 58 28 57	15 3108 16 4788 17 6559 18 8329 20 0100 21 1870 22 3641 23 5412 24 7182 25 8953 27 0723
234 to 237 } 291 to 294 }	1 1 5 85	28 2859	1 2 3 4 5 6 7 8 9 10 11 12	2 32 74 5 5 49 7 38 23 10 10 98 12 43 72 15 16 46 17 49 21 20 21 95 22 54 69 25 27 44 28 0 18 30 32 93	1 1786 2 3572 3 5357 4 7143 5 8929 6 10715 7 12501 8 14286 9 16072 10 17858 11 19644 12 21429	13 14 15 16 17 18 19 20 21 22 23	33 5 67 35 38 41 38 11 16 40 43 90 43 16 64 45 49 39 48 22 13 50 54 88 53 27 62 56 0 36 58 33 11	15 3215 16 5001 17 6787 18 8573 20 0358 21 2144 22 3940 23 5716 24 7502 25 9287 27 1073
238 to 241 } 287 to 290 }	1 1 9 40	28 3133	1 2 3 4 5 6 7 8 9 10 11 12	2 32 89 5 5 78 7 38 67 10 11 57 12 44 46 15 17 35 17 50 24 20 23 13 22 56 02 25 28 92 28 1 81 30 34 70	1 1797 2 3594 3 5392 4 7189 5 8986 6 10783 7 12580 8 14378 9 16175 10 17972 11 19769 12 21566	13 14 15 16 17 18 19 20 21 22 23	33 7 59 35 40 48 38 13 37 40 46 27 43 19 16 45 52 05 48 24 94 50 57 83 53 30 72 56 3 62 58 36 51	15 3364 16 5161 17 6958 18 8755 20 0552 21 2350 22 4147 23 5944 24 7741 25 9538 27 1335



TABLE XLIX—Contd

24-hour periods from true Mēsha-samkrānti (inclusive)	Arc travelled by true sun in 24 hours		Arc travelled by true sun per hour					
	o / "	10,000ths of circle	No of Hours	' "	10,000ths of circle	No of Hours	' "	10,000ths of circle
1	2	3	4	5	6	4	5	6
242 to 244 } 283 to 286 }	1 1 12 36	28 3361	1 2 33 01 2 5 6 03 3 7 39 04 4 10 12 06 5 12 45 07 6 15 18 09 7 17 51 10 8 20 24 12 9 22 57 13 10 25 30 15 11 28 3 16 12 30 36 18	1 1807 2 3613 3 5420 4 7227 5 9034 6 10840 7 12647 8 14454 9 16260 10 18067 11 19874 12 21680	13 33 9 19 14 35 12 21 15 38 15 22 16 40 48 24 17 43 21 25 18 45 54 27 19 48 27 28 20 51 0 30 21 53 33 31 22 56 6 33 23 58 39 34	15 3487 16 5294 17 7101 18 8907 19 10714 20 12521 21 14327 22 16134 23 17941 24 19747 25 21554		
245 to 248 } 280 to 282 }	1 1 15 31	28 3589	1 2 33 14 2 5 6 28 3 7 39 41 4 10 12 55 5 12 45 69 6 15 18 83 7 17 51 97 8 20 25 10 9 22 58 24 10 25 31 38 11 28 4 52 12 30 37 66	1 1816 2 3632 3 5449 4 7265 5 9081 6 10897 7 12713 8 14530 9 16346 10 18162 11 19978 12 21794	13 33 10 79 14 35 43 93 15 38 17 07 16 40 50 21 17 43 23 35 18 45 56 48 19 48 29 62 20 51 2 76 21 53 35 90 22 56 9 04 23 58 42 18	15 3611 16 5427 17 7243 18 9059 19 10876 20 12692 21 14508 22 16324 23 18140 24 19957 25 21773		
249 to 252 } 276 to 279 }	1 1 16 03	28 3771	1 2 33 17 2 5 6 34 3 7 39 50 4 10 12 67 5 12 45 84 6 15 19 01 7 17 52 18 8 20 25 34 9 22 58 51 10 25 31 68 11 28 4 85 12 30 38 02	1 1824 2 3648 3 5471 4 7295 5 9119 6 10943 7 12767 8 14590 9 16414 10 18238 11 20062 12 21886	13 33 11 18 14 35 44 35 15 38 17 52 16 40 50 69 17 43 23 86 18 45 57 02 19 48 30 19 20 51 3 36 21 53 36 53 22 56 9 70 23 58 42 86	15 3710 16 5533 17 7357 18 9181 19 11005 20 12829 21 14652 22 16476 23 18300 24 20124 25 21948		
253 to 256 } 272 to 275 }	1 1 19 45	28 3908	1 2 33 31 2 5 6 62 3 7 39 93 4 10 13 24 5 12 46 55 6 15 19 86 7 17 53 17 8 20 26 48 9 22 59 79 10 25 33 11 11 28 6 42 12 30 39 73	1 1830 2 3659 3 5489 4 7218 5 9148 6 10977 7 12807 8 14636 9 16466 10 18295 11 20125 12 21954	13 33 13 04 14 35 46 35 15 38 19 66 16 40 52 97 17 43 26 28 18 45 59 59 19 48 32 90 20 51 6 21 21 53 39 52 22 56 12 83 23 58 46 14	15 3784 16 5613 17 7443 18 9272 19 11102 20 12931 21 14761 22 16590 23 18420 24 20248 25 22078		

TABLE XLIX—Contd.

24 hour periods from true Mēsha samkrānti (inclusive)	Arc travelled by true sun in 24 hours		Arc travelled by true sun per hour					
	° ' "	10,000ths of circle	No of Hours.	' "	10,000ths of circle	No of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
257 to 260 } 268 to 271 }	1 1 20 64	28 4000	1 2 33 36 2 5 6 72 3 7 40 08 4 10 13 44 5 12 46 80 6 15 20 16 7 17 53 52 8 20 26 88 9 23 0 24 10 25 33 60 11 28 6 96 12 30 40 32	2 33 36 5 6 72 7 40 08 10 13 44 12 46 80 15 20 16 17 53 52 20 26 88 23 0 24 25 33 60 28 6 96 30 40 32	1 1833 2 3667 3 5500 4 7333 5 9167 6 1000 7 2833 8 4667 9 6500 10 8333 11 0166 12 2000	13 14 15 16 17 18 19 20 21 22 23	33 13 68 35 47 04 38 20 40 40 53 76 43 27 12 46 0 48 48 33 84 51 7 20 53 40 56 56 13 92 58 47 28	15 3833 16 5666 17 7500 18 9333 20 1166 21 3000 22 4833 23 6666 24 8500 25 0333 26 2166
261 to 267 } (True sun in perigee, on Day 263)	1 1 21 23	28 4045	1 2 33 38 2 5 6 77 3 7 40 15 4 10 13 54 5 12 46 92 6 15 20 31 7 17 53 69 8 20 27 08 9 23 0 46 10 25 33 84 11 28 7 23 12 30 40 61	2 33 38 5 6 77 7 40 15 10 13 54 12 46 92 15 20 31 17 53 69 20 27 08 23 0 46 25 33 84 28 7 23 30 40 61	1 1835 2 3670 3 5506 4 7341 5 9176 6 1011 7 2847 8 4682 9 6517 10 8352 11 0187 12 2023	13 14 15 16 17 18 19 20 21 22 23	33 14 00 35 47 38 38 20 77 40 54 15 43 27 54 46 0 92 48 34 30 51 7 69 53 41 07 56 14 46 58 47 84	15 3858 16 5693 17 7528 18 9364 20 1199 21 3034 22 4869 23 6704 24 8540 26 0375 27 2210

TABLE L  
ELEMENTS OF THE SUN'S LONGITUDE.  
MINUTES.

The figures in Columns 2, 3, show the sun's *mean* movement during the times noted in Column 1.

Time Mins	' "	10,000ths of circle.	Time Mins	' "	10,000ths of circle.	Time Mins	' "	10,000ths of circle.
1	2	3	1	2	3	1	2	3
1	0 1 23	0 0095						
1	0 2 46	0 0190	21	0 51 74	0 3993	41	1 41 02	0-7795
2	0 4 93	0 0380	22	0 54 21	0-4183	42	1 43 49	0-7985
3	0 7 39	0 0570	23	0 56 67	0 4373	43	1 45 95	0-8175
4	0 9 86	0 0760	24	0 59 14	0-4563	44	1 48 42	0-8365
5	0 12 32	0-0951	25	1 1 60	0 4753	45	1 50 88	0-8556
6	0 14 78	0 1141	26	1 4 06	0 4943	46	1 53 34	0-8746
7	0 17 25	0 1331	27	1 6 53	0 5133	47	1 55 81	0-8936
8	0 19 71	0 1521	28	1 8 99	0 5323	48	1 58 27	0 9126
9	0 22 18	0 1711	29	1 11 46	0-5514	49	2 0 74	0 9316
10	0 24 64	0 1901	30	1 13 92	0-5704	50	2 3 20	0-9506
11	0 27 10	0 2091	31	1 16 38	0-5894	51	2 5 66	0-9696
12	0 29 57	0 2281	32	1 18 85	0-6084	52	2 8 13	0-9886
13	0 32 03	0 2472	33	1 21 31	0-6274	53	2 10 59	1 0077
14	0 34 50	0 2662	34	1 23 78	0-6464	54	2 13 06	1-0267
15	0 36 96	0 2852	35	1 26 24	0-6654	55	2 15 52	1 0457
16	0 39 42	0-3042	36	1 28 70	0 6844	56	2 17 98	1 0647
17	0 41 89	0 3232	37	1 31 17	0 7035	57	2 20 45	1-0837
18	0 44 35	0-3422	38	1 33 63	0-7225	58	2 22 91	1 1027
19	0 46 82	0-3612	39	1 36 10	0 7415	59	2 25 38	1 1217
20	0 49 28	0 3802	40	1 38 56	0 7605	60	2 27 84	1 1407

*N. B.*—Since this Table shows the sun's *mean* motion during the number of minutes indicated, a slight correction must be made, in order to ascertain his *true* motion, if very great accuracy is required. The largest possible correction, namely for 59 minutes on the days 81 and 263 (when the sun is in apogee and perigee and is therefore at his slowest and quickest) is on Day 81 *minus* 5'-4516 or 0 0421, and on Day 263 *plus* the same.

Hence on Day 81 the true sun's journey in 59 m. must be taken as (by the Table, 2' 25" 38—5'-45=) 2' 19" 93, or (by the Table, 1 1217—0 0421=) 1 0796, and on Day 263 as (2' 25" 38+5' 45=) 2' 30" 83, or (1 1217+0 0421=) 1 1638

It is not necessary to frame a Table to meet corrections less than this. Calculation can always be made by taking from the Hour Table (Table XLIX) the true sun's motion in one hour on the day in question, dividing this by 60, and multiplying the result by the number of minutes concerned.

TABLE L-A  
ELEMENTS OF THE SUN'S LONGITUDE  
SECONDS

Cols 2, 3, shew the Sun's *mean* movement during times noted in Col. 1.

Time seconds	"	10,000ths of circle	Time seconds	"	10,000ths of circle	Time seconds	"	10,000ths of circle
1	2	3	1	2	3	1	2	3
1	0.041	0 0003	21	0 862	0 0067	41	1 684	0.0130
2	0 082	0 0006	22	0 903	0 0070	42	1 725	0 0133
3	0 123	0 0010	23	0 945	0 0073	43	1 766	0 0136
4	0 164	0 0013	24	0 986	0 0076	44	1 807	0 0139
5	0 205	0 0016	25	1 027	0 0079	45	1 848	0 0142
6	0 246	0 0019	26	1 068	0 0082	46	1 889	0 0146
7	0 287	0 0022	27	1 109	0 0036	47	1 930	0 0149
8	0 329	0 0025	28	1 150	0 0089	48	1 971	0 0152
9	0 370	0 0029	29	1 191	0 0092	49	2 012	0 0155
10	0 411	0 0032	30	1 232	0 0095	50	2 053	0 0158
11	0 452	0 0035	31	1 273	0 0098	51	2 094	0 0162
12	0 493	0 0038	32	1 314	0 0101	52	2 135	0 0165
13	0 534	0 0041	33	1 355	0 0105	53	2 177	0 0168
14	0 575	0 0044	34	1 396	0 0108	54	2 218	0 0171
15	0 616	0 0048	35	1 437	0 0111	55	2 259	0 0174
16	0 657	0 0051	36	1 478	0 0114	56	2 300	0 0177
17	0 698	0 0054	37	1 519	0 0117	57	2 341	0 0181
18	0 739	0 0057	38	1 561	0 0120	58	2 382	0 0184
19	0 780	0 0060	39	1 602	0 0124	59	2 423	0 0187
20	0 821	0 0063	40	1 643	0 0127	60	2 464	0 0190

The Table follows M. de Ries's fixture of the sun's *mean* movement in 1 time minute by the *Siddhānta* *śrōmaṇ* 2° 464,008,788, or 0 019,012,414.

## No 2—DANDAPALLE PLATES OF VIJAYA-BHUPATI · SAKA-SAMVAT 1332.

By G VENKOBIA RAO, MADRAS.

The copper-plates which bear the subjoined inscription were obtained by me on a short loan from the *monegar* of Dandapalle,<sup>1</sup> a village in the Palamner *tāluka* of the Chittoor district, during my official tour in 1913. They have been briefly noticed in the Madras Epigraphical Report for 1913, page 119, paragraph 53.

The plates are five in number, each measuring about 9½" by 5½". The edges are folded over, flattened and slightly raised into rims, in order to secure the protection of the writing from coming into contact with the written sides of the adjoining plates. The tops are neatly curved in the form of a bow slightly turned upwards at the edges where these meet the plates. The curved tops have, as usual, a hole in the centre to allow the copper-ring to pass through. The ring, which is plain and circular, bears no seal attached to it. It had been cut before the plates were secured by me.

The first plate bears writing only on its inner side, while the remaining four are written on both their sides. Plates one to four are numbered in Telugu-Kanarese numerals on their first written sides. The fourth plate, ending with the usual imprecatory verses, indicates that the record must have closed with it. The fifth plate bears no number, and there are no rims on its inner face, which bears writing; this shows that the writing on that side of the plate may not have been originally intended. Consequently the last plate must have been added subsequently as a post-script whereon the boundaries of the land granted had to be engraved in the vernacular of the country.

The engraving is fairly deep and well executed. The characters are Nandināgarī, almost of the same type as those of the Satyamangalam plates of Dēvarāya II, published with a facsimile plate on pp 35 to 41 of *Ep. Ind.*, Vol III, and the languages employed are Sanskrit verse<sup>2</sup> and Kanarese prose<sup>3</sup>. The signature of the king at the end appears as "Śrī Tryambaka" in Kannada characters<sup>4</sup>.

The following palæographical and orthographical peculiarities are worth noting. The use of the *anusvāra* is very arbitrary. In cases where naturally a class nasal or a final *m* would be used the *anusvāra* is substituted. The vowel *ṛ* is throughout written as *ṛ*, and in two cases (ll 144 इतिर्<sup>२</sup> and 163 ने<sup>२</sup>) with superscript *ṛ*. Very little difference in form is perceptible between *bha* and *ta*. The double letters *dda* and *ppa* are represented by two full forms of *da* and *pa* written side by side with a single top line, and the conjunct consonant *llkha* in ll 121 and 126 by *llkha*. The symbols for *tha* and *dha* are the same as the modern symbols, but *vice versa*. The hard or intensified *ṛ* is represented by *ṛ̣* (ll 123, 135, 154, 175, 177, 186 and 191). The difference between *la* and *ḷa* is indicated by a ligature in the case of the former, which is absent in the latter. We often find the dental *la* used instead of the cerebral *ḷa*, evidently owing to Sanskrit influence, even though the latter is expected according to the vernacular pronunciation, e.g. सुखागि<sup>०</sup> (l 55), ददे<sup>२</sup> (l 56) and इतिग<sup>२</sup> (l 145). *Vice versa*, *ḷa* is used for *la* in *Kalyāṇāya*.

<sup>1</sup> In his *List of Antiquities*, Vol I, p 159, Mr Sewell has noted the existence of these plates. It may be added that these have since been presented by the owner to the Madras Museum and are deposited there.

<sup>2</sup> Ll 100 to 102 after v 45, ll 109 to 110 after v 48, ll 116 to 118 after v 49, l 130 after v 55 and ll 139 to 142 after v 59 consist only of portions of verses. Probably there has been some mistake in the engraving of the text. It is not impossible that the first and the third fragments, which are both half-verses in the *Mandākrāntā* metre, should be read together to form one verse. In the second, fourth and fifth we have portions of *Anuṣṭup*, *Sālinī* and *Indranayā*.

<sup>3</sup> Ll 144 to 146 and ll 153 to 192.

<sup>4</sup> The Madras Museum plates of Śrīguri-Bhūpāl of about this period (*Ep. Ind.*, Vol. VIII, p 306 ff) are attested similarly.

(l 1) and *lālītāṅghrī* (l 11) and *Mahālakṣmī* (l 34). A consonant after *anusāra* and the *rēpha* is doubled, as in Telugu and Kanarese inscriptions, eg मूर्त्ति in l 7, य द्वि° in l 42, पुष्पवत् in l 40, °राय in l 83 and वृत्तिर्द्वि° in l 86, in °विद्वाम (l 99) the consonant is doubled before *ra*. The *virāma* is used with the letters त in ll 13, 15, 17, 57, 66 and 106, न in ll 17, 27 and 73 and क in ll 81 and 137. The rules of Sandhi are not observed in the following cases —The *visarga* does not assimilate with the following consonant except in वृत्तिर्द्वि° in l 14 कौशिकी वृत्ति° for कौशिक वृत्ति° in l 78 and विश्वानिचो वृत्ति° for विश्वानिच वृत्ति° in l 126, चमूतगुण° for चमूदुण° occurs in l 15, शिवत् द्वाघय for शिवच्छाघो in l 44, वृत्तिवत् श्रीवत्सो for वृत्तिवत्सो in l 106 and वृत्तिवत्सारी° for वृत्तिवत्सारी° in l 120 आह्वय for आह्वय in ll 55 f and 61, येकैव for एकैव in l 146 f, and सिद्धार° for सिद्धार° in ll 26 and 27 are evidently due to a wrong pronunciation very common in later Vijayanagara inscriptions. One grammatical mistake is वृत्तिर्वृत्ति for वृत्ति वृत्ति in l 143.

After invoking Ganēśa and the boar incarnation of Viṣṇu, the record begins as usual by tracing the First Vijayanagara dynasty from the Moon. In the lunar race was born Bukka-Rāya (I). His son was Harihara (II), and his son Dēvarāya (I), who ruled at Vijaya-purī (Vijayanagara). He had a son Vijaya-Bhūpati by his wife Dēmāmbikā, who was herself the daughter of a certain Nūka-Bhūpāla of the Solar race (v 17). Kriyāsakti-dēśika was the spiritual teacher of Vijaya-Bhūpati (v 20). This king Vijaya, having founded in the division called Mulvāgla *rājya*, in the district Huli *nādu*, in Dandēhalli *sthala*, a new village called Kriyāsakti-pura, granted it to Kṛṣṇa-Pandita in the Śaka year reckoned by the chronogram *raṅgalōka* (i.e. 1332), corresponding to the cyclic year Vikṛiti, in the bright half of Bhādrapada, when (the nakṣatra) Śravana was combined with Monday, on the Ēkādaśī *tithi* (and) the Lakṣminārāyaṇa *yōga* (vv. 26 to 30). Verses 21 to 25, which introduce the donee Kṛṣṇa-Pandita, state that his parents were Mēchāmbikā and Śingānārya,<sup>1</sup> that he belonged to the Bhāradvāja *gōtra* and that his younger brother was Annadātā, in company with whom he served the king Vijaya faithfully. Kṛṣṇa-Pandita constructed in Kriyāsakti-pura a tank called Vijaya-samudra (v. 31), and, having secured the permission of the king, made a grant of the village and the tank to Brāhmanas of different *gōtras* (vv 34 and 35). As stated in the Kanarese passage (ll 144 to 146), the village consisted of 82 *vittis*. From the post-script which describes the boundaries of the village we learn that Kriyāsakti-pura, on being granted to Brāhmanas, received the name Abhinava-Vijaya-Bukkarāya-samudra, evidently after Vijaya-Bukka, one of the surnames of king Vijaya-Bhūpati.

The date of the grant has been verified with the help of Dewan Bahadur Swamikanṇu Pillai's *Ephemeris*. In the year Vikṛiti, corresponding to A.D. 1410, Bhādrapada was intercalary. On Monday in the bright half of *nija*-Bhādrapada the *tithi daśamī* (i.e. the 10th day) ended at 38 after mean sunrise, and the *nakṣatra* Uttara-Āśādhā similarly ended at 48 after mean sunrise. Thus the given *tithi* (i.e. the 11th) and the *nakṣatra* Śravana were in combination with Monday only in the last quarter of that day. If such a choice of an auspicious moment in the early hours before sunrise is possible, the English equivalent would be the last quarter of A.D. 1410, September 10, Monday.

Very few stone inscriptions of Vijaya-Bhūpati have been found. The present record, accordingly, is one of extreme interest, being the first copper-plate inscription of his time discovered up to now. Professor Kielhorn's *List of Southern Inscriptions*, No. 480, says that Vijaya's father Dēvarāya I ascended the throne in Śaka-Samvat 1328 (=A.D. 1406/07).<sup>2</sup> It must have been soon after this that Vijaya-Bhūpati was installed as viceroy at Mulbāgai in

<sup>1</sup> In the list of donees he is incidentally also mentioned as Singanāchārya, father of Rāmakṛṣṇa (i.e. Kṛṣṇa-Pandita) and Annadātā.

<sup>2</sup> From No. 345 of the Madras Epigraphical Collection for 1905 it may also be surmised that the coronation of Dēvarāya I took place in A.D. 1406-07.

the Mysore State<sup>1</sup> The earliest date known for Vijaya is Śaka 1331, the cyclic year Virōdhi, corresponding to A D 1409-10<sup>2</sup> In Śaka 1344 (Śubhakṛit=A D 1422-23) he assumed the title of paramount sovereign<sup>3</sup> From an inscription found at Bārūkūr it has been ascertained that Dēvarāya II, son of Vijaya, commenced to reign in Śaka 1343 (Śārvarin)<sup>4</sup> The interval between the latest known date of Dēvarāya I (*viz* Śaka 1340) and the accession of Dēvarāya II (*viz* Śaka 1343) is very little, and it is, therefore, difficult to reconcile the statement of Nuniz that he reigned for 6 years at the capital Vijaya-nagara, except on the supposition, as surmised by Mr H Krishna Sastri, that Vijaya was co-regent with his son Dēvarāya II and also with his father Dēvarāya I<sup>5</sup> In inscriptions of the Tamil country Vijaya-Bhūpati assumes the names Vira-Vijaya, Vira-Bukka and Vijaya-Bukka Vijaya-Bhūpati of our record should not however be confounded with Vira-Bhūpati, son of Bukka II, whose records of about the same period are also found in the south<sup>6</sup>

It may be observed that Vijaya's mother is herein called Dēmāmbikā, while other records mention her name as Hēmāmbikā<sup>7</sup> She was the daughter of Nūka-Bhūpāla of the Solar race This Nūka-Bhūpāla may be identified with the Reddi chief Nūka or Nalla-Nūka, who married Vēmasāni, sister of Annavēma<sup>8</sup> We are aware of a similar matrimonial alliance between the Reddis and the Vijayanagara family The Vēmaṣaram plates of Allaya-Vēma refer to a Kātaprabhu as the son-in-law of Harihara (III)<sup>9</sup>

The full name of the Śaiva teacher in whose honour Vijaya-Bhūpati founded the village Kriyāsakti-pura was perhaps Kāśivāsa Kriyāsakti, referred to in terms of high esteem in the records of Bukka I He was also the teacher of Harihara II and of his general Muddanna-Dandanāyaka<sup>10</sup> Viṭṭhanna-Odeya, a viceroy under Harihara II and Dēvarāya I, was also a follower of Kriyāsakti

Of the 82 *vrittis* into which Vijaya-Bukkarāya-samudra was divided the temples of Gōpi-nātha and Rāmēśa (Rāmēśvara), evidently located at that village, received each a *vritti* Among the Brahman recipients figure Chaundapārya of the Vasishtha *gōtra*, Sōma, son of Chaundārya of the same *gōtra*, Annadātā, son of Śīnganāchārya of the Bhāradvāja *gōtra*, and Duggappārya, son of Annadātā of the same *gōtra*, each of whom obtained 2 *vrittis* The names of Chaundapārya and his son Sōma of the Vasishtha *gōtra* are interesting, inasmuch as the former is known to us as the author of the Śrauta work *Prayōgaratnamālā* Another son of Chaundapārya, Chaundapāchārya or Chaundapāmātya was Nāgaya-mantrin mentioned in a

<sup>1</sup> *Ep Carn*, Vol X, Intr p xxxv, No. 324 of the Madras Epigraphist's Collection for 1912, from Karshatapalle of the Punganūr Zamindari, informs us that in Śaka 1332, the same year as that of our grant, prince Vijayarāya-Udayar was ruling as viceroy at Mulvāyil (Mulbāgal) A subordinate of his was the Chōla chief Vira Ōbaladēva *Chōlamahārāja* of the Sammatṭi family, which Mr H Krishna Sastri identifies with Sommatṭi, the family to which Lakkaya dēva *Mahārāja* and Bommayā-dēva *Mahārāja*, who were dependants of Dēvarāya II, belonged.

<sup>2</sup> No 658 of the Madras Epigraphical Collection for 1905

<sup>3</sup> *Ep Carn*, Vol VII, Sk 93

<sup>4</sup> No 160 of the Epigraphist's Collection for 1901 and *Arch. Surv Rep* for 1907-08, p 247.

<sup>5</sup> *Arch Sur Rep* for 1907-08, p 248

<sup>6</sup> See the genealogical table on p 86 of the Madras Epigraphical Report for 1907 Inscriptions of Vira-Bhūpati are found at Tiruvārūr and Tiruppūnduratti in the Tanjore district (No 575 of 1904 and *Christian College Magazine* for 1890, p 105)

<sup>7</sup> The Satyamangalam Plates of Dēvarāya II give the name Dēmāmbikā (*Ep Ind*, Vol III, p 37, text line 18); but on the authority of an inscription of Vira-Vijaya published in the *Madras Journal of Lit. and Sc* for 1861 it was corrected by Professor Hultzsch into Hēmāmbikā (*ibid*, note 7) The *varia lectio* is due probably to the similarity of form of the letters *ha* and *da* in Nandināgarī.

<sup>8</sup> *Ep Ind*, Vol III, p 287 The Reddis, so far as we know, do not claim any connection with the Solar race.

<sup>9</sup> *Madras Epigraphical Report* for 1900, p. 25, paragraph 63.

<sup>10</sup> *Arch. Sur. Rep* for 1907-08, p 242, foot note 12.

Tripurāntakam inscription<sup>1</sup> The donees Annadātā and Duggappārya were apparently related to the donor, the one being his brother and the other his nephew Under his full name Krishna-Pandita was evidently the Rāmakrishna who reserved for himself 20 shares in the village.<sup>2</sup> He was well versed in the Yajur-Vēda and belonged to the Bhāradvāja gōtra His younger brother Annadātā must be distinguished from his namesake, the son of Chaundapāmātya, which latter belonged to the Vasishtha gōtra

Dandēhalli, near which was situated the granted village Kriyāsakti-pura or Abhinava-Vijaya-Bukkarāya-samudra, is the same as the modern Dandapalle, where these plates were found. Of the places mentioned among the boundaries Ēdūru is a village very near Dandapalle. Tirumaladāri, i.e. the road leading to Tirumala, must have been a recognised pilgrim-route which passed the granted village I am unable to identify Tālakunte or Tālakunte and Arasāndeyahalli, the two other villages mentioned in the plates

### TEXT<sup>3</sup>

[Metre of verses 1-44, *Anushtubh*, of 45, *Mandākrāntā*, of 46-48, *Anushtubh*, of 49, *Mandākrāntā*, of 50-55, *Anushtubh*, v 56—please see note 2, page 63 above, of 57-61, *Anushtubh*, and of 62, *Śālīnī*]

### First plate

- 1 शुभमस्तु । कक्वाणाय गणाधीशः
- 2 कारुण्याभीधिरस्तु वः । सदा गंडस्थली
- 3 यस्य सरसा दानकुल्यया(—) ।[11\*] संपत्तिं श्री
- 4 वराहो वः संपादयतु भूयसीं । सा-
- 5 मोदामुद्वहन् भूमिं समुद्रसन्नि-
- 6 लाप्नुता<sup>4</sup> ।[12\*] त्रियः कुलगृहं शौरेः शय्या-
- 7 मूर्तिरुमापतेः । सृष्टिराद्या विधेरस्तु जी-
- 8 वनं जीवनाय वः ।[13\*] अस्ति चंद्रः सुधासूति-
- 9 रमलात्मा कलानिधिः । संजातः क्षीर-
- 10 पायोधौ 'श्लाघ्यो लक्ष्मीसहोदरः ।[14\*] सुरा-
- 11 सुरशिरोरत्नकालितांघ्रिसरोरुहः । श्ला-
- 12 घमान<sup>5</sup> स्वयं धत्ते शिरसा यं सदाशिवः ।[15\*]
- 13 वसुधायां जगत्स्थितातो वंशस्तस्य समे-
- 14 धत्ते । जातो यत्र हरिस्साक्षाज्जगतां प्र-
- 15 भवो विभुः ।[16\*] अभूत् गुणगणांभीधि[र]-
- 16 व्याहृतपराक्रमः । युक्करायनृपस्त-

<sup>1</sup> No 255 of the Madras Epigraphical Collection for 1905

<sup>2</sup> The honorific epithet *śrāman* given to Krishna-Pandita in l 90 and the way in which his name is introduced in v 21 immediately after the description of Kriyāsakti lead us to suspect that these may have been identical.

<sup>3</sup> From the original plates.

<sup>4</sup> वृ was first written वृ and then corrected.

<sup>5</sup> श्ला is corrected from य.

<sup>6</sup> Read °मान

<sup>7</sup> The symbol for \* is added in error by the engraver to the preceding letter वि instead of to म.

<sup>8</sup> Read अभूत्.



- 17 स्मिन् दिक्षु विख्यातवैभवः ।[७\*] संपत्प-  
 18 रंपरोदारसर्वदिग्विजयक्षमः । एकै-  
 19 कदिकपतीं देवानिन्द्रादीनत्यशेत यः ।[८\*]  
 20 तपोविशेषैस्तस्यासीत्तनयः <sup>१</sup>पूर्वसंचितैः ।[\*]  
 21 पुण्यः] पूर्वपत्नीषु गण्यो हरिहरेश्वरः ।[९\*]  
 22 श्रिया ससेव्यमानस्य सर्वज्ञख्यातिशा-

*Second plate, first side*

- 23 लिनः । समौ हरिहरौ यस्य जाने तावेव नाप-<sup>२</sup>  
 24 रः ।[१०\*] तस्य राजाधिराजस्य श्रीराजपरमे-  
 25 श्वरः । तनयो जयति क्षीणां देवरायमहीप-  
 26 तिः ।[११\*] पिन्वे <sup>३</sup>सिंघासने यस्मिन्मित्रैश्चर्य-  
 27 प्रदे स्थिते । <sup>३</sup>शत्रुसिंघासनान्यासन् द्वित्रैः  
 28 शून्यानि वासरैः ।[१२\*] नलनाभागभरतनहु-<sup>४</sup>  
 29 षादीनरेश्वरान् । <sup>५</sup>विस्मेरा यद्गुणस्तोमे-  
 30 र्विस्मरत्येव<sup>६</sup> मेदिनी ।[१३\*] श्रीदस्तेवाल-  
 31 का श्लाघ्या शक्रस्येवामरावती<sup>७</sup> ।[\*] विजयोप-  
 32 पदा यस्य विख्याता<sup>८</sup> वसतिः पुरी ।[१४\*] नाम्ना  
 33 देमांविका तस्य नूकभूपालनंदिनी । महि-  
 34 षी माधवस्येव महाकक्षीः <sup>९</sup>समधते ।[१५\*] <sup>१०</sup>पु-  
 35 चरूपं तयोरेकं पूर्वजन्मतपःफलं । श्री-  
 36 मान्विजयते तेजसीमा विजयभूपतिः<sup>११</sup>  
 37 ।[१६\*] कूटस्थौ वंशयोरेयस्य कुसुदांभोजवांधवौ ।  
 38 वाण्या क्षीण्या च लक्ष्म्या च वल्लभो यः स्वयंवृ-  
 39 तः ।[१७\*] प्रतापकीर्तिलतयोः प्रभोर्यस्य समिद्धयोः<sup>११</sup> ।[\*]  
 40 पुण्याणि <sup>१२</sup>तटितस्ताराः पुष्पवत्तौ<sup>१३</sup> च तौ

<sup>१</sup> Read पूर्व

<sup>२</sup> The letter द looks more like व

<sup>३</sup> Read सिद्धा°.

<sup>४</sup> The letter त of भरत looks like म

<sup>५</sup> An extra vertical stroke has been erased between स्मे and रा.

<sup>६</sup> An extra vertical stroke between the letters त्ते and व has been erased.

<sup>७</sup> The syllable व is corrected from वि

<sup>८</sup> The letter स्था is engraved like स्वा

<sup>९</sup> Read समधते.

<sup>१०</sup> The first half of this verse is the same as verse 14 of the Satyamangalam plates of Dōvarāya II, except that तयोरेक appears as तयो, श्लाघ्या in those plates

<sup>११</sup> The *cisarga* is engraved at the beginning of the next line

<sup>१२</sup> Read तटित°

<sup>१३</sup> Read पुष्पवत्तौ, पु is written like यु, and there is an additional stroke added to it at the bottom, which makes the w sign look long

77 "

- 24

26

28

30

30

۲۲۵

45

81

Q

9

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1

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1

4

1



- 41 फले ।[१८\*] अभंगसंगकाकिंगवंगा[द्या]श्वामरा-  
 42 दिभिः । राजानो यं <sup>1</sup>निषेवन्ते राजचिह्ने <sup>2</sup>स्व-  
 43 यंघृतैः ।[१९\*] राजान दधतो मूर्ध्ना राज्ञां मीली दिग्मन्  
 44 पदं । <sup>3</sup>शिवात् श्लाघ्यो गुरुर्यस्य श्रीक्रियाशक्ति-

*Second plate, second side.*

- 45 देशिकः ॥[२०\*] प्रभोर्वहुमतस्तस्य प्रयते कृष्णपंडि-  
 46 तः । महनीयगुणांभोधिर्मदिरं सर्वसंपदां ।[२१\*]  
 47 श्लाघ्या मेचाविका येन शिंगणार्थश्च दंपती ।  
 48 पुत्रेण भुवने नीतौ पुत्रिणामग्रगण्यतां ।[२२\*] यशु-  
 49 वेदादिषु ख्यातिं यस्याप्तस्यान्वयाधिपः । व-  
 50 सिष्ठाद्यैर्भरद्वाजो धर्यते वंशकर्तृभिः ।[२३\*] अ-  
 51 न्वर्यां भूपयन् संज्ञामनदानैरहर्निशं । धन्यो  
 52 यस्यानुजो धीमाननंदाता समेधते ।[२४\*] भूष्णो-  
 53 र्विजयभूपस्य भूतलेंद्रयशोनिधेः । आश्विने-  
 54 योपमां यातः<sup>4</sup> पार्श्वे तावग्रजानुजौ ।[२५\*] रा-  
 55 जा श्रीविजयः सीयं राज्ये सुखवागिलांक्ष-<sup>5</sup>  
 56 ये । हुलिनाडौ फलोदारे दंडेहस्तिस्थले श[भि] ।[२६\*]  
 57 श्रीमत्क्षेत्रगृहाराससीमानिर्माणशोभितं ।  
 58 क्रियाशक्तिपुरं कृत्वा ग्रामं प्रतिनवं कृती ।[२७\*]  
 59 शकाब्दे रगलोकात्ते धीरो विक्रतिवत्सरे [१\*] प-  
 60 क्षे भाद्रपदे शुक्ले सोमश्रवणसंयुते ।[२८\*] एकाद-  
 61 श्यां तिथौ योगे लक्ष्मीनारायणाङ्गये<sup>6</sup> । स[१]-  
 62 ष्ठभोगं सर्वमान्यं धारापूर्वं सदक्षिण ।[२९\*] मंडि-  
 63 तः सद्गुणैः कृष्णपंडिताय कृपानिधिः । प्रादित  
 64 न्यंबकप्रीत्यै पृथिवीकल्पपादपः ।[३०\*] स कृ-  
 65 णपंडितस्त्वत्र समुद्र विजयादिकं । तटाक-  
 66 लितसीभाग्य तटाकं <sup>7</sup>निरमाययत् ।[३१\*] अश्वमेद-  
 67 स्य प्रसंगोपि तुष्को यद्वर्णनाक्रमे । ग्रानसं [च]

<sup>1</sup> Read निषेवन्ते

<sup>2</sup> Read चिह्नैस्त्व०.

<sup>4</sup> यातः is the third person dual of the root या 'to become'

<sup>6</sup> नारायणाङ्गये

<sup>7</sup> Read यित्

<sup>3</sup> Read शिवाश्वमेदो.

<sup>5</sup> Read पुल्यानलाक्षये.

*Third plate ; first side.*

- 68 सरः <sup>1</sup>पूसां मानसाय न रोचते ।[132\*] रणम्[रा]-  
 69 लमजीरा रसत्वारसमेखला । लीला[नृ]-  
 70 ऋं तनोतीव लक्ष्मीर्यत्पद्मराजिषु ।[133\*] तटाके-  
 71 न[1]ग्रहारं <sup>2</sup>त तादृशेन विभूषितं । राज्ञा ते-  
 72 न[1]भ्यनुज्ञातः प्राज्ञोत्तौ कृष्णपडितः ।[134\*] वि-  
 73 प्रसात्कृतवान् धन्यो विवेकगुणवारिधिः । क्र-  
 74 मेण भागिनस्तेपि कथ्यते ब्राह्मणोत्तमाः ।[135\*]  
 75 श्रीगोपीनाथरामेशौ ग्रामरक्षणदक्षि[णौ] [1\*]  
 76 प्रसन्नौ नित्यवरदातुभावेकैकभागिनौ ॥[136\*]  
 77 ऋग्विद्रंगयगोविदः कौशिकोवैकभागभ[र]-  
 78 क् । गोविन्दभूः सैकभागः कौशिको ऋग्वि-  
 79 दोभक्तः ।[137\*] कौशिको बह्वचः सैकभागः श्री-  
 80 माधवाण्यः । विश्वामित्रः कामययो-  
 81 रामो ऋग्विदिभागभाक्<sup>3</sup> ।[138\*] गीतमो या-  
 82 जुषः सैकहत्तिरप्यणकेशवः । काश्य-  
 83 षो याजुषः सैकहत्तिर्मारय्यतिष्य-  
 84 यः ।[139\*] नृसिंहो मारजसैकभागः काश्य-  
 85 पयाजुषः । शण्डिल्यो याजुषः सैकवृ-  
 86 -त्तिर्द्वार्यपेहणः ।[140\*] कौडिन्यो याजुषः  
 87 सैकहत्तिर्नार्गार्यपेहणः । कौडिन्यो या-  
 88 जुषो भागद्वयो नागार्यतिमयः ।[141\*]

*Third plate ; second side*

- 89 भागाः श्रीरामकृष्णस्य भारद्वाजस्य विं-  
 90 शतिः । स्वामिनः शिंगणार्यस्य सूनीरत्र  
 91 यजुर्निधेः ।[142\*] हारीतो याजुषः सैकभागः  
 92 श्रीगंगणाय्यलुः । कैशवो नृहरिः सैकभा-  
 93 गः कौशिकयाजुषः ।[143\*] कौडिन्यो याजुषः[ः]  
 94 सैकहत्तिरप्यणसोमपः [1\*] कौडिन्यो याजु-  
 95 षो भागद्वयो श्रीमप्यणाय्यलुः ।[144\*] भार-

<sup>1</sup> Read पुसां.<sup>2</sup> त is very peculiarly formed.<sup>3</sup> Read °हिमाज°.

- 96 द्वाजो यजुरधिगमो भागयुग्मस्य क-<sup>1</sup>  
 97 र्त्ता दुग्मप्यार्यः सकलगुणवानन्नदा-  
 98 तार्यसूनुः । भागद्वद्वप्रभुरिह यजुर्वेद-  
 99 <sup>2</sup>विद्वामचंद्रो भारद्वाजः सकलगु-  
 100 णवानप्यणाचार्यसूनुः । [184\*] भारद्वाजो य-  
 101 जुषि कृतधीरन्न भागद्वयेयः श्रीमल्लक्ष्मी-  
 102 पतितनुभवो बुद्धिमानौभलार्थः । हारी-  
 103 तो बह्वृचो भागद्वयी सूर्यार्यसोमपः । (1)  
 104 वसिष्ठो बह्वृचो भागद्वयी चौडार्यसोमपः [185\*]  
 105 तिमणो बह्वृचात्रेयो द्विभागो मल्लपार्यजः [1\*]  
 106 नागार्थनृहरी ऋग्वित् श्रीवत्सीत्रैकभाग-  
 107 भाक् । [186\*] श्रीवत्सी याजुषः सैकभागः शिंगार्य-  
 108 तिमयः । काश्यपो बह्वृचः सैकवृत्तो रामा-  
 109 र्यतिमयः । [187\*] शंडिल्यो बह्वृचः सैकवृ-  
 110 त्तिर्नोयार्यमंगणः ॥—॥

*Fourth plate , first side*

- 111 अस्मिन् भागद्वितयसहितः शिंगणाचार्य-  
 112 <sup>3</sup>सूनुभारद्वाजो यजुषि कृतधीरन्नदाता-  
 113 र्यवर्यः । भारद्वाजो नृहरितनयो भा-  
 114 गयुग्मस्य कर्त्ता<sup>4</sup> श्रीमल्लक्ष्मीपतिर-  
 115 धिगुणो बुद्धिमान्याजुषोस्मिन् ॥ [188\*]  
 116 भारद्वाजो यजुषि मतिमानप्यणाचा-  
 117 र्यसूनुः<sup>5</sup> श्रीमान् भागद्वितयसहि-  
 118 तो मल्लिभट्टार्यवर्यः । <sup>6</sup>हारीतोऽऋग्विदे-  
 119 कवृत्तिः केशवदेवपः । शिंगार्यनृहरी ऋ-  
 120 <sup>7</sup>ग्वित् हारीतोत्रैकभागभाक् । [189\*] विष्णुवृषो

<sup>1</sup> Perhaps we have to correct क into म The same word is used in l 114

<sup>2</sup> Read <sup>0</sup>विद्वाम<sup>0</sup>

<sup>3</sup> Read सुनुमा<sup>0</sup>

<sup>4</sup> Read मर्त्ता, as in l 96 f

<sup>5</sup> The syllable सू looks like शू, the horizontal stroke in the middle which distinguishes सु from शू seems to have been marked by mistake at the top

<sup>6</sup> The metre requires one more syllable for the first quarter, perhaps the reading meant was हारीतोसी

<sup>7</sup> Read <sup>0</sup>विद्वहारीतो<sup>0</sup>

- 121 ऋग्विदेकवृत्तिर्हंगपलखणः<sup>1</sup> । विष्णु-  
 122 हृषो ऋग्विदेकवृत्तिर्माधवहंपणः ।[1५१\*]  
 123 याजुषो वृषवंश्येकवृत्तो र्वळतीकपः । र्वळार्यः  
 124 सैकवृत्तिर्याजुषो जंनभूर्हृषः ।[1५२\*] कौडिन्यो या-  
 125 जुषः सार्धवृत्तिस्तिष्यार्यवत्तमः । गौतमो याजु-  
 126 षः सार्धवृत्तिः कौमणलखणः ।[1५३\*] विश्वामित्रो ऋग्वि-  
 127 दवृत्तिर्नागार्यगोपणः । कौशिको याजुषः सार्ध-  
 128 वृत्तिरत्तार्यमाधवः ।[1५४\*] कौशिका<sup>2</sup> याजुषः सार्धवृत्तिरे-  
 129 त्तार्यवत्तमः । कौशिको याजुषः सार्धवृत्तिर्मत्तार्यव-  
 130 त्तमः ।[1५५\*] कौशिको याजुषः सार्धवृत्तिर्मत्तार्यविस्मणः ।  
 131 लिगार्यजो बह्वृचजामदग्न्यवत्सोर्वृत्तिः[स्त्वह स]म[न]ाय.[1\*]

*Fourth plate , second side.*

- 132 वासिष्ठोस्मिन् बह्वृचो योगसूनुः चंद्रप्पा-  
 133 र्यः सार्धवृत्तिद्वयेशः ।[1५६\*]<sup>3</sup> गार्ग्यः[\*] श्रीयाजुषः  
 134 सार्धवृत्तिः शिगार्यजाण्णपः । याजुषो वृष-<sup>4</sup>  
 135 वंश्योर्वृत्ति र्वळतीकपः ।[1५७\*] श्रीवत्सो  
 136 याजुषः सैकवृत्तिर्विहलपद्मणः । कौडि-  
 137 न्यो या[जु]षः सौम्यो नृहरिः पादभागभाक् [॥५८\*]  
 138 सार्धवृत्तिः कूचिरामः शालंकायनयाजुषः । बह्वृचो हृ-  
 139 गपाचार्यतनूभूमाधवसुधीः [॥५९\*] पादोन-  
 140 वृत्तिद्वयषान्विष्णुवर्धनगोचजः । विश्वामि-  
 141 त्रो बह्वृचस्तिष्यणार्यो [1\*] भागत्रयो गगण-  
 142 सूनुश्च । भारद्वाजः पादभागी याजु-  
 143 षः सूर्यतिमयः । कौशिकः पादोनवृ-  
 144 त्तिर्ऋग्विद्विष्टेणकेशवः ।[1६०\*] अंतु देव-  
 145 भाग सह वृत्तिगकु ८२' अ-

<sup>1</sup> The second रु is incomplete See the same conjunct consonant in I 126 below

<sup>2</sup> Read कौशिको.

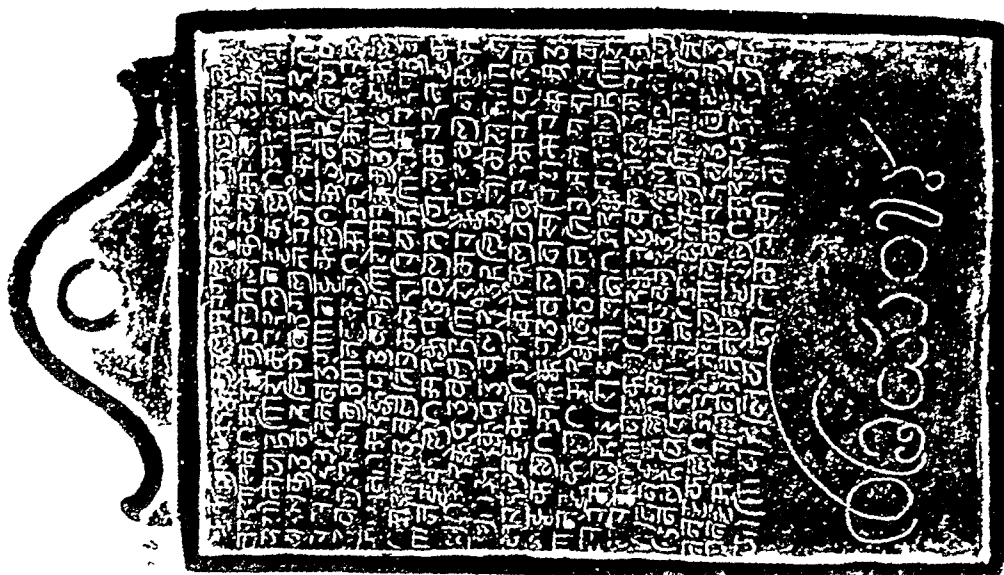
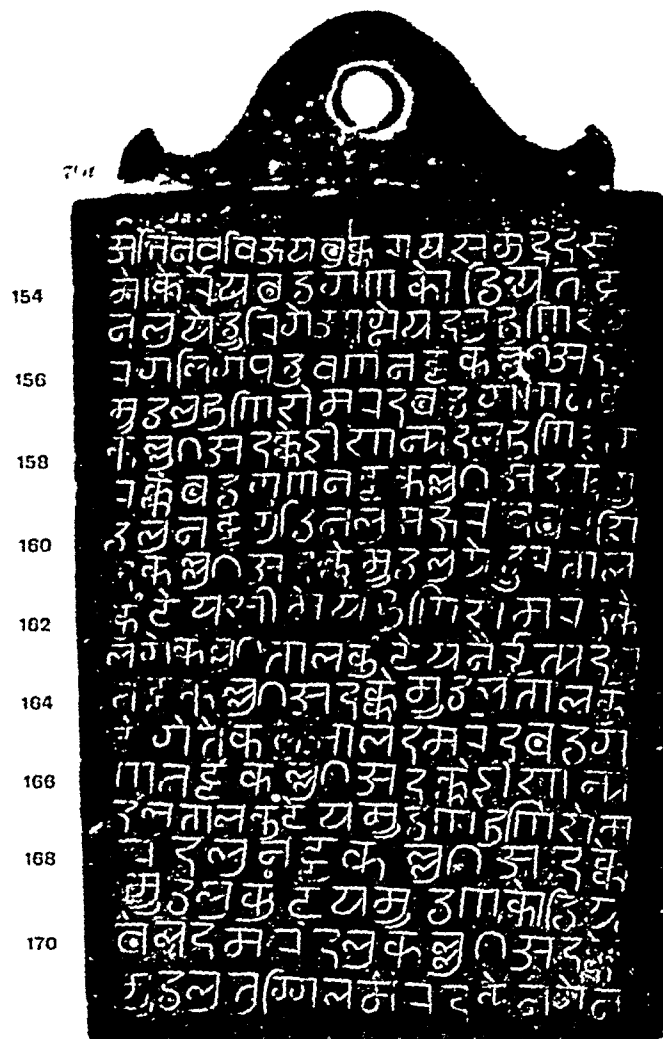
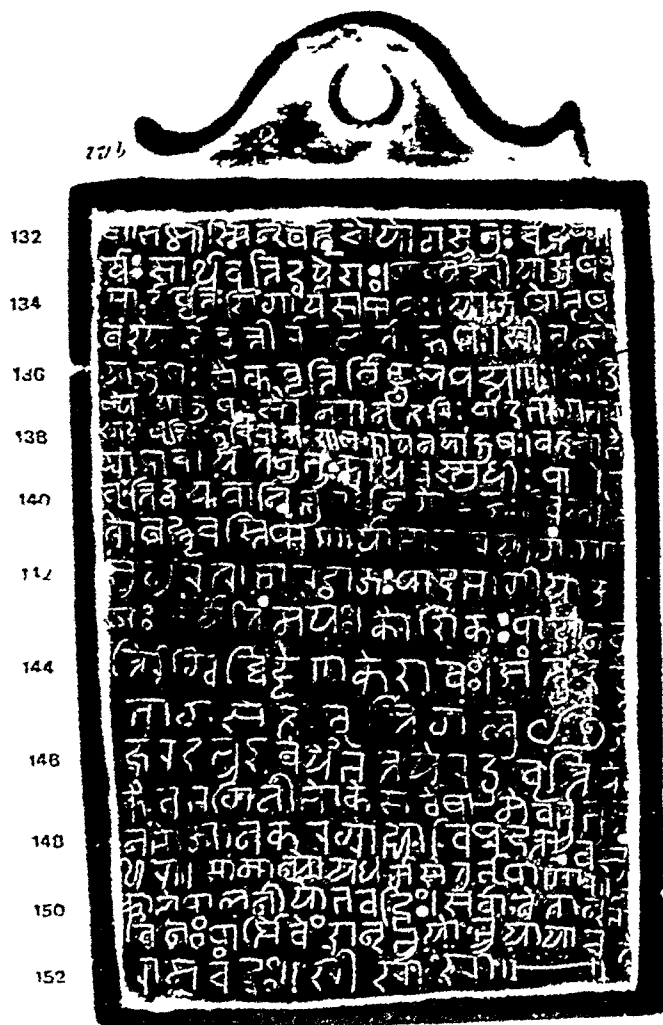
<sup>3</sup> The two halves of which this verse is made up belong respectively to the metres *Indravajrā* and *Sālinī*.

<sup>4</sup> Read वृष°

<sup>5</sup> Read °सूरी°.

<sup>6</sup> Read °तो अग्नि°.

<sup>7</sup> In Telugu-Kanarese numerals and throughout.







- 146 चरदलु इवे येभत्त वेरडु वृत्ति [i\*] ये<sup>1</sup>  
 147 कैव भगिनी लोके सर्वेषामेव भूभुज[i] [i\*]  
 148 न भोज्या न करग्राह्या विप्रदत्ता वसु-  
 149 धरा ॥[६१\*] सामान्योय<sup>2</sup> धर्मसेतुनृपाणां का[ले]  
 150 काले पालनीयो भवद्भिः । सर्वानेतान् भ[i]-  
 151 विन पार्थिवेन्द्रान् भूयो भूया<sup>3</sup> याचते  
 152 रामचंद्रः ॥[६२\*] श्री श्री श्री ॥—॥

*Fifth plate, first side*

- 153 अभिनवविजयवुक्करायसमुद्रद सी-  
 154 मे । कैरेय वडगण कोडिय तट्टि-  
 155 नलु वेडूरिगे आग्नेयदलु इण्णिशेम-  
 156 रगळिगे पडुवण नट्ट कळु १<sup>4</sup> अदक्के  
 157 मूडलु इण्णिशेमरद वडगण नट्ट  
 158 कळु १ अदक्के ईशान्यदलु इण्णिशेम-  
 159 रक्के वडगण नट्ट कळु १ अदक्के मू-  
 160 डलु नट्ट गुंडिनलु अत्तरव वरशि-  
 161 द कळु १ अदक्के मूडलु वेडूर ताल-  
 162 कुंटेय सीमेय इण्णिशेमरद के-  
 163 [क]गे कळु १ तालकुंटेय नैर्ऋत्यदलु  
 164 नट्ट कळु १ अदक्के मूडलु तालकुं-  
 165 टेगे तैकलु आलदमरद वडग-  
 166 ण नट्ट कळु १ अदक्के ईशान्य-  
 167 दलु तालकुंटेय मूडण इण्णिशेम-  
 168 रदलु नट्ट कळु १ अदक्के  
 169 मूडलु कुंटेय मूडणकोडिय  
 170 वेलदमरदलु कळु १ अदक्के  
 171 मूडलु तुगिलमरद केळगे न-

*Fifth plate, second side*

- 172 ट्ट कळु १ अदक्के मूड[लु] [अरे]ग[ळु] १ अदक्के मूडलु कमाळलु  
 173 वरद शासन १ अदक्के मूडलु तालकुंटेय अरसांडियह[कि]-

<sup>1</sup> Read एकैव.

<sup>2</sup> Read °न्योय.

<sup>3</sup> Read भूयो.

<sup>4</sup> In Telugu-Kanarese numerals and throughout

- 174 य सीमेय हुणिशेमरदलु नष्ट कल्लु १ अदके आ[ग्नि]-  
 175 यदलु कूडनहक्किगे वड गलु तोरेंगे तेंकण दडद ता-  
 176 रेंमरद उत्तिन वडगण नष्ट कल्लु १ कूडनहक्किगे प-  
 177 डुवलु अरेंगे मूडण नष्ट कल्लु १ आ अरेंय मेले वरद  
 178 शासन १ अदके पडुवलु हुणिशेमरके मूडण नष्टकल्लु  
 179 १ [अदके] पडुवलु तिरुमलेदारिय हुणिशेमरद पडुव-  
 180 ण नष्ट कल्लु १ अदके पडुवलु तुगिलमरद नष्ट क-  
 181 ल्लु १ अदके पडुवलु हुणिशेमरके पडुवलु नष्टक-  
 182 ल्लु १ अदके पडुवलु दंडेहक्कियसीमेय हुणिशे-  
 183 मरदलु नष्ट कल्लु १ अदके तेंकलु तुंवरद मरद पडुवण  
 184 नष्ट कल्लु १ अदके पडुवलु वसुरियमरके मूड-  
 185 ण नष्ट कल्लु १ अदके वडगलु तिरुमलेयदारिय  
 186 अरेंमेले होइशिद 'शासन १ अदके पडुवलु हुणिशे-  
 187 मरके तेंकण नष्ट कल्लु १ अदके पडुवलु आलदमरद उ-  
 188 त्तिन नष्ट कल्लु १ अदके पडुवलु दंडेहक्किगे तेंकलु नष्ट गुं-  
 189 डिनलु होयिशिद शासन १ अदके तेंकलु तुगिलमरद उत्ति-  
 190 न नष्ट कल्लु १ अदके तेंकलु आलदमरद यडेक्किट्ट मूड-  
 191 [लु] नष्ट अरेंगल्लिन उत्तिनलु नष्ट कल्लु १ अदके पडुवलु कं-  
 192 गाणियहक्किय होलमेरे सीमे ।  
 193 श्रीत्रियवक

#### ABRIDGED TRANSLATION

L. 1 Let there be prosperity<sup>1</sup>

(Verse 1) Let Ganēśa, who is an ocean of compassion and whose cheek is moist with incessant flow of rut, take an interest in our welfare.

(V 2) Let the glorious Varāha, who bore aloft the delighted Earth sunk in the waters of the ocean, procure fortune to us in abundance

(V 3) Let water (*jīvana*), which is the abode of Lakshmi,<sup>2</sup> the bed of Śauri (Vishṇu), the body corporeal of Umāpati (Śiva) and the first (*object of*) creation of Brahmā, exist for our subsistence

(Vv 4 and 5) The moon—the birth place of nectar, of pure body, the embodiment of sixteen parts and the esteemed brother<sup>3</sup> of Lakshmi—whom Sadāśiva, whose lotus-like feet are fondled by the crest jewels of the gods and the demons, himself proudly wears, was born from the milky ocean.

<sup>1</sup> Read शासन

<sup>2</sup> The goddess Lakshmi is said to have come out of the milky ocean, when it was churned

<sup>3</sup> The moon is the brother of Lakshmi, as both of them were produced from the milky ocean

(V 6) There flourishes on earth the world-famed family of his (i.e. the moon's), in which the omnipresent Hari, the creator of the worlds, himself was born <sup>1</sup>

(Vv. 7 and 8) In that (family) was sprang king Bukka-Rāya, the ocean of a multitude of good qualities, of irresistible valour, whose exalted position was well known in all quarters—whose course of conquests extended to all directions with the grandeur of continuous success and who (as such) surpassed the gods Indra and the rest, who were lords each of a single quarter

(V. 9 and 10) To him was born by virtue of superior penance accumulated in former (births) a virtuous son Hariharēśvara, who was to be reckoned among the ancient kings To him, well served by Śrī (i.e. Lakshmi) and famous as the all knowing (Sarvajña), only Hari and Hara were equal and none else <sup>2</sup>

(V 11.) Victorious on this earth is the prosperous Rājaparamēśvara, king Dēvarāya, the son of this Rājādhirāja

(V 12) While this king sat on the ancestral throne, bestowing wealth on his friends, the thrones of his enemies became vacant in two or three days

(V. 13) Amazed at his excellent virtues, the earth actually forgets the sovereigns Nala, Nābhāga, Bharata, Nahusha and others

(V 14) Like unto (the city of) Alakā of (Kubēra) the giver of wealth, and unto Amarāvati of Indra, the excellent and famous city which has for its prefix the word Vijaya (i.e. Vijaya-nagara) was his residence (śasati).<sup>3</sup>

(V. 15) His consort Dēmāmbikā by name, the daughter of Nūka-Bhūpāla, is prosperous like Mahā-Lakshmi, the consort of Mādhava

(V 16) The illustrious Vijaya-Bhūpati, the chief fruit, in the form of a son, of their (i.e. of the parents') penance (practised) in former births, is victorious as the (farther) limit of prowess

(V 17) At the root of whose lineage are (the Moon and the Sun),<sup>4</sup> the friends of the white and red lotuses (respectively), and who is voluntarily chosen as lord by (the goddesses) Sarasvatī, the Earth and Lakshmi

(V 18) The lightning and the stars (were) the flowers and the sun and the moon (were) the fruits of the two well-grown creepers, the valour and fame of this lord <sup>5</sup>

(V 19) Upon whom the kings of Anga, Kālinga, Vanga and the rest always attend holding *chauris*, etc, the insignia of royalty, themselves

(V. 20.) His (i.e. Vijaya Bhūpati's) spiritual teacher was Kriyāśakti-dēśika who, placing his foot on the diadems of kings (rājā), became more illustrious than Śiva carrying the moon (rājā) on his head <sup>6</sup>

(V 21) Kṛṣṇa Pandita, the ocean of good qualities and the abode of every fortune, is highly esteemed by that king and is famous

<sup>1</sup> This is the Yādava family, in which Kṛṣṇa was born

<sup>2</sup> Hari (Vishnu) is the husband of Lakshmi and Sarvajña is a recognised surname of Hara (Śiva)

<sup>3</sup> In the Eastern Ganga grants *vāsaka* appears in the sense of *rājadhānī*, above, Vol III, p 20, note 2

<sup>4</sup> Vijaya-Bhūpati was born in the race of the moon His mother Dēmāmbikā was born of the Solar race

<sup>5</sup> I.e. his fame and valour reached even unto the sky This verse is the same as verse 12 of the *Satyamahāgalam* plates of Dēvarāya II, *Ep Ind*, Vol. III, p 37, text lines 20 f

<sup>6</sup> Kriyāśakti dēśika is greater than Śiva, because the *rāja* carried on his head by the latter was merely trodden by the former

(V 22) By (*possessing*) this son (*i.e.* Kṛishna-Pandita) the praiseworthy couple Mūchām-bikā and Śingapārya came to be ranked foremost among parents (*lit* those *possessing children*) in this world

(V 23) The founder of the lineage of (Kṛishna-Pandita), who has obtained fame in the Yajur-Vēda and so on, is Bharadvāja, praised by founders of families like Vasishṭha and others

(V 24) His younger brother, the wise and fortunate Annadātā, prospers well, making his designation literally appropriate by feeding (the needy) day and night

(V 25) These (*two*) elder and younger brothers, serving by the side of the famous king Vijaya-Bhūpati, who was an Indra on earth, resembled (the two celestial brothers) the Aśvins<sup>1</sup>

(Vv 26 to 30) This illustrious and virtuous ruler, the heroic Vijaya, who was a celestial tree on earth and a mine of compassion, and who was ornamented with good qualities, having founded the new village called Kṛiyāśakti-pura, adorned with rich fields, houses, pleasure-gardens and boundary marks, in the auspicious Dandēhalli *sthala*<sup>2</sup> in Huli *nāḍu* of great yield, in the Mūlvāgila *rājya*, gave (*it*) as a free gift, together with the eight kinds of easements, to Kṛishna Pandita, accompanied by the pouring of water and a fee, in order to propitiate (the god) Tryambaka, in the Śaka year expressed by the (chronogram) *raṅgalōka* (*i.e.* 1332), in the (*cyclic*) year Vikṛita, on the day of Śravana which corresponded to a Monday, the 11th *tithi* of the bright fortnight in the month of Bhādrapada and was coupled with the *yōga* (called) Lakshmi-Nārāyana

(V 31) (*Subsequently*) this Kṛishna-Pandita founded in that place a tank called Vijaya-samudra endowed with charm all round

(V 32) Even to speak of (the lake) Achchhōda, while describing it (*i.e.* tank), is vain, even the Mānasa-saras (the tank of the gods) does not become attractive to the minds of the people (after once seeing this)<sup>3</sup>

(V 33) It seems as if Lakshmi performs her sportive dance over the cluster of lotuses (in this tank),—the swans (being) her noisy anklets and the (row of) *sārasa* birds her jingling girdle

(Vv 34 and 35) The wise, wealthy, virtuous and discriminate Kṛishna-Pandita, with the permission of the king, made a gift of the *agrahāra* adorned by the tank above described to Brāhmanas. The best of the Brāhmanas who received shares are enumerated in regular order.

(Ll 75 to 146) List of donees :—

No	Name of the donee	Father's name	Gōtra	Vēda	No of shares.
1	Gōpīnātha (Vishnu) . .	.	. .	.	1
2	Rāmēśa (Śiva) . .	.	..	.	1
3	Gōvinda .	Rangaya .	Kauśika .	Rich . .	1
4	Ōbhala . .	Gōvinda .	Do. . .	Do . .	1

<sup>1</sup> The Aśvins are the inseparable twins who serve as physicians to the gods

<sup>2</sup> Dandēhalli *sthala* may have been the lowest territorial division in which the village Kṛiyāśakti pura was situated. The word *sthala* in this sense corresponds to *ṭhāna* or *ṭhānya* of other inscriptions and is etymologically connected with them

<sup>3</sup> Achchhōda and Mānasa saras are two famous lakes in the Himalayas

No	Name of the donee.	Father's name.	Gōtra	Vēda.	No of shares.
5	Anṇapa . . . .	Mādhava . . . .	Kausika . . . .	Bahvricha . . . .	1
6	Ścīrāma . . . .	Kāmaya . . . .	Viśvāmītra . . . .	Rich . . . .	2
7	Kiśava . . . .	Appana . . . .	Gautama . . . .	Yajus . . . .	1
8	Tippaya . . . .	Mā-ā-ya . . . .	Kāśyapa . . . .	Do . . . .	1
9	Nṛsimha . . . .	Māra . . . .	Do . . . .	Do. . . .	1
10	Peddapa . . . .	Dēvārya . . . .	Śāṇḍilya . . . .	Do . . . .	1
11	Do. . . .	Nāgārya . . . .	Kauṇḍīya . . . .	Do . . . .	1
12	Timmaya . . . .	Do . . . .	Do . . . .	Do. . . .	2
13	Rāma-Kṛishna . . . .	Śingapārya . . . .	Bhāradvāja . . . .	Do . . . .	20
14	Ayyala . . . .	Gangana . . . .	Hārīta . . . .	Do . . . .	1
15	Nṛhari . . . .	Kēśava . . . .	Kausika . . . .	Do . . . .	1
16	Sōmapa . . . .	Appana . . . .	Kauṇḍīya . . . .	Do . . . .	1
17	Ayyala . . . .	Do . . . .	Do . . . .	Do . . . .	2
18	Duggappārya . . . .	Annadātārya . . . .	Bhāradvāja . . . .	Do . . . .	2
19	Rāmachandra . . . .	Appanāchārya . . . .	Do . . . .	Do. . . .	2
20	Aubhalārya . . . .	Lakshmīpati . . . .	Do. . . .	Do. . . .	2
21	Sōmapa . . . .	Sūryārya . . . .	Hārīta . . . .	Bahvricha . . . .	2
22	Do. . . .	Chaundārya . . . .	Vasishṭha . . . .	Do . . . .	2
23	Timmana . . . .	Mallapārya . . . .	Ātrēya . . . .	Do . . . .	2
24	Nṛhari . . . .	Nāgārya . . . .	Śrīvatsa . . . .	Rich . . . .	1
25	Timmaya . . . .	Śingārya . . . .	Do . . . .	Yajus . . . .	1
26	Do. . . .	Rāmārya . . . .	Kāśyapa . . . .	Bahvricha . . . .	1
27	Maigana . . . .	Mōyārya . . . .	Śāṇḍilya . . . .	Do . . . .	1
28	Annadātārya . . . .	Śinganāchārya . . . .	Bhāradvāja . . . .	Yajus . . . .	2
29	Lakshmīpati . . . .	Nṛhari . . . .	Do . . . .	Do . . . .	2
30	Mallibhatṭārya . . . .	Appanāchārya . . . .	Do . . . .	Do . . . .	2
31	Dēvapa . . . .	Kēśava . . . .	Hārīta . . . .	Rich . . . .	1
32	Nṛhari . . . .	Śingārya . . . .	Do . . . .	Do. . . .	1
33	Lakshkhaṇa . . . .	Heggapa . . . .	Viśṇuvṛiddha . . . .	Do. . . .	1
34	Hampaṇa . . . .	Mādhava . . . .	Do . . . .	Do. . . .	1
35	Tikapa . . . .	Rayala . . . .	Vṛisha . . . .	Yajus . . . .	1
36	Ravala . . . .	Jamna . . . .	Do . . . .	Do. . . .	1
37	Vallabha . . . .	Tipparya . . . .	Kauṇḍīya . . . .	Do . . . .	†

No	Name of the donee	Father's name	Gōtra	Vēda	No of shares
38	Lakshmana . . .	Kommana . . .	Gautama . . .	Yajus . . .	$\frac{1}{2}$
39	Gōpana . . .	Nāgārya . . .	Viśvāmītra . . .	Rich . . .	$\frac{1}{2}$
40	Mādhava . . .	Allārya . . .	Kauśika . . .	Yajus . . .	$\frac{1}{2}$
41	Vallabha . . .	Ellārya . . .	Do . . .	Do . . .	$\frac{1}{2}$
42	Do . . .	Mallārya . . .	Do . . .	Do . . .	$\frac{1}{2}$
43	Vissana . . .	Do . . .	Do . . .	Do . . .	$\frac{1}{2}$
44	Saptanātha . . .	Langārya . . .	Jāmadagnya-Vatsa . . .	Bahvricha . . .	$\frac{1}{2}$
45	Chandrappārya . . .	Yōga . . .	Vāsishta . . .	Do . . .	2 $\frac{1}{2}$
46	Annapa . . .	Singārya . . .	Gārgya . . .	Yajus . . .	$\frac{1}{2}$
47	Tikapa . . .	Havala . . .	Vriśha . . .	Do . . .	$\frac{1}{2}$
48	Padmana . . .	Vitṭhala . . .	Śrīvatsa . . .	Do . . .	1
49	Nṛihari . . .	... . .	Kaundinya . . .	Do . . .	$\frac{1}{2}$
50	Kūchurāma . . .	... . .	Śālankāyana . . .	Do . . .	$\frac{1}{2}$
51	Mādhava . . .	Heggapāchārya . . .	Vishnuvardhana . . .	Bahvricha . . .	1 $\frac{1}{2}$
52	Tippaṇārya . . .	Gangana . . .	Viśvāmītra . . .	Do . . .	2
53	Timmaya . . .	Sūrya . . .	Bhāradvāja . . .	Yajus . . .	$\frac{1}{2}$
54	Kēśava . . .	Chittena . . .	Kauśika . . .	Rich . . .	$\frac{1}{2}$
TOTAL SHARES .					82

(Ll 146 to 148) Altogether the *vrittis* are 82, including the share of the gods Also in words eighty-two *vrittis*

(Ll 149 to 152) [Here follow the two usual imprecatory verses]

(Ll 153 to 192) The boundary of Abhinava-Vijaya-Bukkarāya-samudra is (as follows) :—

One stone set up to the west of the tamarind trees at the south-east corner of Ēdūru, on the side of the north outlet of the tank, to the east of it, one stone set up to the north of the tamarind tree, in the north-east corner of it, one stone set up to the north of the tamarind tree; east of it, one boulder stone set up with the letters engraved on it, to the east of it, one stone under the tamarind tree which was on the boundary between Ēdūru and Tālakunte; one stone set up to the south-west of Tālakunte, to the east of it, one stone set up to the north of the banyan tree south of Tālakunte; to the north-east of it, one stone set up at the tamarind tree east of Tālakunte, to the east of it, one stone (set up) at the Bēl tree in the eastern outlet of the tank; to the east of it, one stone set up below the Tuggila tree, one rock to the east of it; to the east of it, an inscription engraved on a black stone, to the east of it, one stone set up at the tamarind tree on the boundary between Tālakunte and Arasāndēyaha[<sup>1</sup>]<sub>li</sub>, to the south-east of it, one stone set up to the north of the ant-hill<sup>1</sup>

<sup>1</sup> *Uṭta* is the same as *hutta*, "an ant-hill" according to Dr. Kittel's Kannada-English Dictionary. It is however difficult to account for the form *uṭṭisa*.

at the Tāre (*Beleric Myrobalan*) tree on the south bank of the stream and north of Kādanahal[\*]<sub>1</sub>, one stone set up to the east of the rock west of Kādanahal[\*]<sub>1</sub>; an inscription engraved on that rock, to the west of it, one stone set up to the east of the tamarind tree, west of it, one stone set up to the west of the tamarind tree on the road to Tirumale, west of it, one stone set up to the west of a tamarind tree; west of it, one stone set up at the tamarind tree on the boundary of Dandēhalli, to the south of it, one stone set up to the west of the wild Mangosteen tree, to the west of it, one stone set up to the east of the waved-leaved fig tree, to the north of it, an inscription caused to be cut on a rock on the road to Tirumale, to the west of it, one stone set up to the south of a tamarind tree, to the west of it, one stone set up at the ant-hill of the banyan tree, to the west of it, an inscription caused to be engraved on the boulder set up to the south of Dandēhalli, to the south of it, one stone set up at the ant-hill of the Tuggāla tree, to the south of it, one stone set up at the ant-hill of the boulder set up a little beyond to the east of the banyan tree, to the west of it, the boundary is the boundary limit of the fields of Kangānyahal[\*]<sub>1</sub>

(L 193) Śrī-Triyambaka

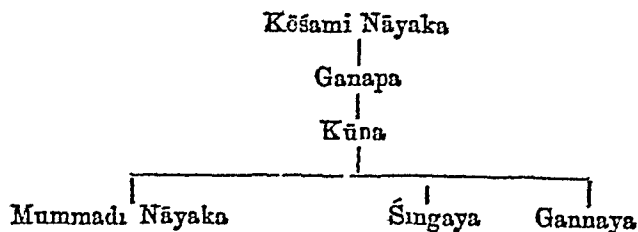
### No. 3—SRIRANGAM PLATES OF MUMMADI NAYAKA. SAKA SAMVAT 1280.

By T A GOPINATHA RAO, M A, TRIPLICANE

The subjoined inscription is engraved on five copper plates, bound together by a ring, which was already cut when I got them for examination. The ring bore no seal. The plates measure 9" by 2", and the writing is engraved lengthwise on both sides of the plates. There are exactly ten lines on each side, and the plates are numbered with Telugu-Kannarese numerals, marked on the proper right of the ring-hole on the second side of each plate. The rims are neither raised nor shaped thicker, and yet the writing is in an excellent state of preservation.

This set of copper plates belongs to the Ranganātha-svāmin temple at Srirangam and was kindly lent to me for examination by the trustees of the temple, Messrs T Dēśikāchārya, B A, B L, of the Trichinopoly bar, and K. S Kuppasāmi Ayyangār. My thanks are due to these gentlemen for having so obligingly placed this, as also all the other copper plate documents, at my disposal for some time and thus enabling me to take mechanical copies of them.

The alphabet in which the record is written is old Telugu, and the language Sanskrit. The whole is written in 64 verses of various metres. The inscription records that Mummadi Nāyaka, the king of the Teluga country, granted to Bhaṭṭa Parāśara, the seventh, the village of Kottāllapaṛṇu, which the donee's mother regranted to Śrīranganātha-svāmin, the presiding deity of the great Viṣṇu temple at Śrīrangam. The genealogy of the donor is given as follows—



Mummadi is said to have married the niece (sister's daughter) of a Kāpaya Nāyaka. His family was known by the name of Mañchikonda, and the ancestors of this family were originally brought down from the Gangetic valley by Mukkanti, Telinga-dēśa, ruled over



by Mummaḍi Nāyaka, was bounded on the north by Kanyākubja, on the south by the Pāṇḍya country, on the east by Kalinga and on the west by Mahārāṣṭra. Prince Mummaḍi is described as having conquered the Pāṇāra, the Kōṇa, the Kuravātaka, the Chengara and other countries lying on either side of the Gōḍāvarī, and as having made Kōrukonda his capital. He had two brothers, Śingaya and Gannaya, whom he allowed to rule over the small principalities of Kōṭi and Tādīpākka. Sovereignty had no attraction for Mummaḍi, but he was obliged to accept the crown for the sake of his father. Mummaḍi is also called Śrīranga-varḍdhana (v 52), a surname which he perhaps assumed after he became the disciple of Parāśara Bhaṭṭa VII. He became a follower of the latter, when the latter had gone to the Teluṅga-dēśa, and as a *guru-dakṣiṇā* this grant of a village was made.

At present nothing more than what is given in this document is known of Mummaḍi Nāyaka. From the fact that the southern boundary of his kingdom was the Pāṇḍya country we can very well understand that at the time of this record the occupation of the Nellore district by Jātā-varman Sundara Pāṇḍya was an accomplished fact. This latter subverted the dynasty of the Chōlas, overran and captured their country as far north as Nellore, where he had his *vīrābhīṣhēka* celebrated.<sup>1</sup> Nothing is known definitely of the chiefs of Pāṇāra,<sup>2</sup> Chengara, Kuravātaka, etc.

The village granted to Parāśara Bhaṭṭa VII was evidently enjoyed by him for some time before he died. His mother, who survived him (v 48), seems to have thought of allowing the relatives of the deceased to inherit the village, but in the meanwhile she changed her mind and gave it away to the god Ranganātha, taking Him, as she says, as the greatest of all relatives. Most likely the relatives began to trouble her and perhaps also to question her rights to the property, which must have goaded her on to take the course which she chose.

An inscription found lately at Kōrukonda itself gives a very interesting account of the death of the seventh Parāśara Bhaṭṭa and his reappearance as a divine being. Incidentally also some facts about his patron and disciple, Mummaḍi Nāyaka, are given in it. Mr. Krishna Sastrī summarises the contents of the record thus —

“Mummaḍi Nāyaka is stated to have been the ruler of Kōrukonda, which was surrounded by a fort. He was a great conqueror and had subdued the kingdoms of Pāṇāra, Kōṇa, Kuravātaka and Bengara. . . . A Vaiṣṇava teacher Bhaṭṭarī, of whom Mummaḍi was the devoted disciple, told the chief one day that he had reached the last of his human births and, as soon as the existing mortal frame was given up, he would appear in the form of the god Lakṣmī-Nārasimha on the hill at Kōrukonda. Soon after this revelation the teacher died, and all about his rebirth as the god Nārasimha was apparently forgotten. A dancing-girl of the village, called Lakṣmī-dāsī, saw the teacher in a dream and was told by him of his manifestation on the Pārāśara-śaila. The king, being informed of this, was at once reminded of what the teacher had told him and permitted the dancing-girl to build the temple. She wandered about in rags, begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Parāśara-Nṛsimha, presenting at the time of the consecration two villages for the maintenance of the worship and offerings.”<sup>3</sup> Mr. Sastrī adds that the verses in the inscription under notice are repeated verbatim in the Kōrukonda record also. The latter inscription is dated Ś 1275, this is the date of the consecration of the image of the god Nṛsimha, and therefore the death of the seventh Parāśara Bhaṭṭa would have occurred some time before this date, and this mother would consequently have survived him for at least seven or eight years.

<sup>1</sup> No 904, p. 145 of the Appendix to Vol. VII of *Ep. Ind.*

<sup>2</sup> Vājaya, a prince of Pāṇāra, is mentioned in one of the Eastern Chālukya grants published in *South Indian Inscriptions*, Vol. I, p. 44.

<sup>3</sup> Madras Epigraphist's *Annual Report* for 1912, para. 68.

Parāśara Bhatta VII belongs to a very illustrious family of scholars of southern India Śrīvatsachihna-guru, or Śrīvatsachihna Mīśra, as he is generally called, was the first or the founder of the family of Bhattars of Śrīrangam. He was the first and foremost disciple of Śrī Rāmānuja, the famous founder of the Viśiṣṭādvaita school of philosophy. In all the Śrīvaiṣṇava chronicles and among the Śrīvaiṣṇavas he is better known by the name of Kūrattālvān. He belonged to the Hārita gōtra and Āpastambha Sūtra and was of the Yajus śākhā. He was born in the year Saumya, on a Thursday which was Pañchamī in the month of Pashya. He was a Vādama by sect and belonged to the village of Kūram near Chingleput. His wife was named Āndāl. The early education of Kūrattālvān was undertaken by his own father; but he finished his studies during his stay with Rāmānuja and under him. He was the chief assistant and the amanuensis of Rāmānuja in the compilation of the Śrībhāṣya. He was of the same gōtra as Rāmānuja.

The Śrīvaiṣṇava Chronicles narrate the persecution of Rāmānuja by the Chōla sovereign, and assert that this king was a bigoted Śaiva and consequently began to persecute the Vaiṣṇavas. It was pointed out to this king that converting the common people by force was not in itself capable of augmenting the numbers to the Śaiva faith, and, if such a great leader as Rāmānuja were to be made to subscribe to the Śaiva faith, his followers would join that sect in a body. Rāmānuja was summoned before the king, Kūrattālvān, apprehending danger to his master, assumed the garb of a *śannyāsin*, proceeded to the royal court, and represented himself as the famous Vaiṣṇava Āchārya. The king then compelled him to sign a declaration that no god was superior to Śiva. Kūrattālvān boldly contradicted him by telling him that "larger than Śiva was Drōṇa," (words which also mean two different measures, of which the latter was the bigger),<sup>1</sup> thus playing upon the double meaning of the words Śiva and Drōṇa. The king, enraged at the behaviour of Kūrattālvān, ordered both his eyes to be put out immediately, and the order was forthwith carried out. So throughout the remaining part of his life he lived a blind man.<sup>2</sup>

Another important service which he rendered to his master was the conversion of Tiruvarangattamudanār, the hereditary trustee of the Ranganātha temple at Śrīrangam, to the Śrīvaiṣṇava faith. This neophyte made over the right of management of the temple to Kūrattālvān, who in his turn handed it over to Rāmānuja. Highly pleased with the devotion of his dear disciple, Rāmānuja gave the *puurōhitya* of the temple and the right of reading the *Purāṇas* therein to the family of Kūrattālvān.

Kūrattālvān was the author of the *Varadarāja-stava*, *Sundarabāhu-stava*, *Atimānushya-stava*, *Śrīvaikuntha-stava*, *Śrī-stava*, *Yamaharatnākara* and *Gadyatraya-vyākhyāna*.

Śrīvatsachihna Mīśra had two sons, Parāśara Bhatta and Rāma Mīśra.<sup>3</sup> Of these the elder was the most distinguished scholar of the day, he was nominated to the pontifical seat by Rāmānuja, and, when he succeeded the latter, he was comparatively a young man. In a short time, however, he was able to convert to his faith a great Vēdāntin named Mādhava and made him his own disciple and successor under the name of Nañjiyar. He is believed by the Śrīvaiṣṇavas to have died at the early age of 28 and without issue, but there are weighty

<sup>1</sup> शिवात्परतर नास्ति द्रोणमस्ति तत परम्-

<sup>2</sup> श्रीवत्सचिह्नमिदं नमस्तस्मिन् ।

यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गलपुत्रताम् ॥

श्रीमत्कूरकुलाधीश श्रीवत्सादमुपास्यते ।

अग्यं यतीन्द्रशिष्याणामाद्य वेदान्तवेदिनाम् ॥

<sup>3</sup> Some Śrīvaiṣṇava chronicles assert that these were twins,

reasons for assuming that he lived for no less than 60 or 70 years<sup>1</sup> The education of Parāśara and his brother was entrusted by Rāmānuja to Embār, his own cousin Bhattar wrote the *Śrīrangarāja-stava*, *Śrīgunaratnakōśa*, *Sahasranāma-bhāṣya*, *Kṛyādīpa*, *Ashtāślōkī*, *Chatuślōkī*, *Dvayaślōkī* and *Tamīślōkī*<sup>2</sup>

Parāśara Bhatta, the elder son of Śrīvatsachūhna Mīśra, says the inscription, had a large number of disciples, of whom Vēdānta-vēdya was the most important Vēdānta-vēdya is better known to the Śrīvaiṣṇavas as the 'Vēdāntin of the West country' (*mēl-nāṭṭu Vēdānti*) He was defeated in a religious wrangle by Parāśara Bhatta, whose devout disciple he soon after became, and he assumed holy orders, after which he was known as Nāñjiyar, meaning literally 'our jīya,' for he was so addressed by his *guru* The name of this *sannyāsin* in his *pūr-vāśrama* (that is, before he assumed holy order-) was Mādhava

As soon as Parāśara Bhatta and Rāma Mīśra were born, the god Ranganātha commanded their father through the *archaka* (the performer of *pūjā*) to bring the children to His temple and bring them up there They are therefore believed to be the adopted sons of the god Ranganātha and his goddess Śrī<sup>3</sup> It is this faith of the Śrīvaiṣṇavas that is recorded in verse 35

Vāgviyaya Bhatta was the son of Rāma Mīśra,<sup>4</sup> the brother of Parāśara He is known to the Śrīvaiṣṇavas as Naduvil Tiruvīdi Pillai Bhattar ("the Bhatta of the middle street") He was the author of *Kṣhamāśhōḍaśī*, and is hence called also *Kṣhamāśhōḍaśī Bhatta*<sup>5</sup>

<sup>1</sup> It is a well known fact that Parāśara Bhatta was born some time before the Chōla persecution and the subsequent flight of Rāmānuja to the Hoysala country I have shown in my History of the Śrīvaiṣṇavas (*Madras Review* for 1905) that Rāmānuja must have lived in the Hoysala kingdom for no less than 20 years, during which period Kūrattāṭṭān, who was blinded by the Chōla king, was living in Śrīrangam with his sons On the return of Rāmānuja to Śrīrangam after the demise of the persecuting Chōla prince in A.D. 1118 the remaining third part of the *Śrīlīlāshya* was finished After this Rāmānuja lived for ten years, Parāśara succeeded him on the pontifical seat, vanquished the Vēdāntin of the West Country, taught him the Drāvida Vēdas, and, after the latter had made sufficient progress in them, ordered him to write the *Onpadināyirappadi vyākhyānam* on the *Tiruvāymol* The *Guruparamparā prabhāvam* of Pirbhiligiya Jiyar (p. 210) states that Parāśara Bhattar lived as late as in the reign of Tribhuvanavīra Dēva, that is, Kulottunga Chōla III, who ruled from A.D. 1178 to 1216, and the author of the *Guruparamparā* referred to above was almost a contemporary of the illustrious Bhattar and is therefore likely to know about what he states in his work Therefore we may rely on his assertion that the Bhattar lived at least down to some few years later than A.D. 1178, and therefore was more than 75 years when he died The majority of the Śrīvaiṣṇava chronicles affirm that Parāśara Bhattar had no children, which appears to be the fact

<sup>2</sup> पुत्रीकृती रङ्गधरन्धरेण पराशरः कुरकुलप्रदीपः ।  
गोविन्दशिष्यस्तु त्रयामुनार्यमनोरथ पूरितवान् द्वितीयम् ॥

श्रीपराशरभट्टाख्यश्रीरङ्गेशपुरोहितः ।  
श्रीवत्साङ्गसुश्रीमान् श्रियसे संस्तु भवसे ॥

<sup>3</sup> रङ्गेशलक्ष्मीतनयत्वलासितौ यतीन्द्रकारुणपरमप्रहङ्गौ ।  
महार्थरामादयदेशिकीत्तमौ भजामि कुराधिपतेस्तनूजौ ॥

<sup>4</sup> पौत्र श्रीराममिश्रस्य श्रीवत्साङ्गस्य नन्दनम् ।  
रामसूरि [मजे\*] भट्टपराशरवरानुजम् ॥  
कूरेशनन्दन वन्दे व्यासाश रङ्गवासिनम् ।  
अनुराधे तु वैशाखे जात श्रीरामसूरि भजे ।

<sup>5</sup> श्रीमहार्थकृपालव्यतस्तज्ञाननिधि प्रभुम् ।  
श्रीरामसूरितनय सेवे वाग्विजय गुरुम् ॥  
कूरनाथगुरो पौत्र श्रीरामार्थप्रिय सुतम् ।  
वाग्विजयगुरु नन्दे वेदान्तद्वयसपदम् ॥

His son was Vēdavyāsa *alias* Sudarśana Bhatta. He studied the *Śrībhāṣya* at Kāñchi under Varadavishṇuvārya, the grandson of Nadādūr Ālvān (a nephew of Rāmānuja)<sup>1</sup> Varadavishṇu was better known as Nadādūr-ammāl. He was a great exponent of the *Śrībhāṣya*, and his learning drew many earnest students to Kāñchi. One such was Vēdavyāsa Bhatta. This youth's unostentatious manners, his typical silence and apparent unsociability made him mistaken for a dullard. His colleagues could not perceive that all his thoughts were concentrated on his study and that he found little or no time for idle talk with them. But his teacher knew him very well. One day, when the students were assembled for the usual lecture, Nadādūr Ammāl, who had also come early, would not proceed with his disquisition. He began it only after Vēdavyāsa Bhatta took his seat in the assembly. With a desire to show the real man to the audience, Ammāl feigned forgetfulness in the matter of an explanation which he had given some time back and asked each one of his students about it, but did not succeed in eliciting a reply, when Vēdavyāsa's turn came, he requested his *āchārya* to command him to give the interpretation as given by him (the *āchārya*) on any one particular occasion, for he had heard Ammāl twenty-one times. When questioned if he remembered the very language employed by Ammāl on those twenty-one occasions, he replied that he did. At the command of Ammāl he began to pour forth in the very language in which Ammāl had explained that particular point on so many previous occasions. The fellow disciples of Vēdavyāsa were dismayed at this extraordinary performance of the apparent dullard, and began to feel ashamed of themselves. As a matter of fact, this youth committed to memory every word of Ammāl, as it fell from his lips, and reduced it to writing the very same evening after the lecture was over. The work that grew in this manner was called the *Śruta-prakāśikā*, and Sudarśana came to be known thenceforth by the name of Śrutaprakāśikāchārya<sup>2</sup>. He was an elder contemporary of Venkatanāthārya, *alias* Vēdānta-dēśika. When he was very old, the vandalistic march of Malik Kafur swept over Śrīrangam, and in the onslaught that took place he perished.<sup>3</sup>

Sudarśana Bhatta had two sons, Vēdāchārya Bhatta and Parāśara Bhatta<sup>4</sup>. Before his death Sudarśana Bhatta entrusted these sons and his valuable work the *Śruta-prakāśikā* to the care of Vēdānta-dēśika with the request that they might be saved from the Musalman havoc. The latter carried out his promise so faithfully that to-day we owe the existence of this valuable

<sup>1</sup> "Nos 471a and 505b contain the *Vasanta-tīlaka bhānam*, a drama by Varadāchārya. This author can be safely identified with the Vaiṣṇava teacher of the same name, who was the son of Dēvarāja of Kāñchi, and to whom the *Guruparamparā prabhāvam* attributes the two surnames Ammālāchārya and Ghaṭikaśatam-ammāl. The first of these two names appears in the form Ambālāchārya in No 595b, and a corruption of the second name is preserved in the colophon of Dr E. Mitra's No 116." . . . "Another drama by Varadāchārya is the *Chōḷa-bhāna*" *Rep. on Sans. MSS. in S. India* by Dr E. Hultzsch, No I, p. vii of the Introduction.

<sup>2</sup> श्रीवत्सादस्य नमरः पौत्रः रामविपश्चित् ।

व्यासः वाग्जयिनः पुत्रमस्माकं तातमाश्रये ॥

यतौन्द्रकृतभाष्यार्था यद्भाष्येनैव दर्शिताः ।

वरं सुदर्शनायै तं वन्दे कूरकुलाधिपम् ॥

श्रुतप्रकाशमहायै श्रीरामायण्यः पौत्रकम् ।

वाग्जयिनः पुत्रं वन्दे सद्गुणसागरम् ॥

<sup>3</sup> भाष्यप्रकाशिकां तां सङ्कटकाले सुदर्शनश्चरिः ।

माहायण्ये कृतिने सेवे तं वेदशूलिकासुरिः ॥

*Vēdāntadēśika-vaibhava-prakāśikā*, v 131.

<sup>4</sup> श्रीपराशरमहायै श्रीवत्सादमपौत्रकम् ।

वेदाचार्यानुजं वन्दे वेदाचार्यस्य नन्दनम् ॥

gloss on the *Śrībhāṣya* to *Vēdānta-Dēśika* *Vēdāchārya* Bhatta was the author of the *Ashtāksharadīpikā*, *Rahasyatraya* and *Tanḍuvayam*. *Vēdāchārya*'s son was *Śrīrangarāja* Bhattar.<sup>1</sup>

The *Periya Tiru-mudiy-aḍavu* assigns the following pedigree to the first great *Parāśara* Bhattar — his son was *Uddanḍa* Bhattar, his son *Parāśara* Bhattar, his son *Śrīranganaṭha* Bhattar, his son *Bhatta Parāśara*, his son *Śrīranga* Bhattar, his son *Sudarśana* Bhattar, his son *Śrīrangarāja* Bhattar, his son *Sādhu* Bhattar, his son *Tiruvēnkāta* Bhattar.<sup>2</sup>

The grant was made on a Thursday, corresponding to the fifth *tithi* of the bright fortnight of the month of *Chaitra*, in the *Śaka* year 1280, computed by the moon (1), the eyes (2), the *nāgas* (8), and *nabhaḥ* (0).

Verses 28 to 33 describe the town of *Śrīrangam*, which is situated in the island formed by the two branches, the *Kāvēri* and the *Kollidam*, of the river *Kāvēri*. The image of the god *Ranganātha* which is set up in the temple situated in this town is believed to have been originally worshipped by *Brahmā* and afterwards presented to the ancestors of *Ikshvāku* and worshipped by his descendants. On the day of the coronation of the lord *Śrī Rāmachandra* he made a present of the image of his family god *Ranganātha* to his faithful ally and dependant, *Vibhishana*, the brother of *Rāvana*. While taking this valuable gift, *Vibhishana* inadvertently placed it on the ground in the island of *Śrīrangam*, where it stuck fast and could not be removed. It is over this image that the extensive temple of *Śrīrangam* is believed to have been built, and the composer of the *sāsana* alludes in our document to this faith regarding the advent of *Ranganātha* to *Śrīrangam*.

"*Pāpishtha-Kshatrabandhuś cha*," one of the texts quoted in verse 43, occurs in the 17th chapter of the *Vishnudharma*. *Kshatrabandhu* was a very wicked king and had committed several sins, but just before his death he unwittingly uttered the three syllabled name, *Gōvinda*, of *Vishnu*, which virtuous act saved him from eternal perdition. In his *Tirumālai* the *Vaiṣṇava* saint *Tondaradippody-ālvār* also makes a reference to the story of *Kshatrabandhu*.<sup>3</sup>

The following are the names of places, etc., that are mentioned in the inscription under discussion — *Himāchala*, *Bhārata-varsha*, the *Mahārāshṭra*, *Kalinga*, *Pāndya*, *Kanyākubja* and *Telंगा* countries; *Mañchikonda*, *Āndhra-dēśa*; the *Pānāra*, *Kōna*, *Kuravāta* and *Ch(or)Bengara* provinces; the river *Godāvari*, *Kōrukonda*; *Kōta*, *Tādipāka*, the river *Kāvēri*; *Śrīranga-puri*, *Kottāllaparru* in the *Pānāra* country, *Dēva*, *Villūru*, *Nangipūndi*, *Penungonda*; *Charakuvāta*, *Tāmaravāta*, *Monambarru*, *Peṇḍlikānturu-cheruvu*, *Groppungāli* and

<sup>1</sup> श्रीपराशरमहायतनय विनयोक्त्वल् ।

रङ्गनाथगुरु वन्दे मङ्गलायतन सदा ।

रङ्गनाथार्यतनय श्रीमङ्गलपराशरम् ।

सप्तमं कूरनाथस्य सर्वविद्यानिधि मजे ।

<sup>2</sup> In all probability the Bhatta *Parāśara* of our document was identical with the Bhatta *Parāśara*, the son of *Śrīranganaṭha* Bhatta and the grandson of *Vēdāchārya* Bhatta, he is also called, in the extract given in footnote 4, the seventh from *Kūranātha*, that is, *Kūrattālvān*.

<sup>3</sup> *Moytta val-vinayul-ninru māṅṅ-eḷutt-udaiya pērāl* ! *Kattirabandum anṇē parāṅgaḍ kandu kondāṅ* ! ("Has not *Kattirabandu* too attained the highest existence, being relieved from the powerful sins that were clustering thickly round him, by the three lettered name ?"), *Tirumālai*, verse 4.

Uppungāh and the Pālēru-agrahāra. The following table gives the identification and situation of a majority of the places enumerated above —

Name	Mod Name	District.	Taluk
Kōrukonda . . . . .	Kōrukonda	Gōlāvarī . . .	Rajahmandry
Kōṭī . . . . .	Kōṭa . . . . .	Do . . . . .	Do
Tādipāka . . . . .	Tāllapākam (?) . . .	. . . . .	. . .
Śrīranga-purī . . . . .	Śrīrangam . . . . .	Trichinopoly . . .	Trichinopoly
Kottāllaparru . . . . .	Kothalaparru . . . . .	Kistna . . . . .	Tanuku
Dēva . . . . .	Duvva . . . . .	Do . . . . .	Do
Villūru . . . . .	Vilṭuru or Vēḷatūr . . .	Do . . . . .	Vinikonda.
Nangipūndī . . . . .	Neggipūdi . . . . .	Do . . . . .	Tanuku
Penungonda . . . . .	Penukonda . . . . .	Do. . . . .	Do
Charakuvātaka . . . . .	Cherukuvāda . . . . .	Do . . . . .	Do
Tāmaravātaka . . . . .	Tāmarāda . . . . .	Do . . . . .	Do
Monambarru . . . . .	Munamarru . . . . .	Do . . . . .	Do
Kāvērī river . . . . .	.....	.. ...	...
The river Vāsishtha Gōdāvarī . . .	The river Gōdāvarī or a tributary of it		
Himāchala . . . . .	The Himalaya mountains		
Bhārata-varsha . . . . .	The ancient name of India		

## TEXT 1

[Metre of verses 1-2, *Vasantatilaka*, of 3-10, *Upajātī*; of 11, *Indravajrā*, of 12, *Upajātī*; of 13, *Upēndravajrā*; of 14-15, *Upajātī*, of 16, *Upēndravajrā*, of 17, *Vasantatilaka*, of 18-22, *Upajātī*, of 23, *Vamsastha*, of 24, *Upajātī*, of 25, *Śārdūlavikrīḍita*, of 26, *Upajātī*, of 27, *Rathōddhatā*, of 28-29, *Anushtubh*, of 30, *Vasantatilaka*, of 31-32, *Upajātī*, of 33, *Rathōddhatā*, of 34, *Sragdharā*; of 35, *Śārdūlavikrīḍita*, of 36-37, *Anushtubh*, of 38, *Śārdūlavikrīḍita*, of 39-49, *Anushtubh*, of 50, *Indravajrā*, of 51, *Anushtubh*, of 52, *Gītī*, of 53-58, *Anushtubh*, of 59, *Mālinī*, of 60, *Anushtubh*, of 61, *Sālinī*, and of 62-63, *Anushtubh*]

First Plate · First Side.

1 श्रीगराजाय नमः ॥ यां द्यूतकेलिविजितात् दयितात् गृहीतामिंदोःकला-  
मितर-

2 दंतपदे निवेश्य । प्रेम्णा प्रसादयति पुत्रमुमेकदंतं सा चा-

- 3 यतां गजमुखः स च तो शिवौ च ॥[१\*] श्वेतः शुभं दिशतु शश्वदसौ  
वराहः पातालसङ्गानि तमोगहने रहो यः [१\*]  
4 [औ]ल्लुक्कनंनधृतिरुद्धनोत्सवात् प्राक्<sup>१</sup> दतेन किञ्चिददुनोदधरं धरायाः ॥[२\*]  
तदाख्ययैव प्रथितेच कल्पे  
5 मन्वतरे सप्तम आगतेस्मिन् । वहुष्वतीतेषु चतुर्युगेषु कलिं विदुः संप्रति  
व[र्त]मान ॥[३\*] हिमा-  
6 चलादालवणोदमेतत् खंड भुवो भारतवर्षमाहुः । तत्रापि चैतत्<sup>२</sup> भरतस्व  
खंड चर<sup>३</sup>-  
7 ति यत्राश्रमवर्णधर्माः ।[ ४\*] पञ्चापुरस्तादपि यस्य देशौ ख्यातौ महा-  
राष्ट्रकलिगसंज्ञौ ।(१)  
8 अवागुदक् पांड्यककन्यकुक्षौ देशस्त तत्रास्ति तिलिंगनामा ।[ ५\*] तदी-  
श्वरः केशमिनायकोभूद्भूतपूर्वा-  
9 हु<sup>४</sup>तवाहुसारः । वृत्तानि यद्वर्तनदर्पणेच्छे राज्ञामलक्ष्यंत पुरातनानां ।[ ६\*]  
मुकटिनामा नृप-  
10 सार्वभौमो गगातटातात्किल यस्य पूर्वौ । पुरा तिलिंगान् प्रति मन्धि-  
कौंडावानाययन्

*First Plate • Second Side*

- 11 नायकवंशमुख्यौ ।[ ७\*] ताभ्या विनिर्मापितमात्मनाम्ना पुरं महश्च प्रवि-  
तेंद्रदेशे ।(१) तदुत्तमं विभ्रति मं-<sup>५</sup>  
12 चिकौडगोत्रं सगर्वा भुवि यस्य वश्याः<sup>६</sup> ।[ ८\*] तस्मिन्नतीते<sup>७</sup> तनयस्तदीयो  
गुणैः प्रतीतो गणपाभि-  
13 धानः ।(१) भुजंगमाधीश्वरविश्रमाय भारं पृथिव्या विभरांभूव ॥[९\*] देवो  
नृपेस्मिन्सति युक्तवर्षी चेत्वा-  
14 श्यभूवन् फलवत्तराणि । न श्वापदेभ्योप्यटवीषु शंका मक्षिम्बुचेभ्यः किमु-  
ताध्वगा-  
15 नां ।[ १०\*] तस्मात्समुद्रादिव शीतरश्मिः कूनाभिधानः कुक्षकेतुरासीत् ।  
आरोप्य सिंहा-  
16 सनमात्मजं स्वमैट्रं स सिंहासनमारोह ।[ ११\*] धीरो वदान्यो विनयोप-

<sup>१</sup> Read प्राग्दतेन

<sup>२</sup> The *anusvāra* begins the next line

<sup>३</sup> The *anusvāra* of *mamch* begins the next line.

<sup>४</sup> Read तस्मिन्.

<sup>५</sup> Read °तद्वर्तस.

<sup>६</sup> Read हु.

<sup>७</sup> Read वश्या.

1a

2 4 6 8 10

1b

12 14 16 18 20

1c

22 24 26 28 30





- 17 पञ्च[\*] प्राज्ञः प्रतापी सुलभप्रसा[द]: । स्थिरोभिगम्यो बलवानष्टथो  
नवोपि सोभू-  
18 त्वरधूम्भध्वः ।[। १२\*] चिरं वलात्कारक[द]र्त्विताभ्यां पराङ्मुखीभ्यां पुर-  
पांतरेभ्यः ।(।)  
19 गुणी गुणैरेव वशंवदाभ्यां स्वयं हतो यो वसुधारमाभ्या ।[। १३\*]  
तदात्मजो मुंस-  
20 डिनायको[स्ति] प्राज्ञस्समग्रो बलपौरुषाभ्यां । पुत्री पिताभूत् स्ववशेन येन  
वीरेण वीरप्रस-

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- 21 वा च माता ।[। १४\*] कन्यां स्वसुः कापयनायकेंद्र[\*] स्त्रीरत्नभूतामुपदाय<sup>१</sup>  
तस्मै । प्रतीतरूपान्वयपौरुषा-  
22 य परार्थमात्मानममन्यत स्वं ।[। १५\*] स संमतो मुमडिरुत्तमानामिरं-  
मदो वैरिनरा[धि]पा-  
23 नां । श्रियं पितुश्चासनयंत्रणेन बलादनिह्नपि<sup>२</sup> चान्वमंस्त ।[। १६\*]  
यानारकोनकुरवाटकचेंगरादीन्  
24 गोदावरोमुभयतोयमुपांतदेशान् । जित्वा वनाचलजलस्थलदुर्गैरम्या<sup>३</sup>-  
25 नेकः प्रयास्ति चिरमप्रतिशासनं सः ।[। १७\*] क्षेमकरा ये वसतां  
जनानां पशव्यपा-  
26 धीयवसाभिरामाः । पुंसां वणिज्याकृपिपाशुपास्त्रान्यत्यर्थमाश्वंक-  
27 रणानि यत्र ।[। १८\*] येष्वप्रयासोऽर्थम[हा\*]फलानि क्षेत्रेण शालीक्षुव-  
णीचिता-  
28 नि । कडंकरीया अपि नव यत्र कृतः प्रसंगस्तु बलिस्तुचानां ।[। १९\*]  
येषु प्रतिग्राममबंधपूगास्त्रनागवल्लीसह-  
29 काररंभाः । आरामभागास्तुवते वसूनि पक्षैष्टकावध्वसुसिध्वकूपाः<sup>४</sup> ।[। २०\*]  
तदीशितुर्द्धारवतीव विष्णोरस्ति प्र-  
30 शस्ता भुवि राजधानी । या कोरुकोंडा व्यपदिश्यतेध्रैरायैः पुराविद्धिरुदग्र-  
शैला ।[। २१\*] चकास्ति सालः प-

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- 31 रितः पुरो यां पृथ्वी विशालामिव चक्रवालः । हस्त्यश्वयोषापुरुषादि-  
कायास्मद्रत्नसृष्टेरिव गु-

<sup>१</sup> Read दु

<sup>२</sup> Read °दमिष्ठत्रपि.

<sup>३</sup> Read ल

<sup>४</sup> Read °मुपदाय

<sup>५</sup> Read °स्थलदुर्गा

<sup>६</sup> Read °वधसुसिध्व°.

- 32 सिकोशः ।[। २२\*] नृदगधीरैर्मदहस्तिर्बृंहितैस्तुरंगहेयैः करणोपशीभिभिः ।  
सुरक्तगीतैरपि वं-
- 33 दिमगकैर्नृपत्रियो नर्तनशालिकेव या ।[। २३\*] पुरे च कीट्यां पुरि ताडि-  
पाकेप्यात्मानुजौ शिंगयगन्नयाख्यौ । शा-
- 34 खानगर्थैरुभयोर्निधाय वीरस्य तां रक्षति राजधानीं ॥[। २४\*] संनत्वा  
निजसंगसुत्तम-
- 35 मलंल्लव्य श्रुतेन श्रुती सत्येनाननमार्जवेन हृदयं त्यागेन हस्तावुभौ । वीरः कू-  
36 नथमुमडिचितिपतिर्दत्तांगभूषस्य तामाकस्यं समवेक्षते नवमसावं-
- 37 तय्यशोदर्पणं ।[। २५\*] वहिः पतंगोपलशीतलस्य गूढप्रतापस्य मनोग-  
तिज्ञाः । त-
- 38 स्योध्वणं<sup>१</sup> व्यालमिव चितीशा विलंघितुं शासनमुद्दिजते ॥[२६\*] अ[र्य]सि-  
ध्विम<sup>२</sup>धिगस्य नोतिमान्काम-
- 39 मप्यनुसरन् यथोचित । स त्रिवर्गसमवृत्तिरास्तिको धर्ममार्जयति धर्मतत्त्ववित्  
॥[२७\*] श्रोमतो सुष-
- 40 मा भाति रंगनामनि धामनि । कावेरीमुभयीं पुण्यामंतरानंतशायिनी  
॥[२८\*] पुरा तत्परमं ब्रह्म [ब्रह्म\*]-

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- 41 [णी] गृहदेवतं । तदनंतरमिक्षाकोस्तपसश्च फलायितं ।[। २९\*] अथ विश्व-  
निदानमायताक्षं प्रथमा-
- 42 नं श्रुतिमस्तकैरशेषैः । [द्र]मिडामितवा<sup>३</sup>गधेयमासीत्कमलालालितपादपङ्कजं  
तत् ।[। ३०\*] पाका-
- 43 वदातैः फणिवल्लिपवैस्त(स)वर्णचूर्णैः<sup>४</sup> क्रमुकैस्ससारैः । नवैरुषस्यो<sup>५</sup>षसपुष्प-  
माल्यैस्सायं
- 44 च सायतनमालिकाभिः ।[। ३१\*] लवंगतकीलकजातिकेशकस्तूरिकैलागवसार-  
45 मुखैः । सुवस्तुभिस्सांकवकु<sup>६</sup>कुमाद्यैर्या भोगिनामैहिकभोगभूमिः ।[। ३२\*]  
46 या चतुर्गुणकलाभिरैदवी मडलीं जयति निर्भरा सती । सूरिवर्गमपव-  
47 र्गतत्परं सूर्यतेपि च , पुराणपूरुषात् ।[। ३३\*] तस्यां श्रीरंगपुर्यामधिधरशि-  
जनत्रा-

<sup>१</sup> The *anuvāra* of चदि begins the next line

<sup>२</sup> Read °सिद्धि°.

<sup>३</sup> Read स्या.

<sup>४</sup> Read °स्त्रोत्पन्न°.

<sup>५</sup> Read °भा.

<sup>६</sup> Read °वकुभीराहव°.

- 48 तरक्षैकहेतोराविर्भूतस्य विष्णोरनवधियशसोनन्यसामान्यकृत्य पौरोहित्यं भजन्  
यो ह-  
49 रितकुलमणिर्वेदवेदांतविज्ञो नाम्ना श्रीवत्सचिह्नो गुरुरभवदध्वंसिधि<sup>1</sup>व्यावता-  
50 रः ।[ ३४\*] तत्पुत्रो भुवि दत्तपुत्रविभवं श्रीश्रीशयोः प्राप्तवान् श्री-  
भट्टपराशरो गुरुर-

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- 51 भूद्यत्पादसंसेवनात् । स्वेपां श्रीचरणांबुजं श्रितवतां शिष्यप्रशिष्यादयो  
विष्णोस्त-  
52 त्परमम पदं विध(द)धते वेदांतवेद्यादिकाः ।[ ३५\*] तदादि सप्तपुरुषं कुल  
श्रीशंशसमवं<sup>2</sup>  
53 । इति ख्यातं हि तत्पुत्रो विद्वान् भट्टपराशरः ।[ ३६\*] स वेदाचार्यभट्टा-  
र्यप्रसुखैर्वाधवैरभा-  
54 त् । परस्परैकहृदयैर्वेदो वेदैरिवापरैः ।[ ३७\*] तदंशाबुधिसभवः कुवलय-  
55 मोदो कलाना निधिर्भूदेवास्तदायकीभ्युदयवान् स्वान्तस्थकृष्णा-  
56 कृतिः । नित्यं विष्णुपदाश्रितोखिलतमस्तापापहंताप्यहो श्रीमङ्ग-  
57 टपराशरो गुरुरभून्नत्वेव दोषाकरः ।[ ३८\*] कावेरीलहरीवातनीतशीतलश्रीक-  
58 रैः । सित्तः[\*] श्रीरंगभोगेषु सक्तस्त्रीखासिकां भजन् ।[ ३९\*] दय-  
मानमना[\*] श्रीशो देशानंध्रान् स र-  
59 क्षितुं । तं पराशरभट्टार्यमनैषोटात्मशक्तिकं ।[ ४०\*] निसर्गतस्त्रिवर्गः[\*]  
स्यादनित्याद्यगुणान्वितः । सत्याद्यु-  
60 पायास्त्रापाया इतिनिश्चयसप्रदं ।[ ४१\*] तत्राश्रयंत तं धन्या यत्पदस्यश्वै-

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- 61 भवात् । स्वयमाचार्यकं प्राप्य दिश्यां कीर्तिमतानिषुः ।[ ४२\*] पापिष्ठः क्षत्र-  
वधुष्वेत्यादिवाक्यश-  
62 तश्रुतेः<sup>3</sup> । तस्य पादाश्रिता भूत्वा भूपाः प्रादुरनेकशः ।[ ४३\*] ग्रामा-  
रामी-  
63 वरारत्नाभरणाद्यात्मना सह । स मुंमडिमहीशोपि तस्मिन् गुरुमाश्रयन् ।  
[ ४४\*] को-

<sup>1</sup> Read दि  
<sup>3</sup> Read श्रुते

<sup>2</sup> The *anuvāra* of °मय begins the next line.

- 64 शङ्खपङ्क्तिनामानं ग्राममाचार्यदक्षिणां । श्रीपराशरभट्टाय प्रादात् स्व-  
 65- गुरवे सुधीः ।[। ४५\*] स पराशरभट्टार्यो जननीदैवतो भवन् । रंगी-  
 शाय कुलेशाय प्रा-  
 66 द्वादसीन्मर्हपदाः<sup>१</sup> ।[। ४६\*] तस्य माता जगन्माता माम्ना सर्वगुणै-  
 रपि । न केवलं शरीर-  
 67 स्य जनन्यप्यात्मनो हि सा ।[। ४६\*] समाप्य सप्तमे तस्मिन्वतारप्रयो-  
 जनं । श्रीपरा-  
 68 शरभट्टार्ये श्रीशमो गोपयोगिनि ।[। ४८\*] स्वजनान्संप्रदानानि स्वविभूतेर्विधि-  
 त्तया । आदौ सर्ववि-  
 69 धो बधू रंगशायीति निश्चयात् ।[। ४९\*] ऐश्वर्यभोगैर्युतमष्टसंख्यैस्सर्वसहाराम-  
 70 ष्टहोर्वराभिः । श्रीरंगराजाय तु सा व्यातारीत् कोटपङ्क्तिं<sup>२</sup> मग्नहार ॥  
 [५०\*] [शक]वर्षे न-

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- 71 भीनागनेवेंदुगणिते शुभे । चैत्रमासि शुचौ पक्षे पचम्यां गुरुवासरे ।[। ५१\*]  
 सप्तमभट्टप-  
 72 राशरजननी श्रीरंगवर्धनात्प्राप्तं । मुंमडिनायकनान्नीयं ग्रामं रंगशायि-  
 73 ने प्रादात् ।[। ५२\*] एष्यत्भूपप्रत्ययार्धं<sup>३</sup> तस्य लक्षणमुच्यते । अविदूरेष्ट-  
 वासिष्ठ-  
 74 गोदावर्यास्तु पश्चिमः ।[। ५३\*] कोटपङ्क्तिनामायं ग्रामः पानारभूमि-  
 [ग]ः ।  
 75 तस्याष्टदिग्गतग्रामसंनिवेशो निरूप्यते ।[। ५४\*] देवाख्यः पूर्वदिग्भा-  
 76 गे कोणे दूरादसटकः । विष्णुर्दक्षिणः कोणे मारेदेन-  
 77 गिपूडि च ।[। ५५\*] पश्चिमे पेनुकोडाख्यः कोणे चण्डकुवाडकः ।  
 उत्तरे मीन-  
 78 बङ्गि<sup>४</sup> स्यात्कोणे तामरवाडकः ।[। ५६\*] स्याद्विष्णुकूतुचेण्डु भण्डिराम्नेयसी-  
 सतः । [ग्री]-  
 79 प्युगाख्यपुंगालिख बहिर्दक्षिणकोणतः ।[। ५७\*] सूर्यशायव्यसीमानं पेन्गो-  
 डक्षेत्र-  
 80 कोणकः ।(।) श्रीवासेदविशेषा हि सीमानः[\*] सष्टदर्शनाः ।[। ५८\*]  
 सर्वक्षेत्रप्रमाणं चेष्ट्यु<sup>५</sup>-

<sup>१</sup> Read °महापदः.

<sup>४</sup> Read व.

<sup>२</sup> Read °पङ्क्तिप्रत्ययः.

<sup>३</sup> Read चेदं कृतं पारा°.

<sup>५</sup> Lead °भूपप्रत्ययार्धं.





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- 81 त्तराशीतिखारिकाः । [। ५८\*] इति सुविदितपाठेरयहारस्य लक्ष्मीक्षिति-  
निजपतये प्रत्यर्पितस्यात्म-  
82 सिधौ ।<sup>1</sup> विदधतु विभविव्यङ्गमिपाशासनं श्रीक्षितिघनकरुणायै काल-  
83 माचद्रतारं ॥[५८ ॥\*] सर्वदेशदशाकालेष्वव्याहतपराक्रमा । रासानुजार्य-  
दिव्यज्ञा वर्त्तता-  
84 मभिवर्धता ॥[६०॥\*]  
85 सामान्योय धर्मसेतुनृपाणां काले काले पालनिष्ठो भवद्भिः<sup>2</sup> सर्वानि-  
86 तान्माविनः पार्थिवेन्द्रान्मूयो भूयो याचिते<sup>3</sup> रामचद्रः ।[६१॥\*] स्व-  
87 दत्ताद्विगुणं<sup>4</sup> पुण्य परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं<sup>5</sup>  
88 भवेत् ।[६२॥\*] एकैव भगिनी लोके सर्वेषामेव भूभुजा । न भोग्या  
न करग्राह्या विप्रदत्ता वसु[ध]-  
89 रा ॥[६३॥\*]

ABSTRACT OF CONTENTS

- Verse 1. Invocation to Śiva, Pārvati, Gaṇeśa and the Moon  
V. 2 Invocation to Śveta-Varāha, the third incarnation of Viṣṇu.  
V. 3. States that the present age is known as the Kali Yuga  
V 4 States that the portion of the earth stretching from the Himālayas to the southern ocean is called the Bhārata-varsha  
V 5 Gives the boundaries of the Telinga-dēśa situated in the Bhārata-varsha, as follows—On its north is the kingdom of Kanyakubja, on the south the Pāndya country and on the west the Mahārāshtra  
V 6 The Telinga country was once ruled over by a king named Kēśami Nāyaka  
V 7 His two ancestors, who belonged to a family known as the Mañchikonda family, were originally brought down to the Telinga country from the Gangetic valley by a king named Mukkanti  
V 8 These two founded the city of Mañchikonda after their names, and their descendants were also known as of the Mañchikonda gōtra  
Vv. 9 10 On the death of Kēśami Nāyaka his son Gaṇapa ascended the throne.  
Vv. 11-13 Gaṇapa was succeeded by Kūna  
V 14 Mummadi Nāyaka was the son of Kūna  
V 15 He married the daughter of the sister of Kāpaya Nāyaka

<sup>1</sup> Read °सिद्धे।

<sup>2</sup> Read पार्थिवेन्द्रान्.

<sup>3</sup> Read निष्फल.

<sup>4</sup> Read नृ

<sup>5</sup> Read याचिते.

<sup>6</sup> Read पालनीयो भवद्भिः.

<sup>7</sup> Read °द्विगुण.



V. 16 Though personally unwilling to assume the burden of his kingdom, he did so in deference to the wishes of his father

Vv 17-20 He conquered the countries of Pānāra, Kōna, Kuravāta, Chengara and others lying on either bank of the river Gōdāvari. He ruled over his vast kingdom for a long time, and under him the people were in a very prosperous condition.

V 21 His capital was Kōrukopda.

Vv 22-23 Description of the capital town.

V 24 King Mummadi allowed his younger brothers Śingaya and Gannaya to govern the principalities of Kōtipura and Tādipāka respectively.

Vv 25-27 Praises of king Mummadi. He seems to have had many vassals under him.

Vv 28-33 Here the narrative turns from Mummadi to the island of Śrīrangam and the deity presiding over its temple, namely the god Ranganātha

V 34 Begins with the genealogy of the donee, Parāśara Bhaṭṭa. His ancestor Śrīvatsachihna Miśra was born in the Hārīta gōtra and was a very learned man and held the *paurōhitya* in the temple of Ranganātha

V 35 His son was Bhaṭṭa Parāśara, and he had many disciples, of whom the most illustrious was Vēdānta-vēdya

V 36 His son was also called Bhatta Parāśara

V 37 One of the illustrious relatives of Bhatta Parāśara was Vēdachārya Bhaṭṭa (that is, the brother of the first Parāśara Bhaṭṭa).

V 38 In the family of Parāśara Bhaṭṭa was born a learned and pious guru, also named Bhatta Parāśara

Vv 39-42 This person went on a tour to the Āndhra country, where many learned Brāhmanas became his disciples

Vv 43-45 Here several kings gave him rich presents such as gardens, wet lands, jewels and precious stones King Mummadi Nāyaka also presented him with the village of Kottāllaparru

Vv 46-50 This āchārya, having finished the mission of his human existence, went to enjoy the company of Viṣṇu (i.e. died) His mother Jagannātā wanted to give away the property to her relatives, but, thinking that Śrīranga-nātha was her truest and nearest relative, made a gift of the village of Kottāllaparru to that god, with all her other belongings, such as gardens, houses, etc

V 51 This gift was made on a Thursday, the fifth *tithi* of the bright fortnight of the month Chaitra in the Śaka year 1280, expressed by *nabhaḥ* (zero), *nāga* (the mountains), *nētra* (the eyes) and *indu* (the moon)

Vv 52-58½ The boundaries and other descriptions of the village of Kottāllaparru are given as follows —

The village is situated in the Pānāra country to the west of the Vasiṣṭha Gōdāvari. It is bounded on the north by Monambarru village, on the east by the village of Dēva, on the south by Viltūru, on the south-west by Nangipūndi and on the north-west by the village of Charukuvāḍaka

Vv 59½-63½ The usual admonitory verses.

No. 4.—THE PORUMAMILLA TANK INSCRIPTION OF BHASKARA BHAVADURA  
SAKA 1291

By DR V S SUKTHANKAR, PH D , POONA



The position of the inscribed stones on the tank-bunda

Inked estampages of the subjoined inscription, which commemorates the construction of a tank, were prepared by the Madras Epigraphical Department in 1903, and it forms No. 91 of the Epigraphist's collection for the year 1902-3. It was briefly reviewed in the Annual Report on Epigraphy for 1903, and it has also received a short notice in an article by the late Mr Venkayya entitled *Irrigation in Southern India in ancient times*<sup>1</sup>. The record is incised on two slabs, one smaller than the other, set up in front of the ruined Bhairava temple at Porumāmilla in the Badvel Taluk of the Cuddapah District, situated in 15° 1' N and 79° E. The latter district being very dry, cultivation is in general only possible with the help of artificial storing of water. The irrigation tank at Porumāmilla is, according to the District Manual, one of the largest in the Taluk. The inscription, apart from its historical importance, presents various other points of interest, not the least important of which is the light it sheds on the tank-building activity in ancient India.

As regards orthography, the inscription follows the same system which is to be observed in other inscriptions from the Telugu and Kanarese Districts. A superfluous anusvāra is inserted (1) before a nasal+consonant, as in *pumnya* ll 13, 46, also in ll 19, 36, 89. (2) before *h*+consonant, as in *Vijayāmhvayam* ll 34, 35, also in ll 57, 65. (3) before *nn* as in *vijayōmnnatāḥ* l 36. (4) before *rm* as in *kamrma*° l 82. We find also the doubling of a consonant after an anusvāra in *chamchcha*° l 18. As in other inscriptions, we notice the mixing up of the two forms of *visarga-sandhi*, as in *°taḥssaumya* in l 23, also in ll 29, 83, etc., and the writing of *thth* for *tth* in *°rththana*° l 100, and of *jhjh* for *jgh* in *°pāyōjhjhitam* l 12. Other examples of

<sup>1</sup> See the Director General's *Annual* for 1903-4, Part II, pp 202 ff. — A resumé of the contents of the inscription is included in the new edition of the *Cuddapah District Gazetteer*.

incorrect orthography are the following 1 113 *ru* for *ri*, 1 39 *ri* for *ru*, confusion of the sibilants *ś* and *s* in 11 20, 22, 29, 37, 52, 54 and 95, *nn* for *nn* in 11 66 and 83, confusion of *ā* and *dh* in 11 51, 104 and 109 sporadic adscript of *y* to an initial vowel as in *yētaḍ* (for *ētaḍ*) 1 21, *yēk=ava* (for *ēk=ana*) 1 105 The aspirates are sometimes distinguished from similarly shaped non-aspirates by means of a short vertical stroke added below the letters, as in the modern Telugu alphabet There is inconsequence in the doubling of consonants after *r* of 11 7, 10, etc on the one hand, and 11 6, 16, etc on the other Rough *r* (doubled) is used once in the nomen proprium *Dēvarrāja* (1 109) It remains to be remarked that the letters are incised between equidistant parallel lines running along the breadth of the slabs—It is necessary to add a few words on the language of the inscription Excepting the benedictory words at the beginning of the record and a few phrases employed further on to introduce some of the stanzas, the whole of the inscription is in verse The language is extremely meagre Sanskrit, and the verses are devoid of poetic embellishment The writer is indeed guilty of the gravest mistakes of grammar and syntax, most of which are noticed in the foot-notes to the text and translation To mention just two of them here in 1 37 *disi pūriē pratishtitah* is used for *disi pūrvasyām pratishtitāh*, and the first sentence of v 16 the *verbum actionis* is omitted—In respect of lexicography the following uncommon words and expressions deserve notice *hrīti* (11 29, 39) = "composition", *taṭāla mātrikā* (1 47) = "tank-nourished", on the analogy of *nadī mātrikā*, etc, *bhāmī-jala-gatī* (11 69, 90) = "sluice" (?), *madhya-kūrma* (1 73) = "elevated ground in the middle" (?), *bhū-vara* (1 79) = "king", *gāmgēya* (1 111) = "gold"

The object of the record is, as remarked above, to commemorate the construction of the tank at Porumāmilla by king Bhāskara alias Bhavadūra, son of Bukka I (v 49) The following analysis gives a synopsis of the contents of the record The grant commences with invocatory and introductory verses (vv 1-10) the succeeding stanzas give the genealogy of the donor, Bhāskara Bhavadūra (11 11-22) the next few verses recount the merit attaching to the building of a tank (23-27) then are given the details of tank construction and the specification of the site of the tank, date of its construction, etc (28-45) then the usual imprecatory and benedictory stanzas (46-49) and lastly, the specification of the *adhikārin* of the tank, and the composer of the record (59-62) The only new facts in the history of the First Vijaya-nagara Dynasty<sup>1</sup> with which the inscription furnishes us are the following (1) Bhāskara alias Bhavadūra (a name which is not known from any other inscription) was the son of Bukka I, and thus the brother of Harihara II Bhāskara was placed in charge of the eastern provinces—which he ruled from the "top of the sublime Udaya-giri" (in the Nellore District), (2) Bukka I had four brothers, viz Harihara, Kampāna, Mārāpa and Mudḍapa, and (3) Anantarāja was one of the ministers of Bukka I—The *adhikārin* of the tank was Dēvarrājan, son of the minister (probably of Bhāskara) Kumāragiri-Nātha (v 50)—The writer, who was rewarded with a gift of land, was the poet Lingaya-Māchanāryya (ie Māchana, son of Lingaya) of the family of the Kautsas, resident of Namda-pura (v 51) On completion of the tank lands under it were handed over to a number of Brāhmanas (v 45)

The question of the construction of the tank is shrouded in some obscurity on account of the unintelligibility of the termini used in the description of the tank<sup>2</sup> It would be, therefore, as well to start with the facts regarding the tank as it now stands. I have been able to gather the following information through the kind courtesy of Mr. Banerji, the Collector of Cuddapah,

<sup>1</sup> A succinct and connected account of the facts in the history of this dynasty, gleaned from stone and copper-plate records, is furnished by Rao Sahib Krishna Sastri in his paper entitled "The First Vijayanagara Dynasty, its Viceroys and Ministers" (See the *Director General's Annual* for 1907-8, Part II, pp 235 ff)

<sup>2</sup> To Rao Sahib Krishna Sastri I am indebted for the explanation of several of the technical expressions

whom I had addressed on the subject<sup>1</sup> The tank, which is situated about two miles (and as the inscription also tells us) to the east of the village called Porumāmilla, is elongated in shape, being some 7 miles long and  $2\frac{1}{2}$  miles broad The bund consists of four natural hills connected by three short earthen dams, rivetted with Cuddapah slabs The western flank thus consists of practically the range of hills which runs north and south between Porumāmilla and Badvēl The total length of the artificial bund is about 4,500 ft, the total length including the hills is about 14,000 ft At the deepest section the bund is about 12 ft wide at the top and 150 ft at the bottom, and about 33 ft deep The tank has two sources of supply, one natural and the other artificial The latter was constructed about 20 years ago The natural feeder is a stream called the Maldēvi river—The reservoir is provided with four sluices, two of which have been repaired in recent times and provided with screw-gear, and there are five weirs This is the actual condition of the tank at present

From the inscription we learn that in the twelfth century of the Christian era tank-building was looked upon as one of the seven meritorious acts which a man ought to perform during his lifetime The tank at Porumāmilla was called Anantarāja sāgara It is also stated that for two years 1,000 labourers were working daily on the tank and the dam, and 100 carts were engaged in getting stones for walls which formed a part of the masonry work The dam was 5,000 *rēkhā-dandas* long, including the hills, 8 *rēkhā-dandas* wide, and 7 high Besides, the author gives us the twelve *sādhana*s of the Porumāmilla tank, and six *dōsha*s of tanks in general Much of this latter is clothed in very obscure language Nevertheless with the help of the description of the tank given in the previous paragraph we are able to get a fairly clear notion of what the author wishes to convey<sup>2</sup> In the *chatur-bhramā-jala-gatī* we have a reference to the four sluices, and in the range of hills forming the western flank of the tank we must look for an explanation of remarkable phrase *tadyōga-khamdō giriḥ* Again, as the Maldēvi river ends at the tank, the *triyōjana* must needs refer to its length from the source to the point at which it enters the tank—One fact which may be gleaned from the measurements of the tank preserved in the record is of no small significance Knowing as we do the dimensions of the bund, in terms of the *rēkhā-dandas* as well as in feet, we are in a position to compute the equivalent of this standard of linear measurement current in the Telugu District in the 14th century For this purpose it would be safest to compare the values for the height of the bund, which, I imagine, would offer the least variation In the above-mentioned Report of the Collector, 33 ft is quoted as the height at the deepest section of the bund. Taking, now, 20 ft as the minimum height for the bund of any large tank of that size, the average height of the bund in feet works out to be  $(20+33)-2=53/2$  ft This must roughly correspond to the 7 *rēkhā dandas* of the inscription The equation will be  $53/2 = 7$ , and this gives us roughly  $1\frac{1}{4}$  yard as the equivalent of the *rēkhā-danda*, which, by the way, corresponds approximately to the distance from the top of the shoulder of one arm to the tip of the middle finger of the other arm, measured along the chest, for an average man I mention the latter fact, as it is well known that in primitive times a standardised (but locally varying) value of the lengths of portions of the human body served as units of length, of the Indian measures *angula*, *hasta*, *danda*, and the European foot<sup>3</sup>

One other feature of this record deserves mention here Early in the beginning of the inscription (vv 1-3) we find enumerated the characteristics of an edict (*sāsana-lakṣhana*), which include hints on composition and the significance of the metrical foot (*gana*) with

<sup>1</sup> Some time ago, when I visited the site of the tank, I took the opportunity of verifying and correcting the statements in this report Some few fresh observations which I made on the spot have also been embodied in the succeeding remarks

<sup>2</sup> See notes 6-8 on p 108 and 1-2 on p 109

<sup>3</sup> Expressed by the chronogram *ḍhā namdy akṣay śka*, and in numerical symbols.

which a *sāsana* commences (v 2) The latter is a curious specimen of superstition the *gana ma* (— — —), when standing at the beginning of a *sāsana*, secures bliss, *na* (○○○) in the same position secures wealth, etc<sup>1</sup> Further we learn that in a faultless verse the *visarga* should stand at the end of the complete stanza and not at the end of the first half (v 3)<sup>1</sup>

The inscription is dated on the 14th of the bright half of the month of Kārttika, in the cyclic year Saumya, corresponding to Śaka 1291 (expired) and Kalyuga 4470 There is some doubt as to the week-day The syllables *guru* in l 58, which evidently introduce the name of the week-day, are clear enough, and the following letters must be read as *pushya*, as the vertical stroke between the aksharas *ru* and *pu* is nothing but an accidental depression in the stone In that case it would seem that the week-day was Thursday, and the *nakshatra* Pushya But Dewa Bahadur Swamikannu Pillai, whom I had addressed on the subject, informs me that the *tithi* ended on Monday, the 15th October, A D 1369, at about 7 *ghatikās* after mean sunrise, and the *nakshatra* for that day was Āśvinī, which came to an end about 47 *ghatikās* after mean sunrise

For purposes of orientation the localities Śrī-parvata (i.e. Śrī-śailam), Ahōbala, Siddha-vata, Udaya-giri and Porumāmilla are mentioned Of these only Siddha-vata needs to be specially noticed here Its denomination in the inscription is *deśuka*, i.e. subdivision of a country therefore the name could well be, I think, linked with the modern *Tāluk Siddha-vattam* in the Cuddapah District, the boundary of which is not far removed from the site of the tank

A reference to Hēmādri's *Dānakhandā* (which is undoubtedly what is meant by *Hēmā-dri-kṛt* in l 39) shows that that work enjoyed the reputation of an authority in the Telugu country at the beginning of the 14th century of the Christian era

#### TEXT.<sup>1</sup>

[Metres v 1, *Anushtubh* (Śloka), v 2, *Śārdūlavikṛīḍita*; vv 3-4, *Anushtubh* (Śloka), vv 5-7, *Śārdūlavikṛīḍita*, v 8, *Mandākrāntā*, vv 9-10, *Anushtubh* (Śloka), v 11, *Śārdūlavikṛīḍita*; vv 12-13, *Anushtubh* (Śloka), v 14, *Upajāti*, vv 15-36, *Anushtubh* (Śloka), vv 37-38, *Śārdūlavikṛīḍita*, vv 39-40, *Upajāti*, vv 41-43, *Anushtubh* (Śloka), 44, *Śārdūlavikṛīḍita*, v 45, *Anushtubh* (Śloka), vv 46-47, *Śalini*, vv 48-50, *Anushtubh* (Śloka), v 51, *Śārdūlavikṛīḍita*, v 52, *Anushtubh* (Śloka).]

#### First stone

- 1 अवि[न्नम]स्तु ।[1] गुरु[भ्यो] नमः ।[1] पुष्टिम[ङ्गो] गणपतिभ्यो नमः ।[1]\*
- 2 शा[स]नल[क्षणम्]॥ श्रीवीजमादौ वक्तव्यं प्रण[वे]षु च पचसु ।[रु]त्व[द्रि]द[-
- 3 शरद्रे[षु च]क[टा]हान् 'विवर्जयेत् ॥[१॥] मो भूमिस्त्रिगुरु[शु]भं व[हुल]घु-  
नीसौ वि[ध]-
- 4 [त्ते] धनं [यो] वार्यादिलघुश्च हेम दिनकत् मध्ये<sup>5</sup> गुरु[र्जो] रुजं ।(1)<sup>6</sup>

<sup>1</sup> From the original stone and a set of inked stampages

<sup>2</sup> At the top of the inscription are engraved from left to right figures of Viṣṇuśvara with his vehicle, the mouse, the Lingam, the Sun and the Moon

<sup>3</sup> Read चत्त्व<sup>0</sup>.

<sup>4</sup> The syllable न was inserted later and engraved above the line in the original.

<sup>5</sup> Read हृन्म

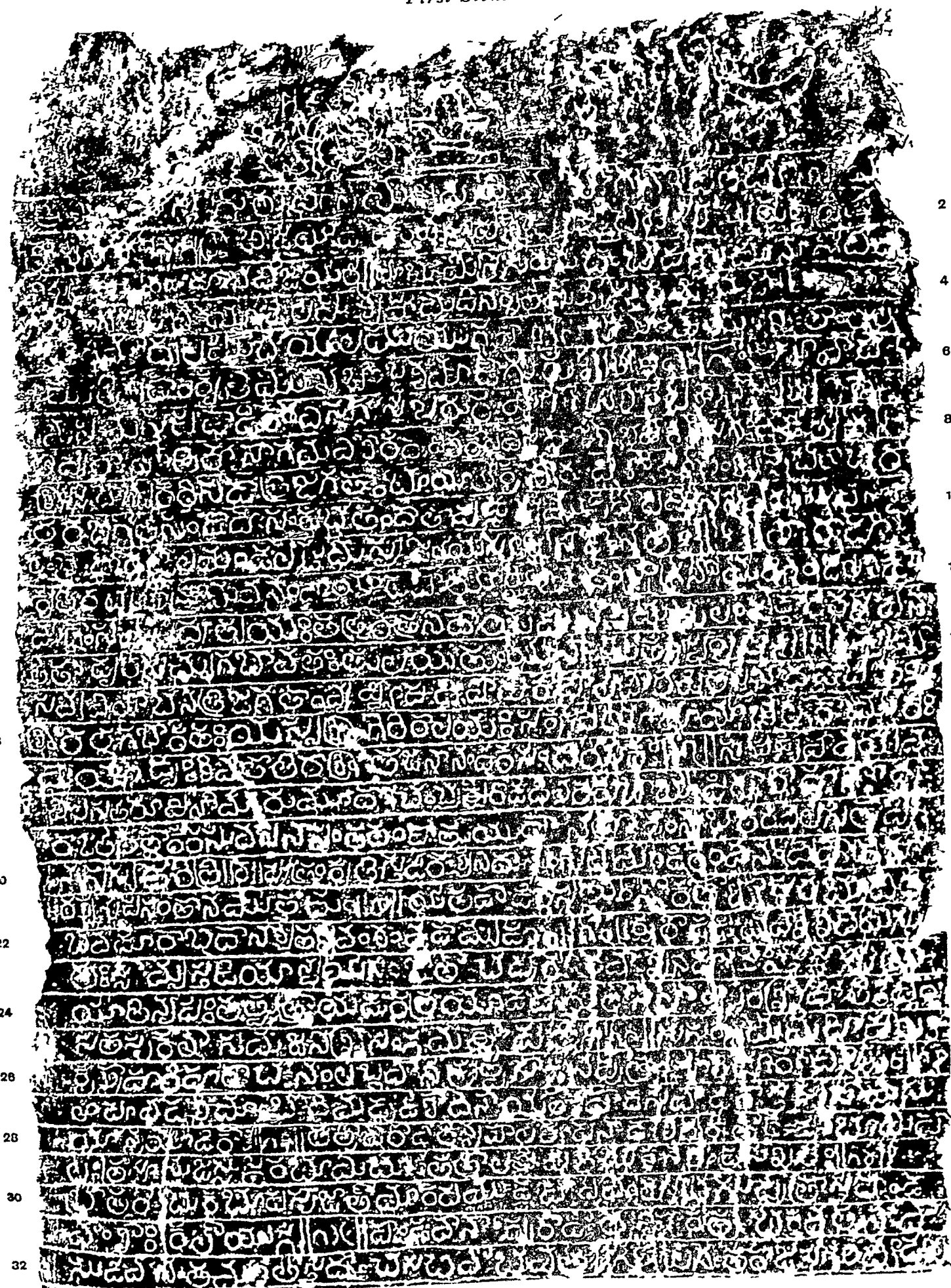
<sup>6</sup> Here an empty space in the original showing traces of letters scored out.

- 5 [रो]ग्निर्मध्यलघुर्भय लघुयुगप्रा[क्स्म]मोर[\*] क्षयं खं तौतेल-  
 6 घुरीशतां कृतिमुखे भोज[श्\*]शमादौगुरुः ॥२॥ अविस्मर्ग[त]पूर्वार्ध-  
 7 मसमस्तपदादिक । विसर्गसेखर<sup>१</sup> र[म्यं] शास[नश्लोकलक्षणं] ॥३॥  
 [श्रुतिस्मृ]-  
 8 तिपुराणेतिहासागमविशारदः [१\*] देशकालविसेष[ज्ञ]<sup>२</sup>[\*] शुभवाक [शा]सनः<sup>४</sup>  
 वदेत् ॥४॥  
 9 ओस्त्रीभाग्यकरी सदा त्रिजगता भूयात् कृपारूपिणी हेरं वस्त्रचराचरा-  
 10 त्म[क]जगत्संदोहसदभिर्तं [१\*] धाता पद्म[स]मुद्भवोपि मनसै[विद सु]व[नी]ज्व-<sup>५</sup>  
 11 लं ब्रह्मांड जलमडलस्तमसृजत् यस्याः प्रसादो(-)न्नतेः ॥५॥ वाराहा-  
 12 कृतिरच्युतस्त्रिभुवनं पायादपायो[क्ति]तं । दंष्ट्राग्रेण महीं [७—\*] जलनिधौ  
 13 मग्ना समुद्यत्<sup>६</sup> यः [१\*] तत्रैकत्र निधाय पु(-)ण्यमतुल पद्मा[क]र-  
 स्था[प]ना-  
 14 त् । तादृक् सम्यगभावत्<sup>७</sup> तुल्यितं येना[द्भु]तं स्वीकृत ॥६॥ [स]व्या-  
 15 सव्यविलोच[ने] त्रिजगतां दृष्टोषधीपोष[के] फाले वारिपिता [स]खा  
 ध[नपतिः]  
 16 श्रीरत्नगर्भा रथः [१\*] यस्य श्रीगिरिरालयः स कृपया [हे]माचल[ः] कार्मुकः  
 17 पायादः शिवतातिराश्रितजनानंदैकसंदायकः ॥७॥ स[प्तद्वी]पावयव-  
 18 विलसत्कृपिणी<sup>१०</sup> मेरुमूर्धा<sup>११</sup> चञ्च[त्\*]क्षीरोदधिवरकुचा भूषि[ता] रो[हणा-  
 द्यौः] [१\*]  
 19 <sup>१२</sup>राजत्रत्नाकरसुवसना सततं पातु युष्मान् द्वा[दि(-)न्य]द्वजाकरविलसिता पू-  
 20 <sup>१३</sup>र्नसस्या धरित्री ॥८॥ पुत्रः कृतिस्तटाकश्च निधा[न] <sup>१४</sup>सि[वमन्दिरं] [१\*] वन  
 विप्राग्रहा-  
 21 रथ <sup>१५</sup>सतसंतानमुत्तमं ॥९॥ <sup>१६</sup>येतदादिक(-)सव्यु[ण्ण]कर्ता भास्करभू[प]  
 ति[ः] [१\*]  
 22 भवदूराभिधानश्च तस्य वंशं वदाम्यहं ॥१०॥ [क्षी]रोद[प्र]भवश्शशी विधुसु-  
 23 त(ः)स्त्रीम्यस्तदीयान्वये । संजातो च पुरुरवाश्च नहुष(ः)[स्वस्माद् य]-  
 24 यातिर्नृपः [१\*] तत्पुत्री यदुरात्र याद[वकु]लौ नीलांबर[ः\*] श्रीहरिः वं-

<sup>१</sup> Read °शेखर<sup>४</sup> Read न<sup>७</sup> Add सहा° after महीं.<sup>१०</sup> Read °लसद्रूपिणी<sup>११</sup> Read °सस्या.<sup>१२</sup> Read एत°<sup>२</sup> Read श्रुति°.<sup>५</sup> Read °वर्णोज्ज्व-<sup>६</sup> Read समुद्यत्<sup>११</sup> Read चक्षु°<sup>१४</sup> Read शिव°<sup>३</sup> Read °विशेष°<sup>४</sup> Read °डलस्थ°.<sup>५</sup> Read °वतसु°<sup>१२</sup> Read राजद्रवा°.<sup>१५</sup> Read सप्त°.

- 25 से<sup>1</sup> तस्य कलौ<sup>2</sup> [७—\*] समजनि श्रीसंगमच्छाप[तिः] ॥११॥ स सं[ग]ममहीपालः  
 26 कृत्वा हरिहरार्चनं [१\*] लब्धवान् तत्रसा[दे]न पु[तं] ह[रि]हरं विभु ॥१२॥  
 27 आपूर्वपश्चिमांभोधिमध्यदेशाधिनायका[ः] [१\*] पादसेवापरास्तस्य सोमसू-  
 28 र्यान्वयाधिकाः<sup>3</sup> ॥१३॥ तत्तोदरो वैरिन्पालकपनादाशीत्क्षितौ<sup>4</sup> कंप[न]भूमिपा-  
 29 लः । तस्यानुजसुस्थिरभूमिभुक् ततो लक्ष्मीपति[र्वृ]क्क[न] [रे]द्रसेखरः<sup>5</sup> ॥१४॥  
 30 भ्रातरौ बुक्कभूपस्य जातौ मारपमुह[पी] । एवं पच सुपुत्रास्ते पांड-  
 31 वांशाः कलौ युगे ॥१५॥ पांडवानां पुरा दीव्यं [सा]रथ्यं भक्तवत्सलः [१\*] [वा]-  
 32 सुदेवोनतमूर्तिस्तेषां च सचिवोभवत् ॥१६॥ अनंतराजसाचिव्यादखि-  
 33 लं धरणीतलं [१\*] भुंज(—)न् बुक्कमहीपालो जा[तदे]वेद्रवैभवः । [१\*] [१]७॥ (१)  
 34 सदाराधनसतुष्टीविरूपाक्षसन्निधौ [१] तुंगभद्रातटे तस्य नगरं वि-  
 35 जया(—)ह्वय ॥१८॥ पुत्रसंख्या पुरा लोके प्रशविंदोस्ति (sic) तत्कथा [१\*]  
 असंख्या बुक्क-  
 36 भूपालनदना विजयो(—)न्नताः ॥१९\*॥ तेन बुक्कनृपालेन तेषु पुत्रेषु भास्कर[ः]  
 37 सा(—)म्राज्यविभवोत्तुंगो दिसि<sup>6</sup> पू[र्वे] प्रतिष्ठितः ॥२०॥ स चोदयगिरीन्द्रांशं  
 38 भुज(—)न् निष्कां[ट]कां महीं [१\*] कुवलयानंद[क]रो भास्करोपि द्विजप्रियः  
 [॥२१\*॥]  
 39 हेमाद्रिकृतिमा[र्गे]ण कुर्व(—)न् दानान्यनेकशः [१\*] जलदानप्रसंगेन शृतवान्  
 40 फलमुत्तमं ॥२२॥ आपो वा इदं सर्वमित्याम्नायप्रमाण-  
 41 तः [१\*] जलादेवान्नसभूतिरन्नं ब्रह्मेति च श्रुतिः<sup>8</sup> ॥२३॥ चरा-  
 42 चरजगद्बीजं जलमेव न संशयः[१\*] किं पुनर्बहु[नी]क्तेन जलाधिक्यं  
 43 वदाम्यहं ॥२४॥ गगाधरो हरस्तीपि विशुरंभोधिमं[दि]रः [१\*] ब्रह्मा जल-  
 44 जसंभूतस्तस्मात्सर्वाधिकं जलं ॥२५॥ प्रपा कूपश्च वापी च कुल्या पद्मा-  
 45 करस्तथा [१\*] उत्तरोत्तरतस्तेषां कोटिकोव्यधिकं फलं ॥२६॥ चराचर-  
 46 जगद्रक्षा य[त्त]टाकांबुना भुवि [१\*] तस्य पु(—)ण्यफलं वक्तुमशक्तः क-  
 47 मलासनः ॥२७॥ इत्युत्तमफलं श्रुत्वा भवदूरमहीपति [१\*] तटा-  
 48 कमातृकामुर्वी धर्मात्मा कर्तुमुद्यतः ॥२८॥ तत्क्रम[॥]  
 49 श्रीपर्वतमहापु(—)ण्यक्षेत्रदक्षिणभूख[लि] [१\*] अहोबलाख्यती-  
 50 र्थ[स्य] पूर्वतो योजनद्वये ॥२९॥ श्रीसिद्धवटनाथस्य सौम्य[स्य] कि-  
 51 ल देशके [१\*] स्वस्योदयगिरीन्द्रस्य पश्चिमे योजनध्वये<sup>10</sup> ॥३०॥ वि[ल]स-

<sup>1</sup> Read से<sup>4</sup> Read चती<sup>7</sup> Read युत°<sup>10</sup> Read °हवे.<sup>2</sup> Add युगे after कलौ.<sup>5</sup> Read °सेखरः<sup>8</sup> Read श्रुति.<sup>3</sup> Read °धिपा.<sup>6</sup> Read दिशि<sup>9</sup> Read युला.





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- 52 त्वोरुमामि[क्\*]कपट्टणप्राग्दिशि स्थिर<sup>1</sup> [1\*] तटाकोद्योगकालस्य क्रमं  
 53 वक्ष्यामि शासने ॥३१॥ धातोः परार्धकाले च कल्पे श्वेतवराहके [1\*]  
 [वे]व-  
 54 श्रुते मनौ तत्र चाष्टविंशतिमे युग ॥३२॥ दिव्ये तद्दश[श]भागे च  
 55 कलौ प्रथमपादके [1\*] चतुस्सहस्रस[+\*]युक्तचतुश्शतस[स]-  
 56 मति । गतेषु मानुषाण्डेषु [1\*]४४७०॥ भूनंदाद्येकसंख्य[या]  
 57 ॥३३॥१२८१॥ वत्सरेषु शक[स्ये]वं<sup>4</sup> सौम्यान्दे कार्तिका[+\*]ङ्क-  
 58 ये ॥३४॥ मासे शुक्लचतुर्दश्या गुरु[पुष्य]दिने शुभे [1\*]  
 59 लब्धे कर्कटके चैव शुभे ग्रहसुवीक्षिते ॥३५॥ निर्मित[स्य] तटा-  
 60 कस्य द्वादशांगा[नि] शा[स्]त्रतः [1\*] वक्ष्यामि भाविभूपानामु-  
 61 पकाराय शासने ॥३६॥ धर्माख्यो धनवान् सुखी स्थिरय[शो]द्रव्याभि-  
 62 लाषी नृपः पाथशास्त्रविदग्रजश्च दृढमृत्तशोभिता चोर्व[रा] [1\*]  
 63 माधुर्याबुधहृत्त्रियोजननदी तद्योगखंडो गिरि[ः]स्सेतु-  
 64 स्तत्र विनिर्मितो धनसिलाभित्यल्पदीर्घस्थिरः ॥३७॥

## Second stone

- 65 ॥ शृंगो वा(-)द्व्यफलस्थिरापरिद्ध-  
 66 तौ विस्तीर्णनिष्क्रोदरं रुक्मायाम<sup>6</sup>-  
 67 दृषत्खनिश्च निकटक्षेत्रं फला-  
 68 व्यं समं [1\*] अद्रिस्थानदृढभ्रमा-  
 69 जलगतिस्तत्कर्ममर्त्यव्रजयेदृक्<sup>10</sup>-  
 70 द्वादशसाधनेषु सुलभ[1\*] सेष्ठः<sup>11</sup>  
 71 स्तटाको भुवि ॥३८॥ सेतोय जालं  
 72 जलमूषरीर्वी द्विराजसंधा<sup>12</sup>-  
 73 वय मध्यकूर्म [1\*] अस्यांबु-  
 74 भूविस्तरमभ्यभूमिस्तोया-  
 75 धिकं चात्र हि दीपषट्कं ॥३९॥ दी-  
 76 [वे]र्विहीनो गुणराशिशोभितो [अ]-

<sup>1</sup> Read °स्थित.<sup>2</sup> Read °स्त्रुते<sup>3</sup> Read तद्देश°<sup>4</sup> Read °इयेव<sup>5</sup> The vertical stroke in the facsimile between दृ and पु appears to be due to an accidental depression in the stone at that point.<sup>6</sup> Read रुक्मशिला°.<sup>7</sup> शृंगो wrongly masculine<sup>8</sup> Read विस्तीर्ण°.<sup>9</sup> Read दूरमरुवायाम<sup>10</sup> Read °दृक्.<sup>11</sup> Read सेष्ठः°.<sup>12</sup> Read probably so<sup>13</sup> Read °राशि°.

- 77 नतराजाख्यजगत्प्रसिद्धः [1\*] मा-  
 78 धुर्यनीरोयमनंतसाग-  
 79 र(ः)सुस्थापितो भास्करभूवरे-  
 80 ण ॥४०॥ तटाकसेतुकाराश्च दि-  
 81 ने चैकसहस्रकं [1\*] [भ्र]माभित्तिसि.<sup>1</sup>  
 82 लाक(-)र्मशकटानां शतं तथा  
 83 ॥४१॥ वर्षद्वयेन <sup>2</sup>सपूर्ण(ः)स्तटाक-  
 84 चोत्तमोत्तमः [1\*] धनधान्यव्यय-  
 85 स्यात् संख्या नैव तु विद्यते ॥४[१]॥  
 86 <sup>3</sup>क्षेतोरुन्मत्तविस्तारदीर्घमानमि-  
 87 होच्यते [1\*] रेखादंडप्रमा[णे]न गि[रि]-  
 88 सेतुसमायुतं ॥४३॥ रेखादंडस-  
 89 हस्रपचकलसद्दीर्घ्यं सप्तोन्नतः स्त्रे-<sup>4</sup>  
 90 तुस्तत्र चतुर्भेमाजलगतिः<sup>5</sup> तद्विस्तर-  
 91 चाष्टकं [1\*] विघ्नेशेश्वरविष्णुभैरवमहा-  
 92 दुर्गाभिसंरक्षितः क्षेत्र भूरिसम-  
 93 स्तकालफलदं साराममत्युत्तमं ॥४४॥  
 94 [दै]वब्राह्मणद्वयार्थं दत्त क्षेत्रं य-  
 95 धेप्सितं [1\*] <sup>7</sup>यीदृग्भूदानपुण्येन तटाकक्षेत्र-<sup>8</sup>  
 96 खरीकृतः ॥४५॥ यद्वत्सेतुर्लघुनिथो<sup>9</sup>  
 97 न चाव्यर्भूपांभोधेर्लघुर्मसेतुस्तथैव [1\*]  
 98 तस्मादस्मद्वर्मरक्षार्थमुर्व्या याचे या-  
 99 चे पार्थिवान् भा[स्क]रोह ॥४[६]॥(i) प्राक्तनप्रा-  
 100 र्थ्यनाश्लोकाः [1\*] सामान्योया<sup>10</sup> [ध]र्मसेतुर्नृपाण<sup>11</sup>  
 101 काले काले पालनीयो भवद्भिः [1\*] सर्वानेताम्  
 102 भाविनः पार्थिवेद्रान् भूयो भूयो या-  
 103 चते रामचंद्रः ॥४७॥ दानपालनयोर्म-  
 104 ध्ये <sup>12</sup>थानात्क्षेत्रोत्तुपालनं [1\*] दानादिद्रव्यमा-  
 105 प्रीति पालनादच्युत पदं ॥४८॥ <sup>13</sup>येकेव

<sup>1</sup> Read °मिनि-<sup>4</sup> Read °देर्ध्यं सप्तोन्नतिषी-<sup>7</sup> Read °दृग्<sup>10</sup> Read °न्योय<sup>11</sup> Read एकेव.<sup>2</sup> Read °पूर्ण°<sup>5</sup> Read °गतिस्त°<sup>8</sup> Read °कृशे.<sup>11</sup> Read धा.<sup>3</sup> Read °क्षेत्रविस्तारदंध्यं°.<sup>4</sup> Read देव°<sup>9</sup> Read °वनीयो<sup>12</sup> Read दानाक्षेत्री°.

- 106 भगिनी लोके सर्वेषामिव भूभुजां [1\*] न भो-  
 107 ग्या न करप्रा(—)द्या विप्रदत्ता वसुंधरा ॥४८॥  
 108 कुमारगिरिना(—)[या]ख्यप्रधानतनयसु<sup>1</sup>-  
 109 धी[:] [1\*] अधिकारी तटाकस्य देवा ॐ जाभिधानकः ॥५०॥  
 110 विद्यास्थानचतुर्[द्]शप्रदनिजाचार्या-  
 111 य कोटिक्रमात् गांगयं वरतंतवै<sup>2</sup> र-  
 112 घुनृपात् लब्धा<sup>3</sup> ददौ दक्षिणं<sup>4</sup> [1\*] कौत्सस्तकुल-  
 113 [जे]न नदपुर[वि]प्रा[ये]न रु<sup>5</sup> [ग्वे]दिना श्रीमहिं-  
 114 (—)गयमाचनार्यकविना प्रोक्तं [शु]भ शास-  
 115 नं ॥५१॥ शालिवीजफला खारो कणभू-  
 116 मिस्तु खारिका [1\*] प्रददौ भास्करस्त[स्मै] धा]-  
 117 रापूर्वकमादरात् ॥५२॥\*

## TRANSLATION

(L 1) May there be freedom from obstacles ! Salutation to the preceptors ! Salutation to the (various forms of) Gana-patis<sup>7</sup> who have Pashta (for their wives) !

(L 2) The characteristics (*lakshana*) of an edict (are as follows) —

(V 1) Out of the five<sup>8</sup> mystic syllables (*pranava*) the sacred *bi*ja<sup>9</sup> (syllable) should be uttered first. One should avoid (the use of the letters) *cha*, *la*, *ṭa*, *ha* in the *ritu* (6th), *adri* (7th), 10th, and *rudra* (11th) (syllables)

(V 2) At the beginning of a composition (the *gana*) *ma*, consisting of three long (syllables and representing) the Earth, brings bliss, *na* with many (i.e. all) short (syllables, which represents) THAT,<sup>10</sup> (brings) wealth, and *ya*, with the first (syllable) short (and representing) Water, (brings) gold, *ja* with the middle (syllable) long, (representing) the Sun, (brings) disease, *ra* with the middle (syllable) short, (representing) fire, (brings) fear, *sa* with two short (syllables) in the beginning, (representing) Wind, (brings) destruction, *ta* with a short (syllable) at the end, (representing) Space, (brings) lordship, (and) *bha* with a long (syllable) at the beginning, (representing) the Moon, (brings) happiness.

(V 3) Not having a *visarga* at the end of the first half; absence of compounded words at the beginning, and having a *visarga* (at the end as) *sēkhara* . (these are) the best characteristics of an edict-stanza<sup>11</sup>

<sup>1</sup> Read °प्रधान°

<sup>2</sup> Read देव°

<sup>3</sup> Read °कमाद्वे

<sup>4</sup> Read °पाङ्ग°

<sup>5</sup> Read णं

...

<sup>6</sup> Read °येण चरवे° Note the hiatus ! In the original an : sign is also added to *ru*

<sup>7</sup> The number of Gana-patis is variously given by different authors. Cf. Bhandarkar, *Vaishnavism, Śaivism, etc* (*Grundriss d. indo arischen Philologie*, Band III, Heft 6, pp 149 f)

<sup>8</sup> The dictionaries mention only one *pranava*, namely, the syllable *Om*.

<sup>9</sup> It is the mystic letter forming the essential part of the *mantra* of any deity (Apte's Dictionary)

<sup>10</sup> The Earth, Water, Sun, etc mentioned in this verse are the eight forms of the Ashtamūrti Śiva, and seven of these agree with those enumerated by Kālidasa in the introductory verse of the *Śakuntalā*, namely, the five *mahābhūtas*, the Sun and the Moon, consequently the remaining one, which is referred to under *na gana* with the pronoun *asaṁ*, must be the sacrificing priest *hōṭr* :

<sup>11</sup> Needless to say, the author himself does not follow the rules of versification laid down here.

(V 4) He (alone) should frame an edict whose diction is elegant, who is conversant with *Śruti*, *Smṛiti*, *Purāna*, *Itihāsa* and *Āgama* (and is also) acquainted with the particularities of time and place

(V 5) May the merciful Śrī (Lakshmi), by whose extreme grace Hēramba (Ganēśa) brought about the weaving together (of events) in the entire world of movables and immovables,<sup>1</sup> (and) the lotus-born Creator (Brahmā) by mere volition brought into existence the gold-bright mundane egg, resting on the expanse of water, always bestow prosperity on the three worlds<sup>1</sup>

(V 6) May Achyuta (Viṣṇu) protect the three worlds, freed from misery, who, in the form of a boar, having extracted with the tip of his tusk the Earth submerged in the ocean, placed (her, i.e. the Earth) in (a corner of) that (ocean) and (on that account) obtained wondrous and matchless merit, (evidently) because there was altogether no such (merit) to compare with (known till then) as (that accruing) from the establishment of a tank<sup>2</sup>

(V 7) May the propitious (Śiva), the sole bestower of happiness on persons resorting to him, whose right and left eyes<sup>3</sup> augment the rain and the herbs of the three worlds, on (whose) brow (is *Agni*), borne of the Waters,<sup>4</sup> (whose) friend (is) the lord of riches (*Kubēra*), whose chariot (is) the Earth with jewels in her interior, (whose) abode (is) Śrīgiri (Śrīśailam), (and whose) bow (is) the Golden Mount (Mēru), protect you<sup>1 5</sup>

(V 8) May the Earth (bearing) plentiful crops always protect you<sup>1</sup>—she whose form is resplendent with (her) limbs, namely, the seven continents, with Mēru for her head, the rippling oceans of milk for (her) beauteous breasts, decorated with Rōhana<sup>6</sup> and other (mountains), with the glittering oceans for (her) sumptuous garments, and beautiful with rivers and lotus ponds

(V 9) A son, a literary composition and a tank, (hidden) treasure, a Śiva temple, a forest(-grove), a Brāhmaṇa-village (these) seven (kinds of) offsprings are the best<sup>7</sup>

(V 10) A performer of these and other meritorious works was the earth-ruler Bhāskara, surnamed Bhavadūra<sup>8</sup> His lineage I shall narrate

(V 11) The Moon (was) born from the Ocean of Milk Saumya (was) the son of the Moon In his race were born Purūras and Nahusha, from the latter king Yayāti His son (was) Yadu In this race of the Yādavas (was born) the azure robed (Balarāma) and the blessed Hari In (the age of) Kālī was born in his family the illustrious king Saṃgama.

<sup>1</sup> Probably in his capacity of Viṣṇuśvara

<sup>2</sup> What is meant is that the exploit of Viṣṇu is quite insignificant when compared with the sinking of a reservoir, such as the one sunk by Bhāskara, the patron of the poet

<sup>3</sup> I.e. the Sun and the Moon

<sup>4</sup> In the sequence of creation as described in the Upanishads, Water comes after Fire, hence the latter is fancifully represented to be the father of the former

<sup>5</sup> This is a reference to the legend of Śiva slaying the demon Tripura

<sup>6</sup> Rōhana is the name of a mountain in Ceylon It is not unlikely that a *dhvan* of the sense *śrōhana* ('hip') is also intended

<sup>7</sup> In the Ganapēśvara Inscription of Gana pati (*Ep Ind*, Vol III, pp 88 ff) the seven "offsprings" are thus described

*Samgāditaṃ yathāvat sutakṛtinaḥ kṛtāḥ saṃgāditaḥ*

*saṃgāditaḥ yathā sasaptābhīḥ kṛtāḥ saṃgāditaḥ bhavati ||*

The Vanapalli plates of Anna Vema (Śaka 1300) also allude to them as *sapta-samtatī* (*Ep Ind*, Vol III, p. 61) In *Hemādri kṛtī mārgeṇa* (l 29) we have again the word *kṛtī* used in the sense of 'composition'

<sup>8</sup> As remarked by Dr Hultzsch in the report on Epigraphy for 1902-3 (see p 6, para 15), Bhavadūra seems to be a Sanskritised form of Bahādūr

(V 12) This king Saṃgama, having worshipped the gods Haṃ and Hara, obtained by their grace a son, king Haṃhara

(V 13) The supreme lords of the Middle Country<sup>1</sup> (*Madhya-dēśa*) extending from the eastern to the western ocean, viz the celebrated (kings) of the Solar and Lunar races, were occupied in doing "foot-salutation" to him

(V 14) From his causing hostile kings to tremble his uterine brother was (known) in the world (as) king Kampana. After him his younger brother Bukka, the crest-jewel among kings, the husband of Lakshmi, was the enjoyer of the Earth, who was perfectly constant (to him).

(V 15) (Then) were born Mārāpa and Muddapa, two brothers of king Bukka. And these five virtuous sons were incarnations of the Pāṇḍavas in the age of Kali.

(V 16) Vāsudēva, who loves his worshippers and (who had acted) in former times (as) the messenger (and) the charioteer of the Pāṇḍavas, (having countless incarnations), became also the minister of these in the form of Ananta<sup>2</sup>

(V 17) Through having Anantārāja for his minister king Bukka ruled over the whole surface of the earth and acquired the glory of Dēvācandra.

(V 18) His city, Vijaya by name, (was situated) on the bank of the Tunga-bhadrā near (the temple of) the blessed Virūpākṣa (Śiva), well propitiated on account of steady adoration

(V 19) Formerly the number of the sons of Śaśabindu (was very great) in the world. That is but a story! (?) The countless sons of king Bukka were exalted through triumph<sup>3</sup>

(V 20) Out of these sons king Bukka had placed Bhāskara, exalted through the glory of independent sovereignty, in the eastern direction (of his empire)

(V 21) And he, ruling from the top of the sublime Udaya-giri<sup>4</sup> the earth freed from the thorns (of enemies), though Bhāskara, (i.e. the Sun, is still) the delighter of the Earth and beloved of the Brāhmanas<sup>5</sup>

(V 22) Making charities in various ways in keeping with the treatise of Hēmādrī,<sup>6</sup> he heard that the merit attaching to the gift of water was the greatest of all

(V 23) On the authority of the Vēdas "Verily all this is water!"<sup>7</sup> And the *Śruti* says that "From water alone is produced Food, (and) Food is Brahman!"

(V 24) There can be no doubt (that) Water alone is the seed of the world of movables and immovables. Why speak more? I shall describe the superiority of water (as follows) —

<sup>1</sup> As the early Vijayanagar kings had no claim to sovereignty in any part of India north of the Vindhya, Madhyadēśa cannot have its usual significance, but must refer to the country lying between the eastern and the western ocean, namely, the Dekkan plateau

<sup>2</sup> One must supply a verb like *kṛtavān* in the first half of the verse

<sup>3</sup> The construction of the first half of the verse is not quite clear to me. In Ch 65 of the Drōṇa parvan of the *Mahābhārata*, we are told that Śaśabindu had 10,000 wives, on each of whom he begot 1,000 sons. These, it is stated, he gave away to the Brāhmanas in the Akṣamūḍha sacrifice which he performed. The "countless sons" of Bukka are his meritorious acts like the *sapta samāna* mentioned in v 9

<sup>4</sup> This must refer to the fortification on the top of the Udaya-giri hill. Even now U is an exceedingly strong hill fortress

<sup>5</sup> The pun on the words *kṣalaya* ('night lotus' and 'earth') and *duṣya* ('Brāhmana and Moon') is a very common example of the Vnōdhābhāsa

<sup>6</sup> Namely, the Dāna khanda. Hēmādrī was the minister of the two Yādava kings Mahādēva (1260-71) and Rāmachandra (1273-1310). See Bhandarkar, *Early History of the Dekkan*, pp 88 f

<sup>7</sup> The phrase *ṛpō rā*, etc. is a part of the mantra with which water is purified. *Idugum* is the word *adam* as it is pronounced by the Yajurvedins in the recitation of Vedic texts

(V 25) Even that (great) Śiva is the bearer of the Gaṅgā, Viṣṇu has the ocean for his abode, Brahmā is sprung from the water-born (lotus) Hence Water is superior to everything (else)

(V 26) A shed for distributing water (*prapā*), a well and a reservoir, a canal and a lotus-tank the merit of (constructing) them is millions and millions (of times) higher in succession

(V 27) As the water of a tank serves to nurture both movable and immovable creation on (this) earth, even the lotus-seated (Brahmā) is unable to recount the fruit of merit (attaching) to it

(V 28) Having thus heard the supreme reward, king Bhavadūta, the pious soul, commenced to make the earth tank-nourished (*taṭāka-mātrikā*)<sup>1</sup>

(L 48) Its procedure (was as follows) -

(Vv 29-31) It (i.e. the tank) is situated in the country to the south of Śrīparvata, (Śrīśaila), the great sacred place of pilgrimage, two *yōjanas*<sup>2</sup> to the east of the sacred place (*tīrtha*) called Ahōbala, in the division of the gentle blessed Siddhavata-nātha, two *yōjanas* to the west of his (capital) Udaya-giri; and to the east of the flourishing city of Porumāmilla I shall (now) describe in this edict the sequence of the period of construction of the tank —

(Vv 32-35) <sup>3</sup>In the second half of the creator's life-time, in the Śvēti-varāha Kalpa, in (the age of) the Vāivasvata Manu, and in the 28th Yuga,—in that divine part of the country—in the first quarter of Kali, after the lapse of four thousand, four hundred and seventy—(in figures) 4470—years of mortals, and also after the (lapse) of Śaka years measured by the number of the earth (1), the Namdas (9), the eyes (2), and one (1)—(in figures) 1291—in the (cyclic) year Saumya, in the month called Kārttika, on the fourteenth (day) of the bright half, on the auspicious day of Guru combined with Pushya, when there was Karkataka lagna, under the influence of well-chosen auspicious planets,—

(V 36) Of the tank constructed (at the above specified time and place) according to (the requirements of) the *Śāstra* I shall in this edict describe the twelve constituents (*amga*)<sup>4</sup> for the benefit of future kings

(V 37) (i) a king endowed with righteousness, rich, happy (and) desirous of (acquiring) the permanent wealth of fame, (ii) and Brāhmana learned in Hydrology (*pāṭhas-sāstra*), (iii) and ground adorned with hard clay, (iv) a river conveying sweet water (and) three *yōjanas* distant (from its source<sup>5</sup>), (v) the hill parts of which are in contact with it, (i.e. the tank),<sup>6</sup> (vi) between these (portions of the hill) a dam (built) of a compact-stone wall, not too long (but) firm, (vii) two extremes (*śṛṅga*) (pointing) away from fruit(-giving) land (*phala-sthira*) outside,<sup>7</sup> (viii) the bed extensive and deep, (ix) and a quarry containing straight and long stones, (x) the neighbouring fields, rich in fruit (and) level, (xi) a water course (i.e. the sluices) having strong eddies (*bhramā*) on account of the position of the mountain (*adri-sthāna*),<sup>8</sup> (xii) a gang of men (skilled in the art of) its construction,—with these twelve essentials an excellent tank is easily attainable on (this) earth

<sup>1</sup> With *taṭāka mātrika* cf. the terms *dēva mātrika* and *nadī-mātrika* in a similar sense

<sup>2</sup> Taking a *yōjana* to be equal to 9 miles, this distance is only approximately correct

<sup>3</sup> Construe *dhātōḥ parārdhakālē divyē taddēsa bhāgē nirmītaṣya taṭākasya dvādaśāṅgān vakshyāmi*.

<sup>4</sup> These *amgas* are later on called *sādhana*s (l. 70 of the text) and are no doubt identical with the latter.

<sup>5</sup> See above, p. 99

<sup>6</sup> This must obviously refer to the range of hills which is utilised to form a part of the dam.

<sup>7</sup> I.e. below the tank

<sup>8</sup> This may be taken to be a clumsy description of the fact that at the egress the water is led over a stony bed along a tortuous line, so that it issues whirling round with great force, forming strong eddies

(V. 39) While (i) water oozing (?) from the dam, (ii) saline soil, (iii) (situation) at the boundary of two kingdoms,<sup>1</sup> (iv) elevation (*lūrma*) in the middle (of the tank) bed,<sup>2</sup> (v) scanty supply of water and extensive stretch of land (to be irrigated), (vi) and scanty ground and excess of water : (these are) the six faults in this (connection)

(V. 40) Devoid of faults and adorned with a multitude of good qualities, renowned in the world by the name *Anamtarāja*, this endless ocean, of which the water is sweet, was founded by king Bhāskara

(V. 41) (There were) one thousand labourers (working) at the tank and dam every day, and a hundred carts (were employed) for the masonry work of the sluice and wall (*bhramā-bhatta*)

(V. 42) And this most excellent tank was completed in two years There is, to be sure, no limit at all to the expenditure of money and grain in this (connection)

(V. 43) The measurements in terms of *rēkhā-damdas*<sup>3</sup> of the height, the width, and the length of the dam together with (the portion of) the hill (included in the) dam, are here given :

(V. 44) The dam, having eddying waterducts (i.e. sluices)<sup>4</sup> (and) protected by Viṅhneśa, (Gana-pati), Īśvara) (Śiva), Viṣṇu, Bhairava, and the great Durgā, is one which has the enormous length of five thousand *rēkhā-damdas*, height of seven and its width eight<sup>5</sup> And the land (is) excellent and yields plentiful crops in all seasons and contains groves

(V. 45) This land was liberally given for the gratification of gods and Brāhmanas Through the merit of this gift of land the tank was made to be an ornament (of tanks)

(V. 46) Just as the dam of a reservoir should not be injured, so likewise the *dharma*-dam of the ocean of kings Therefore I, Bhāskara, repeatedly request the kings on earth to protect my charity

(L 99 f.) These are the ancient *śloka*s of entreaty

[Then follow three of the customary verses]

(V. 50) The Officer-in-charge (*adhikārin*) of this tank is the clever son of the minister called *Kumārāgiri-nātha*, *Dēvaṛrāja* by name

(V. 51) Having obtained from king Raghu gold by the crore, Kautsa gave (it as) *dakṣiṇā* to his preceptor, Varatantu, who had bestowed on him the fourteen branches of knowledge By a descendant of him (scil. Kautsa)<sup>6</sup> the illustrious *Liṅgaya-Māchanāryya*,<sup>7</sup> of Namdapura, best of Brāhmanas and a follower of the Rīgvēda, the auspicious edict was composed

(V. 52) (One) *khārī* (of land) producing paddy and (one) *khārī* of black-soil land,— (these) were out of regard given to him by Bhāskara, preceded by a libation (of water)

<sup>1</sup> Perhaps as, in this case, the position of the tank might lead to unpleasant consequences during a conflict between the neighbouring kingdoms

<sup>2</sup> The bed ought to form a complete valley

<sup>3</sup> A standard of linear measurement roughly equal to 1½ yard. See p 99

<sup>4</sup> For *bhramā jala-gatī* see note 8 on p 108

<sup>5</sup> The pronoun *taḥ* in *taḥ vistara* cannot be taken to refer to the noun immediately preceding, but must refer to the *śloka*s of which the dimensions are being given. See l 88 of the text

<sup>6</sup> The sense is that the poet belonged to the Kautsa *gotra* There is, however, a confusion in the mind of the poet between Kautsa the patriarch, and Kautsa the pupil of Varatantu alluded to in the *Raghu vaṃśa*, Canto 5, vv 1 ff.

<sup>7</sup> I.e. Māchana, son of Liṅgaya.



That the family of the Maukharis is a very ancient one is proved, as Dr Fleet<sup>1</sup> has already pointed out, by the legend *Mōkhalīnam* written in Mauyan Brāhmi characters on a clay seal which was secured by General Cunningham at Gayā. Evidently this is a Prakrit equivalent of the Sanskrit word *Mavkharīnām*, which is a derivative of *Mukhara* and signifies "of the Maukharis". From the scholia<sup>2</sup> referred to above it would appear that the term was possibly known to Pāṇini and also to Patañjali. That the Maukharis were potent rulers in the sixth and seventh centuries is evidenced by several inscriptions that have already been published. The same inference can be drawn from the accounts found in the work of Bāna, the well-known author of the *Harshacharita*, the historical romance of the 7th century A.D. The high esteem they commanded about the time of Harsha can be estimated from the manner in which Bāna speaks of them. While praising Avantivarman, the brother-in-law of Harsha, he says,<sup>3</sup> "at the head of all royal houses stand the Mukharas, worshipped like Śiva's foot-print by all the world." This would go to indicate that these princes were not upstarts, but of good descent. That they were enterprising rulers would be seen not only from their description given in the commencement of our inscription, but from the fact that there was more than one branch of the family. The Maukharis, for instance, of the Barābar Hill cave inscription, as is clear from the line of descent given, were different from those of the Aśirgarh copper seal and of the present inscription. This surmise is supported by the references which have already been noticed.

As has already been remarked, the historical identity of the founder of the dynasty is not known. But the epigraphs that have so far come to light, while giving the line of descent, start with Harivarman. From Harivarman to Īśānavarman it runs as follows —

The Mahārāja Harivarman, his son from Bhattārikā Dēvi Jayasvāminī<sup>4</sup> the Mahārāja Ādityavarman, his son from Bhattārikā Dēvi Harshaguptā the Mahārāja Īśvaravarman, his son, begotten on the Bhattārikā Dēvi Upaguptā, was the Mahārājādhirāja Īśānavarman.

Beyond giving ordinary praises of the first three princes, namely, Harivarman, who is said to have had the surname Jvālāmukha, Ādityavarman and Īśvaravarman, our inscription does not speak of any historical event which might have taken place in their reigns. Coming to Īśānavarman, however, it alludes to some of his exploits which appear to be historical. They are three, namely, first his conquest over the "Lord of the Āndhras with their troops of elephants," secondly, his routing the Śūlikas "possessed of an innumerable cavalry," and thirdly, his "driving away or victory over the Gaudas." The first of these is evidently mentioned in the Jaunpur stone inscription, which has been attributed to Īśvaravarman, and which mentions the Āndhras in the latter portion,<sup>5</sup> but which is incomplete.<sup>6</sup>

Śūlika appears to be a new name, and I am not aware of any other epigraphic reference to it. Possibly it is identical with the Śālika of the *Bṛhatsamhitā*<sup>7</sup> and the *Mārhandēyapurāṇa*<sup>8</sup> and is to be located in the south-east along with Kalinga, Vīdarbha, Chōḍi, etc. Unfortunately none of the hostile kings is named in this record, otherwise it would have been very valuable for chronological purposes.<sup>9</sup>

<sup>1</sup> *Corp Ins Ind*, Vol III, p 14

<sup>2</sup> The Scholasts give only three illustrations, *Paumkhyā*, *Bhaumkyā* and *Maukharyā*, under the aphorism (Pān IV 1 79) which explains the formation of the words in the *shyan* suffix.

<sup>3</sup> *Loc cit*, p 122

<sup>4</sup> The names of the queens are given in the Aśirgarh copper seal inscription, but omitted in this epigraph.

<sup>5</sup> See Fleet, *Corp Ins Ind*, No 51, p 229

<sup>6</sup> On this account it will be perhaps more appropriate to ascribe that inscription of Jaunpur to Īśānavarman and not to Īśvaravarman, as has been done by Dr Fleet.

<sup>7</sup> XIV, 8

<sup>8</sup> LV

<sup>9</sup> Dr Fleet's remarks on the Jaunpur inscription, *loc cit*, No 51, p. 229

By far the most noteworthy point in this inscription is the date. I believe this is the only dated record of the Maukhari kings that has yet come to light. The year is thus given in words in v 21. During the year of six hundred autumns increased by eleven,<sup>1</sup> when Īśānavarman, who vanquished his foes, was the lord of the earth. The era to which this year belongs has not been specified, but the use of the term *śaradāṃ* will indicate that it is identical with the Mālava, or Vikrama, era which as the late Professor Kielhorn elucidated long ago, began in autumn (*śarad*).<sup>2</sup> Different questions connected with the origin, name and use of his reckoning have been fully dealt with by other scholars, and it will be superfluous to discuss them here. The corresponding date of the Christian era is 554.

Īśānavarman, as has just been said, was ruling in the year 611. As he was a contemporary of Kumāragupta of Magadha, with whom, according to the Apsad inscription,<sup>3</sup> he was at war, and, as according to the Aśirgaṇḍ copper seal inscription he was the father of Śārvavarman, this record will go to fix the time of these rulers as well with great certainty. But this date of Īśānavarman calls for some remark. No dated record of his rule being available, scholars had to make conjectures regarding his date. Cunningham, for instance, gave *circa* A D 560 and Dr Hoernle A D 564. Mr V Smith<sup>4</sup> wanted to move it back and bring it to A D 502. But now the new epigraph has removed all doubts and established the date, and we can re-examine the dates on his coins as well as those on the coins of his son and successor, namely, Śārvavarman, that have been brought to light. The Hon'ble Mr Burn has summarized their dates as follows:<sup>5</sup>

(1) Īśānavarman 54 (Cunningham, *Coins of Med India*, II, 12, and V A Smith in *Jour Beng As Soc*, 1894, p 193), 55 (Cunn. *Arch Surv Rep*, IX, p 27, where the name is read as Śāntivarman)

(2) Śārvavarman 58 (V A Smith, *l.c.*), 234 and 23-

(3) Avantivarman 57, 71, and 250

Assuming that a new Maukhari era commenced about 500 A D, he converted these dates into the following years of the Christian era —

Īśānavarman 553

Śārvavarman 553, 54 or 55, 557

Avantivarman 556, 569, 570

He further observed that the dates of Śārvavarman and Avantivarman overlapped and that it was possible to read 67 instead of 57 on the latter's coins.

In this connection I think the following observations will not be out of place. Avantivarman is known to us from the *Harshacharita* as the father of Grahavarman, the brother-in-law of Harsha and the husband of Rājyaśīlī, who met his death at the hands of a king of Mālwa about 605 A D. From the Dēś-Baranārki inscription of Jivitagupta II it would appear that he was the son and successor of Śārvavarman Maukhari.<sup>6</sup> This synchronism will bring Śārvavarman and Avantivarman to about 560 and 580, respectively, giving an average of some 20 years to each of them, and make 67 as the more probable reading of the date of Avantivarman. But

<sup>1</sup> The dictionary gives 'redundant' as one of the meanings of *atirikta*. This would suggest that 11 is to be deducted from 600. But no instance is known to me where the word is used in this way.

<sup>2</sup> *Ind Ant*, Vol XX, pp 407 ff

<sup>3</sup> *Corp Inscr Ind*, Vol III, No 42

<sup>4</sup> History and coinage of the Gupta period, *Jour Beng As Soc*, 1894, p 195

<sup>5</sup> *J R A S*, 1906, p 817

<sup>6</sup> The genealogy given in the footnote No 3, page xi, of the translation of the *Harshacharita* by Cowell and Thomas cannot hold good as regards Sūsthitavarman, the contemporary of Ādityaśēna, who flourished about A D 647 (V A Smith, *Early History of India*, 3rd edition, p 313)

how to explain the dates on the coins of Śārvavarman and Īśānavarman? According to our epigraph the latter was ruling during the rainy season of the (Vikrama) year 611, i.e., the years 235 and 554 of the Gupta and Christian eras, respectively. That the dates on the coins which are expressed in hundreds and odd numbers belong to the Gupta era is also undoubted. How could then Śārvavarman issue coins in his own name when his father was alive and ruling the country? Obviously, therefore, there is some error in the reading of the dates on the coins, and the year of Śārvavarman is to be moved on. Cunningham noticed<sup>1</sup> one coin of Isanavarman which is dated in the year 257. If he read the date correctly, Śārvavarman will have to be placed about the last quarter of that century, i.e., the 6th century of the Christian era.

Besides these dates in the Gupta era a few other dates, read on the coins of these Maukhari kings and on those of Tōramāna, have formed the subject of considerable discussion. But, as the date of Īśānavarman has now been indisputably settled, we cannot help accepting one of the two alternatives pointed out by Mr. Burn<sup>2</sup>, otherwise the dating of the coins of the Hūna rulers in the years of one and the same reckoning cannot be explained.—“Either the date on Tōramāna's coins is in a different era from that of the Maukharis or else this Tōramāna is not the father of Mihirakula.” Besides there is another point. The Aphsad inscription alluded to above says that the Maukharis threw aloft in battle the troops of the Hūnas, in order to trample them to death. This being the case, it looks very unlikely that the Maukharis would use an era of their enemy.

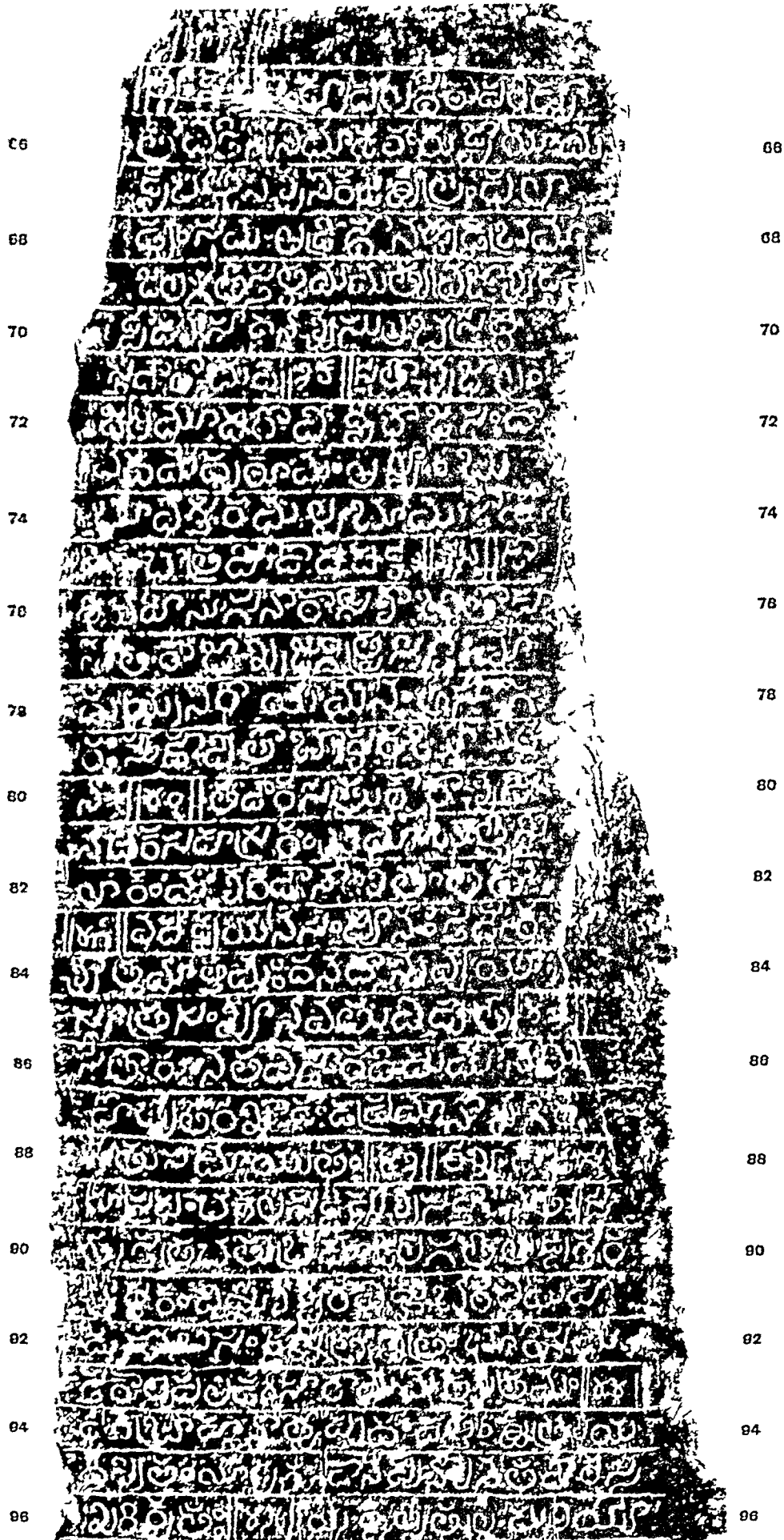
The dates on the coins of these kings appear to be doubtful, and until some better specimens are available for comparison, I do not like to hazard a conjecture. But it is not unreasonable to assume that, as Mr. Burn has already said, the Maukharis used a new era on some of their coins. The time of its commencement and the name of its originator are not known. But, if any of the Maukharis was the founder, I think it was Īśānavarman who had the highest claims to that honour; for, as we learn from the Aśirgarh seal inscription, of all the rulers of this line known to history he is the first to be styled *Mahārājādhirāja*. But in that case the probability will be that he took a date before his reign began, as a reign of 54 years, though not impossible, is not probable.

Our inscription sheds much light on another important question.—Where was the Vikrama era used in earlier times? Kielhorn said that the earliest known dates from V. 428 to 898 were all from eastern Rājputānā, chiefly from that part of eastern Rājputānā which borders on, or is included in, Mālava. He further said that, if we were to judge by the dates collected, the era spread first towards the north-east, to Kanauj and to Gwālior and Bundelkhand, and afterwards towards the south-east and south to Mālava proper and Aṇhīlvād (including Kathiavād), and in the tracts situated to the north of the Jumnā and the Gauges very late dates of the era were seen. These statements are therefore to be modified, as the locality where the inscription was found lies in the Bērā Banki district, which is beyond the limits of eastern Rājputānā—that is, in a tract lying outside Mālava. I cannot say for certain that it was found *in situ*, but from the very nature of it one can safely surmise that it was. Although it is a solitary instance, yet, assuming that this record belonged to the spot where it was first discovered, one can reasonably say that the Mālava or Vikrama era was used as early as the middle of the 6th century A.D. in the very heart of Oudh towards the north-east across the Ganges and the Gōmatī (Gumti), far away from the place of its origin.

The *prasasti* (v. 23) was composed by one Raviśānti, the son of Kumārasānti, who was a resident of a place called Garggarākata, and was engraved by one Mihiravarman. The

<sup>1</sup> *Arch. Surv. Rep.*, Vol. XIII, p. 81. He does not say if it is the same coin which he published in his *Coins of Med. India*, II, 12, or *Arch. Surv. Rep.*, Vol. IX, p. 27.

<sup>2</sup> *J. R. A. S.*, 1906, p. 848.





identity of none of these persons is known, and we are unable to identify the locality of Garggarākata<sup>1</sup> It is not impossible that the reading intended was Gaiggarākōta, a name with which we may compare the Gōmatikottaka of the Dēo-Baranūk inscription of Jivitagupta II<sup>2</sup> In the term Garggarā one will at once recognize the name Ghāgrā, so called because of its rattling noise Possibly it was a fort somewhere on the bank of the Ghāgrā, one of the chief tributaries of the Ganges

TEXT<sup>3</sup>

[Metres : vv 1, 2, 4, 8, 10, 11, 12, 13, 14, 16, 17, 18, and 19, *Śārdūlavikṛīḍitam*, v 3, *Gāthā*, v 5, *Upajāti*, v 6, *Indravajrā*, v 7, *Mālinī*, vv 9 and 12, *Śiagdhārā*, v 15, *Drutavilāmbitam*, vv 21 and 23, *Anuṣṭubh (Śloka)*]

- 1 लोकाविष्कृतिसंचयस्थितिकृतां यः कारण वेधसाम्  
ध्वस्तध्वान्तवयाः परास्तरजसो ध्यायन्ति य योगिनः ।  
यस्याहस्थितयोपितोपि हृदये नास्यायि चतोभुवा  
भूतात्मा क्षिपुरान्तकः स
- 2 जयति श्रेयःप्रसूतिर्भवः॥[१\*]  
आशोणां फणिनः फणोपलक्ष्वा सैर्ही वसानं त्वच  
शुभ्रा लोचनजन्मना कपिशयङ्गासा कपालावलीम् [१\*]  
तन्वीं ध्वान्तनुदं मृगाकृतिभृतो विभ्रत्कलां मौलिना  
दिश्यादम्-
- 3 कविद्विषः स्फुरदहि स्थेयः पदं वो वपुः ॥[२\*]  
सुतग्रतं लेभे नृपोऽपतिर्वैवस्वताद्यहुणोदितम् ।  
तद्वसूता दुरितवृत्तिरुधो मुखराः क्षितीशाः क्षतारयः ॥[३\*]  
तेष्वादौ हरिवर्माणोवनिभुजो भूतिर्भू-
- 4 वो भूतये (1)  
रुद्राशेषदिगन्तरालयशसा रुद्राणिसंपन्निषा ।  
सङ्ग्रामे हुतभुक्त्रभाकपिशितं वक्त्रं समीक्ष्यारिभि-  
र्यो भीतेः<sup>6</sup> प्रणतस्ततश्च भुवने ज्वालासुखाख्यां गतः ॥[४\*]  
लोकस्थितोनां स्थितये स्थि-
- 5 तस्य मनोरिवाचारविवेकमार्गे ।  
जगाहिरे यस्य जगन्ति रम्याः सत्कीर्तयः कीर्तयितव्यनाम्नः ॥[५\*]  
तस्मात्पयोधेरिव शीतरश्मिरादित्यवर्मा नृपतिर्बभूव ।  
वर्षाश्रमाचारविधिप्रणीतेर्य प्राप्य

<sup>1</sup> *Ind Ant.*, Vol XX, p 402.

<sup>2</sup> From the stone

<sup>3</sup> Read भीतेः.

<sup>4</sup> *Corp Inscr Ind*, Vol. III, No 46

<sup>5</sup> Read सैर्ही

6

साफल्यमियाय धाता ॥[६\*]

हुतभुजि मखमध्यासङ्गिनि ध्वान्तनीलम्  
विर्यति पवनजन्मभ्रान्तिविक्षेपभूयः ।  
सुखरयति समन्तादुत्पतङ्गमज्जालम्  
शिखिकुलसुरुमेघाशङ्गि यस्य

7

प्रसक्तम् ॥[७\*]

तेनापीश्वरवर्मणः चित्तिपतेः क्षत्रप्रभावाप्तये (i)  
जन्माकारि कृतात्मनः क्रतुगणेष्वारुह्यतद्वक्षिणः ।  
यस्योत्खातकलिस्त्रभावचरितस्याचारमार्गं नृपा  
यत्नेनापि ययाति-

8

तुल्ययशसो नान्येतुगन्तुं क्षमाः ॥[८\*]

नीत्या शौर्यं विशालं सुहृदमकुठिनेनोमेच्छाङ्गुलिन<sup>1</sup> (i)  
त्यागं पात्रेण वित्तप्रभवमपि हृया<sup>2</sup> यौवनं संयमेन [1\*]  
वाचं सत्येन चेष्टां श्रुतिपथविधिना प्रश्रये-

9

शोत्तमर्षिम्

यो वध्नैव<sup>3</sup> खेदं व्रजति कलिमयध्वान्तमग्नेपि लोके ॥[९\*]  
यस्तेज्यास्त्रनिशं यथाविधि हुतज्योतिर्ज्वलज्जन्मना (i)  
मेनाञ्जनभङ्गमेचकरुचा दिक्कक्रवाले तते ।  
आयाता नव-

10

वारिभारविनमन्मेघावली प्राहृडि-

त्युन्मादोद्धतचेतसः शिखिगणा वाचालतामाययुः ॥[१०\*]  
तस्मात्सूर्य इवोदयाद्रिशिरसो धातुर्मरुत्वानिव  
क्षीरोदादिव तर्जितेन्दुकिरणः कान्तप्रभः कौस्तुभः [1\*]

11

भृतानामुदपद्यत स्थितिकरः स्थेष्ठं महिम्नः पदम्  
राजत्राजकमण्डलाम्बरशशी श्रीशानवर्मा नृपः ॥[११\*]  
लोकानामुपकारिणारिकुमुदव्यालुप्तकान्तिश्रिया (i)  
मित्रास्याम्बुरुहागरद्युतिकृता<sup>4</sup> भूरि-

<sup>1</sup> Possibly erroneous for 'मकुटिलिनीतमोर्वीङ्गुलिन'

<sup>2</sup> Mistake instead of हृया, which would offend against the metre

<sup>3</sup> Read वध्नैव.

<sup>4</sup> Read 'वृषाकार'.

12

प्रतापत्विषा ।

येनाच्छादितसत्पथं कलियुगध्वान्तावमग्नञ्जग-  
त्सूर्येणैव समुद्यता कृतमिदं भूयः प्रवृत्तक्रियम् ॥[१२\*]  
जित्वाग्धाधिपति सहस्रगणितत्रेधाक्षरद्वारणम्  
व्यावलम्बियुताति-

13

सख्यतुरगान्महा रणे शूलिकाम्<sup>1</sup> [1\*]

कृत्वा चायतिमौचितस्थलभुवो<sup>2</sup> गौडान्समुद्राश्रया-  
नध्यासिष्ट नतक्षितीशचरणः सिद्धासनं<sup>3</sup> यो जिती ॥[१३\*]  
प्रस्थानेषु बलार्थवाभिगमनक्षीभस्फुटङ्गुल-

14

प्रोद्भूतस्यगितार्कमण्डलरुचा दिग्वापिना रेणुना ।  
यस्यामूढदिनादिमध्यविरती लोकेन्धकारीकृते (I)  
व्यक्तिं नाडिकयैव यान्ति जयिनो यामास्त्रियामास्त्रिव ॥[१४\*]  
प्रविशती कलिमारुतघटिता

15

क्षितिरलक्ष्यरसातलवारिधौ ।

गुणशतैरववध्य समन्ततः

स्फुटितनौरिव येन बलाद्धिता<sup>4</sup> ॥[१५\*]

ज्याघातव्रणरूढिकर्कशभुजा व्याकृष्टशार्ङ्गच्युता-  
न्यस्यावाप्य पतस्त्रिणो रणमखे प्राणानमुञ्च-

16

न्द्विषः ।

यस्मिन्शासति च क्षितिं क्षितिपतौ जातेग भूयस्त्रयी (I)  
तेन ध्वस्तकलिप्रवृत्तितिमिरः शोसूर्यवर्माजनि ॥ [१६\*]  
यो बालेन्दुसकान्ति कृत्स्नभुवनप्रेयो दधद्यौवनम्  
शान्तः शास्त्रविचारणा-

17

क्षितमनाः पारङ्गलानाङ्गतः ।

लक्ष्मीकीर्तिसरस्वतीप्रभृतयो यं स्पर्धयेवाश्रिता  
लोके कामितकामिभावरसिकः कान्ताजनो भूयसा ॥ [१७\*]  
सदृत्तेन बलात्कलेरवनतितावग्रहदात्मनो<sup>5</sup>  
बाणे-

<sup>1</sup> Read शूलिकान्.<sup>2</sup> Read सिद्धासन<sup>3</sup> Read 'रवनतिस्ताव', or 'रवनत' ताव°.<sup>4</sup> Read 'नीचित°.<sup>5</sup> Read बलात्ता,.



- 18 स्तावदवस्थित स्मृतिभुवः कान्ताशरीरक्षतौ (1)  
 लक्ष्म्या तावदकाण्डभङ्गजभयं त्यक्तम्परापाश्रयम् [1\*]  
 यावन्नाविरकारि यस्य जनताकान्तं वपुर्व्वेधसा ॥ [१८\*]  
 लक्ष्म्यः शत्रुभुवः कुचग्रहभयावेशभ्रम-
- 19 स्तोत्रना(1)  
 येनाक्षय्य भुजेन विस्फुरदसिन्धोतिःकलासङ्गिना ।  
 कान्ता मन्मथिनेव कामितविदा गाढ निपीड्योरसा (1)  
 प्रायेणान्यमनुष्यसश्रयकृतं भावं परित्याजिता ॥ [१९\*]  
 तेनानतोन्नतिकृता
- 20 ऋगयागतेन  
 दृष्ट्वाद्यमन्त्रकभिदो भवन विशीर्षम् [1\*]  
 स्वेच्छासमुन्नतमकारि ललाम भूमेः  
 क्षेमेश्वरप्रयितनाम शशाङ्कशुभम् । [२०\*]  
 एकादशातिरिक्तेषु षट् शतितविद्विषि ।  
 शतेषु शरदां
- 21 पत्न्यौ भुवः श्रीशानवर्मणि ॥ [२१\*]  
 यस्मिन्कालेऽमुवाहा नवगवलरुचः प्रान्तलम्बेन्द्रचापा-  
 स्तन्वन्त्याशावितानं स्फुरदुरुतडितः सान्द्रधीरं कण्ठः ।  
 काताश्च वान्ति नीघास्वकुसुमचयानममूर्ध्नि
- 22 धुमाना-  
 स्तस्मिन्मुक्ताम्बुमेघद्युति भवनमदो निर्मितं शूलपाणेः ॥ [२२\*]  
 कुमारशान्तेः पुत्रेण गर्गराकटवासिना ।  
 नृपानुरागात्पूर्व्वयमकारि रविशान्तिता ॥ [२३\*]  
 उत्कीर्णा मिहिरवर्ध्या

## TRANSLATION.

(V 1) Victorious is Bhava (i.e. Śiva), the source of bliss, the destroyer of the demon Tripura; the soul of all being, in whose heart the mindborn (Cupid) did not find room, though a woman (i.e. Pārvatī) forms one half of his body, whom the ascetics, who have suppressed their passions and destroyed the multitude of darkness (of ignorance), contemplate, and who is the cause of the gods that bring about the manifestation, the destruction and the maintenance of the universe





(V 2) May the body of the Enemy of Andhaka (i.e. Śiva) grant you an eternal abode—the body of Śiva which has sparkling serpents on it, bears on the forehead the slender streak of the Moon, which dispels darkness, renders the shining row of skulls brown by the lustre proceeding from his eyes, and wears the skin of a lion reddened on account of the brilliance of the jewels on the hood of serpents

(V 3) The Mukhara princes, who have vanquished their foes and checked the course of evil, are the descendants of the hundred sons whom King Aśvapati got from Vaivasvata (Manu) and who were conspicuous on account of their excellences

(V 4) Among them king Harivarman was first born for the welfare of the earth, who became known by the name of Jvālāmukha (or, flame faced), as he was honoured by the foes who were struck with terror when they saw his face red on account of the lustre of fire (i.e. anger) at the time of battle and as his splendour destroyed the wealth of the enemy and his fame pervaded the intervals of all the quarters,

(V 5) Whose name was worthy of fame and whose lovely excellent fame filled the worlds, while he remained, for the perpetuation of the moral laws in the world, on the path of virtue and discrimination like Manu

(V 6) Like the Moon from the ocean king, Ādityavarman was born from him. Getting him, the Creator obtained, as it were, the full result of his laying down the regulations of right conduct for the four castes and stages of life

(V 7) When fire was kindled during his sacrificial performances, the volume of smoke, black like pitch darkness, rising on all sides and increased through the tossing and whirling produced by the wind in the sky, made the crowds of peacocks noisy, as they mistook it for a large cloud.

(V 8) For the obtainment of martial glory he caused the birth of Īśvaravarman, the king whose soul was pure and who invoked Indra in many a sacrifice. In the pursuit of virtue other kings in their efforts failed to equal him, whose pious conduct had uprooted the character of the Kali Age and who possessed the glory of Yayāti

(V 9) Qualifying his high bravery with political wisdom, his friendship by honesty, his lofty ambition by his noble descent, his liberality by fit recipients, his might of wealth by modesty, his youth by self-restraint, his speech by truthfulness, his manner of life by the injunctions of the Śruti, and his high prosperity by humility, he never felt tired in the world, though it was immersed in the darkness of the Iron Age

(V 10) At whose sacrifices, when the round of the quarters was overlaid with the smoke which arose from the fire kindled constantly in accordance with the canons and which was darkly blue like streaks of collrium, the multitude of peacocks became noisy, then minds becoming maddened, for they thought that the rainy season, having a line of clouds bending low because of the weight of the fresh water, had set in

(V 11) As the Sun (rises) from the top of the Udaya mountain, as India is born from the Creator, as the lustrous Kaustubha jewel, which excels the moon in splendour, came out of the Milk Ocean, the illustrious king Īśanavarman was born from him, the most firm abode of greatness, maintainer of stability amongst the beings, a resplendent moon in the sky of the circle of princes

(V 12) By whom, as by the rising Sun, the world, which was sunk in the darkness of the Kali Age, where the paths of virtue were consequently obscured, was again set to work, he being a benefactor of the world, eclipsing the lustre of water-lilies in the form of the foes, illuminating the collection of lotus-like faces of his friends, and being possessed of abundant majestic splendour,

(V 13) Who, being victorious and having princes leading at his feet, occupied the throne after conquering the lord of the Āndhras, who led the ranks of threefold rattling elephants, after vanquishing in battle the Śūlikas, who led a army of countless gallant horses, and after causing the Gargas, living on the seashore, a future to remain within their proper realm,

(V 14) The victorious one, whose watches can only be determined by means of the water-clock,<sup>1</sup> as if it were at night, the world being encompassed in darkness and filled with the beginning, the middle or the end of the day on account of the dust which rose from the earth rent asunder by the agitation caused by the marches of his men, like armies on their expeditions, across the lustre of the orbit of the sun, and pervades the quarters,

(V. 15) By whom the earth was fearfully upheld like a broken boat, after fastening it on all sides by hundredfold virtues (or, stripes), when it was sinking below the nether ocean of the nether regions, being shaken by the storms of Kāli,

(V. 16) Whose foes on the sacrifice like battle field gave up the ghost, when led by (the having got) his arrows loosed from the bow fully lent by his arms, which were broken down to the girth of the wounds caused by the blows of the benighting. When the king was ruling the earth, the three Vēdas were, so to speak, born of him. Of him the illustrious Sūryavarman was born, who dispelled the darkness which originated in the advent of the Iron Age,

(V 17) Who, possessing youth that was dear to the three worlds, like the new moon, being calm and devoted to the study of the Śāstras, attained the highest proficiency in the arts, to whom Wealth, Fame, Learning and other [Musae] resorted as if in emulation. Loving women are in the world highly devoted to a beloved lover.

(V 18) So long virtuous conduct had to bow down before the full grown Kāli, so long the arrows of Cupid were capable of troubling the bodies of the fair sex, and so long did the goddess of wealth give up taking refuge with others, whereby she had to fear sudden breakdowns, as the Creator did not bring forth his body pleasing to mankind.

(V 19) Who dragged forth by means of his arm, which was surrounded by the lustre of his sparkling sword, the Riches of hostile lands, whose eyes trembled for fear of seizure of the breasts, forcibly pressed them to his bosom, as a lover (would press) his sweethearts whose mind he knew, and caused them mostly to give up the thought of going to other men.

(V 20) By him, who raised those who were submissive (or low), an old and dilapidated temple of the slayer of Andhaka (Śiva) was seen while hunting, and it was raised at his wish and made an ornament of the earth, resplendent like the moon and known by the name of Kshēmśvara (the Lord of Bliss),

(V 21) When six hundred autumns had become increased by eleven, while the illustrious Īśānavarman, who had crushed his enemies, was the lord of the earth,

(V 22) That temple of the Trident-wielder (Śiva), shining like an empty cloud, was (re)constructed at the time when the clouds, having the lustre of the wild buffalo and having rain bows stuck to their borders, stretch a canopy over the quarters, with shining and extensive lightnings, thundering deep, and when the winds blow on all sides, shaking the Nipa (Narcissus) trees with their branches bent low on account of the multitude of new flowers.

(V 23) Raviśānti, the son of Kumāraśānti and resident of Garggarākṣa, composed the preceding [prasasti] out of regard for the king

It was engraved by Māhīravarman

<sup>1</sup> See Dr Fleet, *J. R. A. S.*, 1915, pp 213 ff.

## No 6—BHANDAK PLATES OF KRISHNARAJA I SAKA 694.

By V S SUKTHANKAR, PH D , POONA

The copper-plates which bear the subjoined inscription of the Rāshtrakūta king Krishnarāja I were discovered at Bhāndak, *Tahsil* Warōdē, in the Chāndē District of the Central Provinces. They were forwarded for examination by the Commissioner for the Nāgpūr Division, through Dr D B Spooner, to the Assistant Archæological Superintendent for Epigraphy, Southern Circle. I am now editing them from the original plates as well as a set of impressions kindly placed at my disposal by the latter.

The plates are three in number, each measuring roughly  $10\frac{7}{8}$  by  $6\frac{3}{4}$  ins, and weigh 340 tolas. The margins are folded over and beaten down, so as to serve as rims. The grant is engraved on the inner side of the first and the third plates, and on both sides of the second. The plates are pierced by a circular hole,  $\frac{3}{4}$  in in diameter, in order to receive the ring and seal, which are, however, missing.—The engraving is deep, but not neat. The letters, which are uncouth in shape, vary in size from  $\frac{3}{8}$  to  $\frac{1}{4}$  in. The letters *cha*, *pa* and *ya* have been most indifferently incised and are consequently difficult to distinguish from each other, so also the letters *va* (*ba*) and *dha*. The ligature *nta* is often so carelessly written as to be indistinguishable from *tta*. Some letters, again, sporadically show quite strange forms, as, for example, *su* in *rājasu* at the beginning of line 4, *śa* in *śarvarīshu*, l 3, *lē* in *balēna*, l 28, etc.—The characters belong to the northern class of alphabets, and, like those of the Multāi plates<sup>1</sup> of the Rāshtrakūta Nanda-rāja Yuddhāsura, represent the 1st phase of the acute-angled variety<sup>2</sup>. The medial *u* is marked by a short stroke slanting upwards, attached to the *mātrikā* at its right lower end; sporadically by a curve opening to the left, as, for instance, in the *śu* of *śuchi*, l 3. The sign for the medial *ē* is a short vertical stroke appended to the top of the *mātrikā* on the left, and, only very rarely, by a stroke above the *mātrikā*. The central bar of *ja* slants downwards, but is not vertical, the lowest bar does not form a double curve, but merely slants downwards towards the right and only sporadically ends in a small notch. Those corners of the letters *kha*, *ga* and *śa*, which later develop into loops or triangles, are in our inscription marked by small projections or notches<sup>3</sup>. The verticals on the right of the letters are short and project but little below the remaining portion of the signs<sup>4</sup>. These palæographic characteristics are sufficient to establish the archaic character of the script and to prove that the plates belong actually to the period to which they refer themselves, viz the third quarter of the eighth century of the Christian era<sup>5</sup>. Our record contains specimens of initial *ā* in l 2, initial *i* in ll 3, 8, initial *u* in l 37, initial *ē* in l 53, a cursive form of *ku* in ll 5, 12, 23, etc., and the following ligatures, *nta*

<sup>1</sup> Bühler, *Indische Palæographie*, Tafel IV, Col XX<sup>2</sup> Bühler, *op cit*, p 50<sup>3</sup> Eg *kha* in *mukhō*, l 2, *mukhī*, l 4, *ga* in *gōitra*, l 8, *vēga*, l 10, *śa* in *prafāsati*, l 11, *śikharāni*, l 12, etc.<sup>4</sup> In the *yē* of *yēn=ēyath* (l 31) we have an instance where the vertical stroke is altogether wanting.<sup>5</sup> The Sāmāngad grant of Dantidurga (ed Fleet, *Ind Ant*, Vol XI, pp 110 ff) and the Alās grant of Yuva rāja Gōvinda (II) (ed. D R Bhandarkar, *Ep Ind*, Vol VI, pp 208 ff) are two Rāshtrakūta records which bear the dates Śaka 675 and 692, i.e. are dated earlier by 19 and 2 years respectively than the grant which is the subject of this article. The palæographic differences between these three grants are worthy of consideration. The alphabet of Gōvinda's grant is wholly different from that of our record. The script is entirely Dravidian in character, the letters are round in appearance, and are akin to those of the grants of the later Chālukyas of Bādāmi, the immediate predecessors of the Rāshtrakūtas. The difference is clearly a local one and is perfectly consistent with the geographical limits over which the southern alphabet was current. Such is not, however, the case with the other inscription. The alphabet of the Sāmāngad grant belongs to the same category as that of our grant, and represents an archaic variety of the Nāgarī. The difference lies, however, in its showing just those peculiarities which characterise the script of an epoch some decades later than that to which it refers itself. The regular sign for the medial *ē* in this grant is a curved stroke on the top of the letter, while the short vertical stroke on the left appears only occasionally as representing this letter. The right-hand portion of *gha*, *pa* and *śa* shows the development of long verticals on the right of these signs. The letters *kha*, *ga* and *śa* show distinct

l 9, nga l 36, nghri l. 17, ñcha l 6, nda l. 2, ndya l. 27, lsha and lshma l. 14, gña l 8, lpha l 16, shtrā l 4, and lastly final t (?) in l 33—As regards orthography, the only points worthy of notice are the following (1) the use of gha for ha in *rājasighāh*, l. 4 (of. also l 23), (2) no distinction is made between b and v, (3) no rule is followed with regard to the use of *anusāra* in the middle of a *pāda*, (4) wrong conversion of the *anusāra* into n before a sibilant in *°lkhlt-ānsa°*, l 14, (5) once the use of da for dha in *dadatā*, l 5, (6) the use of the vowel ri for ri in *°tripishtapa°* (for *°trivishtapa°*), l 7—The grant commences with a symbol representing *om*. Then follows the stanza *su tō=vyād=vēdhasā dhāma*, etc., which stands at the beginning of, I think, all the early Rāshtrakūta records. The rest of the composition is also in Sanskrit the *prāśasti*, the benedictory and imprecatory stanzas being in verse, the grant proper in prose. Most of the verses of this record are repeated with slight verbal differences in one or other of the following grants the Sāmāngad grant of Dantidurga,<sup>1</sup> the Alās plates of Gōvinda II<sup>2</sup>, the Paithan<sup>3</sup> and the Kāvī<sup>4</sup> grants of Gōvinda III. Of these it approaches closest to the first mentioned, viz the Sāmāngad grant. The four verses 5, 9, 21 and 22 I have not been able to trace anywhere else. In recounting the exploits of Dantidurga all the early Rāshtrakūta grants repeat the two well-known verses, *Kāñchīśa°* and *sabhrūribhanga°*, etc.<sup>5</sup> Our grant has instead only one stanza, made up of the two half-verses belonging to the two stanzas, a deficiency which, I should imagine, is merely due to the negligence of the scribe. In other respects the execution is satisfactory. And with the help of this text we are placed in a position to correct the extremely corrupt text of the Sāmāngad grant with respect to those verses which it has in common with our grant and which do not occur elsewhere.

The grant, as already remarked, is a record of the Rāshtrakūta king Kṛishṇa-rāja I and is of particular importance, being the first record of the king to be discovered so far.<sup>6</sup> Another grant which refers itself to the reign of Kṛishṇa I is the Alās grant of his son Gōvinda II, while yet a *yuvārāja*; it was issued in Śaka 692, that is, two years previous to our record.<sup>7</sup> The genealogy of the Rāshtrakūtas given in the present grant commences with Gōvinda I, as in all other early grants of this dynasty, excepting the unfinished inscription from the Daśavatāra temple at Ellora<sup>8</sup>, and the details regarding his successors Kakka-rāja and Indra-rāja accord well with what we know of them from other records. Here again, as in the Sāmāngad grant, the queen of Indra-rāja is described as being a Chālukyan princess, tracing her descent from the Lunar race on her mother's side. But from the new record we gather some more information about her, which in the mangled version of the Sāmāngad grant was distorted beyond recognition. The defective *anushtubh* half-verse,

*Śrīmad-yuvati-gaṇānām sādhuinām=āpa nā(sā) padañ |*

of the Sāmāngad grant, stands for some original like

*Śrīmad-Bhavaganā nāma sādhuinām=upamāpadañ*

which I translate with 'Śrīmad Bhava-gaṇā by name, the (very) standard of comparison

developments of loops, where our record has only straight projections or notches. The middle bar of *ja* approximates more to the vertical, and the lower portion forms a distinct double curve. These facts are clear indications of a later palaeographic epoch and raise suspicions against the *bona fides* of the grant. For this and other reasons I am inclined to entertain the gravest doubts regarding the authenticity of the Sāmāngad grant. But, as I intend dealing with the question at length in a separate article devoted to the subject, I do not wish to enter into details here.

<sup>1</sup> *JBBRAS*, Vol. II, pp 371 ff., ed. Fleet, *Ind Ant*, Vol. XI, pp 110 ff., and Plates.

<sup>2</sup> *Ep Ind*, Vol. VI, pp 208 ff., and Plate.

<sup>3</sup> *Ibid*, Vol. III, pp 105 ff., and Plate.

<sup>4</sup> *Ind Ant*, Vol. V, pp 144 ff.

<sup>5</sup> The Kāvī grant, vv 8, 9, the Sāmāngad, vv 18, 17 (in the reverse order!), the Alās, vv 5, 6, the Paithan, ll 11-14.

<sup>6</sup> Since writing these lines I have come to know of the recent discovery of another record of Kṛishṇa-rāja, viz the Talegaon (Poona District) plates dated in the year Śaka 690, vide *Progress Report* of the Archaeological Survey of India, Western Circle, 1913, p 54. [The inscription is published in *Ep Ind*, Vol. XIII, pp 275-282—F W T.]

<sup>7</sup> Ed. D R Bhandarkar, *Ep Ind*, Vol. VI, pp 203 ff.

<sup>8</sup> Edited by Bhagvanlal Indraji, No. 10 (p 91) of the separate pamphlets of the *Arch. Survey of West India*.

among virtuous and chaste women.' The name of the queen was therefore Bhavaganā. Dr Fleet translates the corresponding half-verse of the Sāmāṅga grant as follows: 'She attained the position of honourable young women who are faithful wives' On comparing my translation with that of Dr Fleet there will be no doubt as to which reading is to be preferred. Coming to Krishna himself, in addition to his *birudas* Subhatunga and Akalavarsha, which we know from other inscriptions as well, he appears to have also assumed the title Śrī-pralaya-mahā-varāha. Besides these three *birudas* this record contains no further historical information about him, and it would therefore appear that it was issued in the early part of his reign. At any rate, before the event of the construction of the Ellora temple, which event is described with such pomp and ceremony in a later record of this dynasty.<sup>1</sup>

With regard to the charge brought against Krishna by Dr Fleet<sup>2</sup> that he 'had uprooted his relative Dantidurga, who had resorted to evil ways and appropriated the kingdom for the benefit of his family,' I hope this record of Krishna-rāja himself will have the last word to say and that too in a decided negative. The weak points of Dr. Fleet's theory have already been pointed out with sufficient clearness and force by Mr Devadatta R Bhandarkar recently in his article on the Alās plates of Govinda II.<sup>3</sup> It is here sufficient to point out that Dantidurga was no licentious weakling, but a very powerful and, probably, also a popular king. In fact, he was the first king of his dynasty to assume the title of *Rājādhirāja-Paramēśvara*, or, to quote the words of Dr Fleet himself, 'he was the real founder of the dynasty'.<sup>4</sup> In our grant, just as in the Sāmāṅga grant, he is called the 'sun to the lotus (which was) his family', both these records lay stress on his devotion to his mother in unmistakable terms. It is, therefore, preposterous to identify the relative of Krishna 'who had taken to evil ways' with the founder of the dynasty, Dantidurga, who had merited the epithet *sva-kul-āmbhōja-bhāskara*. Besides, were Krishna really guilty of the murder, it is inconceivable that he should have tolerated the eulogy showered upon the murdered uncle in a grant of his own and coolly added that he ascended the throne after the victim of the assassination had gone to heaven!

The formal part of the grant records that the king, being encamped at Nāndī-pura-dvārī, granted on the occasion of a *saṃkrānti*, at the request of one Madana, the village of Nagana-puri to the Bhattāraka of the temple of Āditya in the town of Udumvara-mantī. The concluding verse gives the name of the writer as Vāmana-[nā]ga.

The grant is dated in the Śaka year 694 expired on the third day of the dark half of Āshāḍha, which was, as remarked above, a *Samkrānti*. Dewan Bahadur Swamikannu Pillai, who kindly examined for me the details of the date, informs me that the *tithi* mentioned in our record ended on the 23rd June (Tuesday) A D 772, at about one *ghatikā* after sunrise, the day was also the first day of the solar month Karkātaka by the Tamil rule. The Karkātaka *Samkrānti* fell on June 22nd (i.e. on the previous day) at a little before midnight. We are therefore led to assume that in the present case the first day of the civil month was called *Samkrānti*, though the astronomical *Samkrānti* fell on the previous day, a supposition which is countenanced by the practice actually followed in Southern India in certain well-known instances.

#### TEXT<sup>5</sup>

[Metres - v 1, *Anushtubh (Śloka)*, vv 2-7, *Vasantatilakā*, v 8, *Anushtubh (Śloka)*, v. 9, *Indravajrā*; vv 10-16, *Anushtubh (Śloka)*; v. 17, *Vasantatilakā*, v 18, *Śārdūlavikrīḍita*; vv. 19-24, *Āryā*, vv. 25-26, *Anushtubh (Śloka)*; v. 27, defective *Āryā*]

1 श्री<sup>6</sup> [॥\*] स वोव्यादेधसा घाम यन्नाभिकमलं कृतं [॥\*] हरष यस्य  
कास्तेन्दुकसया

<sup>1</sup> R G Bhandarkar, *Early History of the Deccan* (Bombay Gazetteer, Vol. I, Part II), p 196

<sup>2</sup> *Kanarese Dynasties*, p 391.

<sup>3</sup> *Ep Ind*, Vol. VI, p. 209.

<sup>4</sup> *Kanarese Dynasties*, p 389.

<sup>5</sup> From the original plates and a set of impressions

<sup>6</sup> Represented by a symbol



- 2 कमलंक्रतं ॥[१॥\*] आसी[द\*] द्विपत्तिमिरमुद्यतमण्डलायो ध्वस्तिद्वयद्वभिसुखो  
 3 रण[श]र्व्वरीषु [१\*] भूपः शुचिर्व्विधुरिवाप्तदिग<sup>१</sup> 'तकीर्त्तिर्गोविन्दराज इति रा-  
 4 ज[सु] राजसिधः<sup>२</sup> ॥[२॥\*] दृष्ट्वा च[सू]रभिसुखी[:\*] 'सुमटाट(र)हासा [उन्ना]मितं  
 5 सपदि येन रणेपु नित्यं । द[ष्टा]धुरेण<sup>३</sup> द[द]ता भुकुटि[+\*] ललाटे  
 खन्म<sup>४</sup>  
 6 कुल च हृदयश्च निजश्च गर्व[+\*] ॥[३॥\*] तस्यात्मजो जगति वि  
 श्रुतदीर्घकी-  
 7 त्तिरार्त्तात्तिहारिहारिविक्रमधामधारी<sup>५</sup> । 'भूपसुपिष्टपण्डपानुक्तः  
 8 द्वातज[:\*] श्रीककराज इति गोक्षमणिवर्भव<sup>६</sup> ॥[४॥\*] नामैव यस्य र-  
 9 मणाह्विविर्त्तिनीना[+\*] रोमाह्ववेपथुभृतामरिसुन्दरीणा[+\*] [१\*] अ-  
 10 'सु]णि<sup>७</sup> 'वाहुवलयानि मनांसि सद्यः संचा[स]वेगविधुराणि सम[+\*] निपे-  
 11 तुः ॥[५॥\*] यस्मि[अ]शासति महीद्वरपे दिजाना[+\*] वैतानधूमनिधयैः  
 परिक-  
 12 'वुराणि [१\*] स[+\*]ध्यासु सौधशिखराणि विलोक्य केकाः कुर्वन्ति  
 वेश्मशिखिनो  
 13 जलदागमोक्ताः ॥[६॥\*] तस्य प्रभिन्नकरटच्युतदानदन्तिदन्तप्रहारसचि-  
 14 रोक्षिखितान्सपीठः<sup>८</sup> । क्षापः चितौ अपितशशुरभू[त्त]नूजः सद्राष्ट्रकूट-

*Second Plate, First Side.*

- 15 (ट)कनकद्विरिवेन्द्रराजः<sup>९</sup> ॥[७॥\*] तस्य द्विजनायान्तशान्तिवाचनवारि-  
 16 या [१\*] प्रत्यहं<sup>१०</sup> दुर्लभद्वेन जनश[र]ति मन्दिरे ॥[८॥\*] सेवासमा-  
 यातवृह<sup>११</sup>  
 17 अरेन्द्रवन्दाभिवन्द्य[हि]युगस्य<sup>१२</sup> यस्य [१\*] अम्भानवज्ञैस्त्रिजगत्प्रवीणे<sup>१३</sup> स[+\*]  
 18 'गेव्यते श्री[:\*] 'स्त्रजनैरजसं ॥[९॥\*] पूरिताशा शुचिर्व्वस्तध्वान्तज्यो-  
 त्स्त्रेव भावत[: १\*]  
 19 राज्ञी सोमान्वया तस्य पिष्टतश्च शुलुक्यजः<sup>१४</sup> ॥[१०॥\*] श्रीमङ्गवगणा नाम सा-

<sup>१</sup> Read 'दिगन्त°

<sup>२</sup> Read 'घरेण दधता,

<sup>३</sup> Read भूपस्त्रिविष्टप°.

<sup>४</sup> Read वाहु°.

<sup>५</sup> Read 'काद्विरि°. The ° sign of द्वि is appended to the symbol for दृ

<sup>६</sup> Read 'द्वय°.

<sup>७</sup> Read 'द्व्या. The ° sign in द्वि seems to be appended to the symbol for दृ.

<sup>८</sup> See note 6 on p 127,

<sup>९</sup> Read 'का

<sup>१०</sup> Read 'सिंहः

<sup>११</sup> Read 'वृह. Note गर्व° masculine!

<sup>१२</sup> Read 'वर्भव.

<sup>१३</sup> Read 'वुराणि.

<sup>१४</sup> Read 'वृह

<sup>१५</sup> Read 'वृह

<sup>१६</sup> Read 'वृह

<sup>१७</sup> Read 'वृह

<sup>१८</sup> Read 'वृह

<sup>१</sup> Read सुमटाटहासा

<sup>२</sup> Read 'वारिद्विरि°.

<sup>३</sup> Read 'युधि

<sup>४</sup> Read 'ता]स°.

<sup>५</sup> Read 'ता]स°.

<sup>६</sup> Read 'ता]स°.

<sup>७</sup> Read 'ता]स°.

<sup>८</sup> Read 'ता]स°.

<sup>९</sup> Read 'ता]स°.

11 a

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[illegible][illegible]

- 20 [ध्वी]नामुपमापदं [1\*] रक्षणाङ्गराज्ञोक्तं या चकार निरापदं ।[1११॥\*]  
सु(स)नयन्त-
- 21 नयं तस्यां स लेभे भूभुदुत्तमः ।(1) <sup>1</sup>नीतावर्धमिवाशे[ष]जानता-<sup>2</sup>
- 22 प्रार्थितायतिं [॥१२॥\*] स्पष्टतेजाः<sup>3</sup>[स्व]धामौघः(ः)प्रसाधितदिग[न्त]रं [1\*] श्री-
- 23 दन्तिदुर्गराजाख्य[ः] स्वकुला[म्भो]जभास्कर ।[१३॥\*] अस्याजो<sup>4</sup> रणसिंघस्य<sup>5</sup>  
वि-
- 24 अस्ता वैरिवारणाः स्वलज्जास्तम्भमुन्मूल्य ज्ञायन्ते कापि [नो] गता[\*]  
।[१४॥\*] [सा]द्या-
- 25 लकानि दुर्गाणि हृदयैः सह विद्विषाम्प[त]न्ति यत्प्रतापेग्रकोपाङ्गु-<sup>6</sup>
- 26 रसमुद्गरे ।[१५॥\*] <sup>7</sup>मःतुभक्ति[\*] प्रतिग्रामं ग्रामलक्षचतुष्टये [1\*]  
ददत्वा भू[प्रदा]-
- 27 नानि यस्य भाषा प्रकाशिता ॥[१६॥\*] कांचीशकेरलनराधिपचोलपाण्ड्य-  
श्रीह-
- 28 अंशव्रटविभेदविधानदक्षं [1\*] यो वल्लभं सपदि दण्डव[लि]न<sup>8</sup> जित्वा  
रा[जा]-

*Second Plate, Second Side*

- 29 धिराजपरमेश्वरतामवाप ॥[१७॥\*] आसेतोर्व्विपुलोपलावलिलसञ्जो-  
लो-
- 30 भिर्वेलाचलादाप्राख्यकल[ः]कितामलशिलाजाला[त्तु]षाराचलादापूर्वाप-
- 31 रवारिराशिपुलिनप्रान्तप्रसिद्धावधे[\*] येनेयं जगती स्वविक्रमवलेनैकात-
- 32 पत्नीकृता ॥[१८॥\*] तस्मिन्दिवं प्रयाते वल्लभराजे चतप्रजावाधः<sup>9</sup> [1\*]  
श्रीकक्षरा-
- 33 जस्रुर्मुह्यीपतिः कृष्णराजोभूत् ।[१९॥\*] यस्य स्वभुजपराक्रमनिःश्रेयोत्सारि-
- 34 तारिदिक्कक्रं [1\*] कृष्णस्वेवाकृष्णं चरितं श्रीकृष्णराजस्य ॥[२०॥] विषमेषु  
विषमशो-
- 35 लो यस्त्वागमजानिधिर्दरिद्रेषु [1\*] काम्तासु वल्लभतरः ख्यातः प्रणतेषु श-
- 36 भतुङ्गः ॥[२१॥\*] सुहृदि धनं रिपुषु शरां<sup>10</sup> युवतिजने काममशरणे शर-
- 37 णं [1\*] यः सन्ततमभिवर्षन्नकालवर्षी भुवि ख्यातः ।[२२॥\*] उल्लं-  
घितम-
- 38 <sup>11</sup>यादे कलिजलधौ व्याकुला निमज्जन्ती [1\*] <sup>12</sup>यैनीवृता धरत्री<sup>13</sup> श्रीक्षयप्र-  
महावरा-

<sup>1</sup> See note 1 on p 128

<sup>4</sup> Read °जौ

<sup>7</sup> Read मातृ°.

<sup>10</sup> Read शरान्.

<sup>14</sup> Read °रित्री.

<sup>2</sup> Read °जगता-.

<sup>5</sup> Read °इस्य

<sup>8</sup> Read °वर्षे°

<sup>11</sup> Read यादे.

<sup>3</sup> Read °तेज °.

<sup>6</sup> Read °तापीय°

<sup>9</sup> Read °बाध°.

<sup>12</sup> Read यैनी°.

- 39 द्वेण ।[१२३॥\*] तेनेदमनिलविद्युच्चञ्चलमवलीपय जीवितमसारं ।[\*]  
 चितिदानप-  
 40 रमपुण्यः प्रवर्तितो <sup>1</sup>ब्रह्मदायोय[-\*] ॥[२४॥\*] स च परमभट्टारक-  
 महाराजाधिरा-  
 41 जपरमेश्वरश्रीमदकालवर्षश्रीपृथिवीवल्लभनरेन्द्रदेवः सर्वानिव रा-  
 42 द्रपतिविषयपतिभोगपतिप्रभृतींश्चमाज्ञापयत्यस्तु वः <sup>2</sup>सखिदितं  
 43 यथा मया मातापित्रोरात्मनश्च पुत्र्ययशोभित्वद्वये । शकनृप-

## Third Plate

- 44 कालातीतसखत्वरश्मत्तपद्मे<sup>3</sup> चतुर्नवत्युत्तरे <sup>4</sup>[ना]न्दीपुरद्वारीस-  
 45 मावासके आषाढवहृतृतीयायां<sup>5</sup> स[-\*]क्रान्तौ [म]दन(वि)विज्ञापनया  
 46 उदुंबरमन्तिपत्तने कारितादित्यायतनभट्टारकाय उदुस्वरम-  
 47 न्तिपूर्वतो गव्यूतमात्रे णगणपुरिनामग्रामो दत्तः बलि(:)च[रु]-  
 48 नैवेद्यपूजाखण्डस्फुटितस[+\*]स्कारनिमित्तं । तस्य चाघाटनानि लि-<sup>6</sup>  
 49 ख्यन्ते।[\*] पूर्वतः [।]<sup>7</sup> नागामाग्रामः [॥\*] दक्षिणतः[।\*] उस्वरग्रामः [॥\*]  
 पश्चिम-  
 50 तः[।\*] अन्तरैग्रामः [॥\*] उत्तरतः[।\*] कपिलो ग्रामः[।\*] एवं चतुराघा-  
 51 टविशुद्धः पूर्वप्रदत्तदेवब्राह्मणवर्ज्यः [।\*] तथापर उस्वरमन्ति-  
 52 लसीमायां देवतडाकस्योत्तरतः राजिणितडाके<sup>8</sup> पश्चिमतो नदी [।\*]  
 53 एवं निवर्त्तनशत[-\*] ।[\*] <sup>9</sup>वहुभिर्व्वसुधा भुक्ता राजभिः[\*] <sup>10</sup>शकरादिभि  
 [।\*] य-  
 54 स्त यस्य यदा भूमिस्तस्य तस्य तदा [ह]लं ॥[२५॥\*] स्वदत्तां पर[द]-  
 तात्वा<sup>12</sup> यी  
 55 हरेत वसुन्धरां । षष्टिं वर्षसहस्राणि विष्टाया<sup>13</sup> जायते [क]मिः ॥[२६॥\*]  
 शासन-  
 56 सकालवर्षस्यादेशात्श्रीमता<sup>14</sup> लगर्हण(?) [।\*] <sup>15</sup>परहितकृपानुवधा लिखितं  
 श्रीवासन[ना]गे[न]<sup>16</sup> [॥२७॥\*]

## TRANSLATION.

Om.

(Verse 1.) May he (*scil* Vishnu), the lotus on whose navel Brahmā has made (*his*) dwelling, protect you; and Hara (*i.e.* Śiva), whose forehead is adorned by the beautiful moon-crescent

<sup>1</sup> Read ब्रह्म°.<sup>2</sup> Read सखि°.<sup>3</sup> Read पश्चि°.<sup>4</sup> Read नान्दी°.<sup>5</sup> Read °वहृ°.<sup>6</sup> The sign (medial) is appended to the symbol for लि.<sup>7</sup> Correct, perhaps, to नागसी या°.<sup>8</sup> Read °कस्य.<sup>9</sup> Read वहृ°.<sup>10</sup> Read सगरा°.<sup>11</sup> Read फलं.<sup>12</sup> Read °र्ता वा.<sup>13</sup> Read विष्टायां<sup>14</sup> Read °श्रीमता<sup>15</sup> Read °कृपानुवधा°<sup>16</sup> The last quarter of this *Śrīyā* is defective

(V. 2.) There was a king called Gōvinda-rāja [I.], a royal lion among kings, whose fame reached to the ends of the regions, (and who) pure (of conduct), lifting (his) scimitar (and) facing (them), destroyed his enemies in battles, just as the lustrous Moon, whose glory (i.e. radiance) penetrates to the ends of the regions raising the tip of (his) orb (above the horizon and sending his rays) straight forward, dispels at night the darkness

(V 3) Invariably, when he saw on the battlefield the armies (of the enemies) confronting him, ringing with the loud laughter of warriors, forthwith he, biting (his) lip (and) knitting (his) brow, elevated (his) sword, (his) family, (his) heart and (his) pride<sup>1</sup>

(V 4) His son, the glorious Kakka-rāja [I.], was the gem of the (Rāshtrakūta) race, a king who was grateful (for services rendered), whose extensive glory was famed throughout the world, who stilled the sufferings of the distressed, (and) possessed the valour and the majesty of the lion, (thus) resembling (Indra), the king of heaven<sup>2</sup>

(V 5.)<sup>3</sup> At the mere (sound of the) name of him fell straightway from the waves of his enemies, retreating from the laps of (their) lovers with (their) hair standing on end and trembling, (the following three things) tears, armlets and also (their) minds, which were deranged by the impetuosity of their fright

(V 6) While this king was governing the earth, the tame peacocks, eager for the advent of clouds, used to break out into cries (of delight), when they in the evenings caught sight of the turrets of his palaces, which were completely gray with the mass of smoke from the oblations of the twice-born (i.e. Brāhmanas)

(V 7.) His son was Indra-rāja, as it were the Mount Mēru of the noble Rāshtrakūtas, a prince whose expansive shoulders were bright though being scratched through the blows from the tusks of elephants from whose split temples trickled down ichor, and who had destroyed (his) enemies on earth

(V 8) Every day people walked about in (his) palace ankle-deep through the water (sprinkled during) unceasing recitals of śānti-texts<sup>4</sup> by Brāhmanas.

(V 9) <sup>5</sup>The wealth of him, whose pair of feet were worshipped by a large crowd of princes who came to do homage (to him), was perpetually shared by virtuous men<sup>6</sup> with unclouded countenances<sup>7</sup>

(Vv 10, 11) His queen, who had fulfilled (all) desires (of others),—who was pure like the lustrous moonlight (which), filling (all) regions, destroys darkness,—who was by her mother's side descended from the Moon<sup>8</sup> and on her father's side from the Chulukyās (Chālukyās), called the glorious Bhavaganā<sup>9</sup>—was the standard of comparison among virtuous and chaste women she freed the world from misery by protecting and maintaining (the needy)

<sup>1</sup> Better perhaps to take *garva* in the sense of *gurutā* = 'dignity', 'importance'

<sup>2</sup> All the attributes apply to Indra as well. In his case, however, *hari-vikrama dhāma-dhārī* is to be understood in the sense, 'one who supports the place (covered by) the strides of Hari (i.e. Vishnu)', referring to the form of the latter striding over the heavens in three paces. None of the earlier interpretations of this verse take into account this *ślēṣha*

<sup>3</sup> This verse is not found in any other Rāshtrakūta record.

<sup>4</sup> These are recited for the averting of evil and the pacification of various deities

<sup>5</sup> This verse does not occur in any other Rāshtrakūta record

<sup>6</sup> *Tri-jagat-pravīṇaś* does not convey any sense to my mind, and appears to be a mistake of the scribe who wrote off *tri-jagat* in place of something less familiar. Read perhaps *tri-gaṇa pravīṇaś* and translate 'by those versed in the triad of duties (viz. *dharma*, *artha* and *kāma*)'

<sup>7</sup> I.e. without being made to feel the subservience <sup>8</sup> The Rāshtrakūtas were themselves also *Sōma-vamśin*

<sup>9</sup> The corresponding verse of the Sāmāṅgaḍ grant contains a *varietas lectionis* in the first half-verse. See above, p. 122

(V. 12) He, the best of kings, begat a righteous son from her like unto material well-being (*artha*) from prudence (*nīti*), (a son who was, as it were) the future prosperity (*āyati*) prayed for by the whole of mankind,<sup>1</sup>

(V. 13) (*him*) who was known as the illustrious king Dantadurga, the sun to the lotus (*that was*) his family, who illuminated the spaces between the regions by the flood of his effulgence, the lustre of which was palpable

(V. 14) In the battles with this lion of the martial field the affrighted elephants (*which were his*) enemies, having pulled up by the root the posts (*namely, their*) shame,<sup>2</sup> have absconded, no one knows where

(V. 15) Before the bursting forth of the 'sprouts' of his prowess and (*his*) fierce anger the turreted fortresses of (*his*) enemies fall down along with their hearts

(V. 16) His devotion to (*his*) mother was demonstrated by (*the fact of his*) mother's making (*charitable*) donations of land in every village in (*his kingdom of*) four hundred thousand villages

(V. 17) Having in no time conquered Vallabha,<sup>3</sup> who was (*even*) able to inflict crushing defeats on the lord of Kāñchi, the king of Kērala, the Chōla, the Pāndya Śrī-Harsha and Vajrata by the prowess of his arm (*or arms*), he acquired the state of the 'Supreme King of Kings' and 'Supreme Lord'<sup>4</sup>

(V. 18) Through the power of his valour he brought under one (*royal*) umbrella this earth from the Sctū, where the coast-mountain has tossing waves flashing along the line of its large rocks, up to the Snowy Mountain (Himālaya), where the masses of spotless rocks are stained by the snow,<sup>5</sup> as far as the boundary line beautified by stretches of the sandy shores of the eastern and western oceans

(V. 19) When that Vallabha-rāja<sup>6</sup> had gone to heaven, Krishna-rāja, the son of the illustrious Kakka-rāja who relieved the sufferings of (*his*) subjects,<sup>7</sup> became king.

(V. 20) The career of that glorious Krishna-rāja, during which the circle of his enemies was completely swept away by the prowess of his own arm, was as stainless as that of Krishna (Vāsudēva),—

(V. 21) <sup>8</sup>who is famed to be of fierce disposition towards the fierce, a mighty repository of generosity towards the poor, most dear to women, and towards the prostrate Most-Highly-Gracious (Śubha-tunga),—

(V. 22) who, constantly showering wealth on friends, arrows on enemies, love on young damsels, protection on the helpless, was famed in the world as the Untimely-Showerer<sup>9</sup> (Akala-varsha),—

<sup>1</sup> This half verse occurs also in the Sāmāṅgaḍ grant. In the *editio princeps* appearing in the *JBBRAS* this line was read as *ntāvaṇēmivāśha jagatah pālīāyati[h]*, but the editor of the inscription did not translate the phrase *ntāvaṇēm*—Dr Fleet in his article on the same grant, some time later (*Ind Ant*, Vol XI, p 112), after examining the plates, corrected the reading to *ntāvaḍhē* (or *thē*)m=, etc, but followed the example of his predecessor in not translating the awkward phrase. The correct reading is evidently supplied by our plates. For the meaning of *āyati*, cf *Kirātārjunīya* 2, 14 *rahaṇaty āpad upētam āyatiḥ*

<sup>2</sup> Dr Fleet's correction of *salajjā* of his text to *salajjāḥ* is obviously wrong, as his translation does not give a good sense

<sup>3</sup> i.e. the Chālukyan king Kīrtivarman II. See Fleet's *Kan Dyn*, p 391

<sup>4</sup> See above, p 122

<sup>5</sup> For the idea implied by the word *kalamkita* cf Kālidāsa's *Kumāra sambhava*, Canto 1, v

<sup>6</sup> A *birūda* of the Western Chālukya kings, probably adopted by the Rāshtrakūṭas as their successors

<sup>7</sup> Bühler's reading *kṛta prajāvādha* and translation, 'who did not oppress his subjects' (*Ind Ant*, Vol XII, pp 182, 187), are both unsatisfactory. Why should he oppress them? As no impression is appended to his article, it is not possible to decide if the reading is not a mislection. *Kṣhata prajā vādha* corresponds exactly to the phrase *ārti ārti hārīn* in a previous verse, and does not in the least presuppose that his predecessors had oppressed their subjects. [In the Talegaon Plates (*supra*, Vol XIII, p 279) Dr Konow read *kṛta prajā vādha*. Perhaps we should here understand *prajāvādha* as *prajā-āvādha*—F W T.]

<sup>8</sup> This and the following two verses do not occur in any other Rāshtrakūṭa record.

<sup>9</sup> To be understood in the sense "raining in season and out of season"

(V 23) by which glorious Great-Deluge-Boar (Pralaya-mahā-varāha) was rescued the frightened Earth, which was sinking in the Kali ocean, which had overpassed (*its*) boundary

(V 24) He, seeing (*that*) life, which is unsteady like the wind and the lightning, is without substance, established this *brahmadāya*, which is particularly meritorious on account of (*its being*) a gift of land

(L 40) And this *Parama-bhattāraka Mahārāj-ādhirāja Param-ēśvara*, the illustrious *Akāla-varsha*, the Lord of Prosperity and the Earth (*Śrī-prithvī-vallabha*), King of Kings (*Narēndra-dēva*) commands all the governors of kingdoms (*rāshṭra*), governors of districts (*viśhaya*), governors of divisions (*bhōga*) and others (as follows)

(L 42) Be it known unto you that,—Six hundred and ninety-four years of the Saka era having elapsed, on (the occasion of) an eclipse, on the third (day) of the dark half of Āshādhā, while encamping<sup>1</sup> at Nāndī-pura-dvārī,—in order to increase the religious merit and the glory of (Our) parents and of Ourselves, the village of Nagana-purī, (*situated*) at a distance of a *gavyūti*<sup>2</sup> to the east of Udumvara-mantī, has been given by Us at the request of Madana to the Bhattāraka of the temple of Āditya erected in the town of Udumvara-mantī for the (performance of) *bali*, *charu*, *nauvēdya*, worship and (repairs of) dilapidations

(L 48) Its boundaries are noted (as under)

to the east the village Nāgāma ;

to the south the village Umvara ;

to the west the village Antaraī,

to the north the village Kapiddha,—

thus determined by (*its*) four boundaries, excepting former gifts to gods and Brāhmanas, and also the river along the boundary of Umvara-mantī to the north of the Dēva-tadāka (and) to the west of the Rājini-tadāka Thus altogether one hundred *nivartanas*

(V 25, 26)

[Two of the customary verses]

(V 27.) (*This*) edict was written at the order of Akāla-varsha by the illustrious Vāmana-[nā]ga of benevolent and compassionate nature . .

Note by Rai Bahadur Hiralal, Extra Assistant Commissioner, Jubbulpore, C P

First of all I take Udumvaramantī to be identical with Umravatī. Umravatī means the town of Umar (*Ficus Glomerata*), the same as the Udumvara of the Sanskrit. That the pronunciation and spelling continue to be Umnaravatī in the vernacular will be seen from a cutting of a Marathi-English paper herewith enclosed. Exactly to the east of Amrota at a distance of about 60 miles there is a village named Antaragaon in the Wardha Tahsil of the Wardha District, to the west of which and contiguous to it is another village Umaragaon. I take these to be identical with Antaraग्राम and Umvaragrām of the inscription. Naganapurī, the subject of the grant, is not traceable nor Nāgāma and Kapiddhagrām, which bounded it on its east and north. The Umvaragrām was to the south of Naganapurī and Antaraग्राम to its west. If there is no mistake in interpreting the record, I should suppose that the villages have, for some reason or other, changed their sites, causing a confusion in the directions of their original positions.

The donor's camp was at Nandipuradvārī and I take this to be Nandora, 9 miles south of Antaragaon.

The villages in the vicinity of Antaragaon and Umaragaon are Jherai, Borkhedī, Chargaon, Pipalasenda, Wargaoon, Echora, Kamthi, Hirora and Giroli, most of them named after trees, as Kapiddhagrām and Nāgāmagrām appear to be, and apparently the last two have disappeared, giving place to names derived from trees which later on abounded in the place where Kapiddha and Nāgāma were situated.

<sup>1</sup> *Samāvāsakā* can only refer to a dwelling place, and the preceding word ending in *pura* evidently supports the idea of encampment. Nevertheless, the position of this word expressing locality right in the middle of others expressing time, is a little curious.

<sup>2</sup> A *gavyūti* is equal to 4,000 *dandas* or two *krōṣas* (Monier Williams)



*parivarena, etena* and *Budhīlena* Against the rule is *nana*, where however the reading *aa* as well as the interpretation are extremely doubtful, and further *apanage, taena, kufalamulena* and *sachha[?] sana* I do not think that these few exceptions in any way invalidate the rule, at least if we bear in mind what has been said about the way in which old inscriptions were engraved The two short Kharōshthī records from Mānikīāla published by Mr Pargiter<sup>1</sup> have no instance of the dental *n*, and the cerebral *n* only occurs, in accordance with the general rule, between vowels

The Shakardarra inscription of Sam 40 has *n* in *nīkame* and always *n* between vowels

In the Āra inscription *n* only occurs between vowels and is always cerebral with the exception of the dental *n* in *Kanishkasa*

The Wardak vase inscription of Sam 51 is of the same kind as the Taxila inscription of Sam 136, *n* being used throughout, even when it is initial

The Ohind inscription of Sam. 61, on the other hand, uses only *n*

*N* is always cerebral and occurs only between vowels in the Lahore Museum inscription of Sam 68, the Jhaoli copper plate inscription, and some minor records such as the inscriptions on the Lahore image No 206, the Chārsada pedestal, the Swāt Buddha statuette of Buddhāmītra and Buddhārachhita, and the Swāt bas-relief of Simhamītra In the Pālātu Dhārī pedestal inscription, on the other hand, we find *n* alone used, and, so far as I can judge, that is also the case in the inscriptions in the Kanishka stūpa, though I am not certain about the word which Dr Spooner reads as *navakarmi*

It will be seen that the most serious exception to the rule is the inscription on the Mathurā capital, and I think that even this exception can be satisfactorily explained I hope to have shown<sup>2</sup> that the old language of the Śakas and the Kushanas was of the same kind as the old Iranian tongue spoken in ancient Khotan, and here the cerebral *n* occurs only as a secondary development of an old dental *n* combined with some other consonant It is therefore quite natural that the Śakas who engraved the Mathurā inscription were influenced by the phonetic features of their own language The form *Kanishka* in the Āra inscription must be explained in the same way This name is certainly not Indian, but was coined in accordance with the rules of the old language of the Kushanas Its *n* must therefore originally have been dental, and, if it is often written as a cerebral in Indian records, that is due to the influence of the Indian dialect adopted by the Kushanas

I think we have to infer from a consideration of the entire material at our disposal that the old Aryan language which is used in the Kharōshthī inscriptions did in fact distinguish the dental and the cerebral *n* in the same way as the Kharōshthī manuscript of the *Dhammapada*. Though we have no certain instances of a doubled *n* between vowels, we can safely assume that every initial *n* and every compound *n* between vowels was dental, while every single *n* between vowels became cerebralized The few exceptions can be explained through the phonetical tendencies of the Indo-Scythians themselves, through the influence of Sanskrit, and through the ignorance of the masons and sometimes also of the scribes At all events, I think I am justified in transliterating the two letters in accordance with Professor Bühler's table and the state of things in the *Dhammapada* manuscript

The reading and interpretation of the inscription still present many difficulties, and it will be necessary to make some additional remarks

In 11 the only crux is the last word, which Mr Banerji reads *pathadarasa*, Professor Lüders *kaśarasa*, while Dr Fleet remarks that the only certain *akshara* of the whole word is the last one Mr Gupte states that the reading *kaśarasa* seems to be the right one The first

<sup>1</sup> *Ep Ind*, Vol XII, pp 299 f.

<sup>2</sup> *Sitzungsberichte*, 1916, pp. 787 ff

*akshara* is not, he says, on a line with the others and is small. Its upper part is a little damaged. The letters *sa* and *ra* can be read on the stone, but have not come out in the impressions. I may add that some photographs which I owe to the kindness of Mr Hargreaves corroborate Mr Gupte's statement.

Dr Fleet has drawn attention to the fact that after *laisarasa* there is space for two more syllables. He says, "Lines 2 to 5 all end exactly one below the other<sup>1</sup>. We have no reason for thinking that the writer of the record would not run out line 1 to just the same measure. We can also see distinct indications that the writer did, in fact, put in two more syllables here, and so did make all the lines of equal length." I have asked Mr Hargreaves to pay especial attention to this point, and he declares positively that, after a careful examination of the stone, he can find no traces of any letter after the *sa*. Mr Gupte is of the same opinion and adds "The estampages lead us astray owing to the roughness of the stone. Something looks like *ma*, and then comes a line which at first sight may be mistaken for a damaged *ta* or *ra*. Certainly there is sufficient room for two letters. But they were not cut, perhaps owing to the roughness of the material. After careful inspection the delusion about the letters vanishes. The supposed *ma* of the estampages looks too small and is much above the ordinary level of the line, and, if we examine the stone itself, we feel sure that it cannot be a letter. The ruggedness of the stone itself is responsible for the deception." It seems to me that we must accept this definite statement, and we have to admit that the title *laisara* was indeed used by Kanishka II. Nor can there be any doubt that we have here the imperial title of the Roman emperors.

In l 2 the reading *sambatsaraē* is certain. As pointed out by Professor Lüders, we similarly find *sambatsaraye* in the Patika inscription and *samvatsaraye* in the Mahaban inscription. Dr Thomas has<sup>2</sup> further found *sambatsarue* in the Takht-i-Bāhi inscription, and also in the Paja record<sup>3</sup> we must read *samvatsare*, and the Sue Vihar inscription evidently has *savatsare*. We find the same *ts* in this word in the Kharōṣṭhī records. No XV 155 (*samvatsare 20 1 mahānuara maharaya Jitroga(?) Mayiri devaputrasa mase 2 divase 10 4 1 isa chh'nammi*), XV 166 (*samvatsare 10 1 mahānuara maharaya Jitrogha(?) Mairi devaputrasa mase 2 divase 4 4 isa chh'nammi*) and XV 2 (*samvatsar[e\*] 10 mahānuara maharaya Jitrogha(?) Vashmana devaputrasa mase 4 1 1 divase 10 isa chh[u]nammi*) from Niya<sup>4</sup>. I think the combination *ts* represents an unsuccessful attempt at writing the word correctly. The pronunciation was no doubt *chh*. The *b* in the Takht-i-Bāhi and Ara inscriptions agrees with the phonetic treatment of such compounds in the Kharōṣṭhī manuscript of the *Dhammapada*<sup>5</sup>.

The reading of the date *ekachaparisaē sam 20 20 1 Jetḥasa masasa di 20 40 1 iṣe divasa-chh'nammi* is according to Mr Gupte almost certain. Only he thinks that the final vowel of *ekachaparisaē* is *i* and not *e*, and I follow him in reading so.

I have already remarked that I read the last word of l 3 *khade* and not *khane*. Compare *kuvo khadao* in the Shahardarra and *kue larite* in the Paja inscription. In the Zeda inscription I would likewise read *khade kue muradasa marjḥahasa Kanishkasa rajami*. The forms with *e* I think are nominatives<sup>6</sup>.

The second word of l 4 was read *Dashavārana* by Professor Lüders. Mr Gupte says the reading is very uncertain, especially the first letter. It seems to me, however, that the *da* is almost certain. The second *akshara* is probably *sha*, but might also be *na*. The third cannot, I think, be *ve*. I think I can distinctly read *fa*, and in one of the photographs there is a clear *o-mātrā* at the bottom, as will be seen from the reproduction of the *akshara* on the margin. The fourth *akshara* may be *te* or *re*, and I think *te* is more likely than *re*, because the lower perpendicular is slightly curved, compare the

<sup>1</sup> He seems to have overlooked the damaged final *akshara* of l 3 and perhaps an *akshara* at the end of l 4.

<sup>2</sup> *JRAS*, 1913, p. 636.

<sup>3</sup> *Ind Ant.*, 1908, p. 65.

<sup>4</sup> Cf. Stein, *Ancient Khotan*, Vol. II, Pl. XCIV, XCV, CIV.

<sup>5</sup> Cf. *Festschrift Windisch*, p. 91.

<sup>6</sup> Cf. *Sitzungsberichte*, 1916, p. 806.

ta in matara in the same line I therefore read *Dashafotena*<sup>1</sup> So far as I can see, an instrumental is exactly what we would expect in this place

The following word or words are certainly, as Professor Luders thinks, *Poshapuria putiana* It follows however from the reading *Dashafotena* that this can only be a mistake for *Poshapuria putiana* Professor Luders thinks that *putra* here means "member of," "belonging to" The frequent mention of the father's name in similar records, however, in my opinion makes it more likely that *Poshapuria* is the genitive of the name of Dashafota's father. Now we know that several Śaka names ended in *i*, the regular termination of the nominative singular in the old Iranian language of Khotan, and these names in Kharōshthī inscriptions commonly form their genitive in *ia* or *ya*, compare *Ayasia* on the Mathurā lion capital; *Imdufria* in the Taxila inscription of Sam 136, *Datia* in the Kaldarra inscription of Sam 113, *Kavisia* on the Mānikūla bronze casket and *Karagulya* in the Wardak vase inscription. I therefore read *Poshapuriaputr[e\*]na*, "by the son of Poshapuri"

The last word of l 4 was read *puya* by Professor Luders, and Mr Gupte thinks he can see *pupha* or *pula* The last *akshara* does not look like a *ya*, because the left leg has been prolonged upwards Still I think we must read *puya*, because this word is necessary in the context I think I can see traces of a letter after *ya*, which would then come exactly underneath the *de* of *khade*, and I read *puyae*

The first word of l 5 is according to Mr Gupte certainly *atmanasa* the stroke on the right hand side of the first *akshara* visible in the plate is due to the roughness of the stone

The fifth line is quite uncertain The first word is perhaps *jatishu*, though none of the *aksharas* is certain The next I read with Luders *hitae* though the first *akshara* does not look like *hi*, but might be *i* Perhaps *sthitae* is intended The third word has been read *ima* by Professor Luders and *hima* by Mr Banerji The first *akshara* consists of two curves facing the left and separated by a horizontal stroke Underneath there is moreover an incomplete circle, which might represent an anusvāra; compare (ma)ham(tasa) in the Patika inscription The following *akshara* is certainly *mo* In my Indo-Scythian contributions I proposed to read *dhammochala*, which might mean "religious expenditure" The horizontal cross-bar is however so pronounced that I think we must read *imo*. *Imo* is used as the accusative sing of *ayam* in the Mathurā Lion Capital, and in the Prakrits the base *ima* is also used in the neuter The next two *aksharas* are *chala* I am inclined to separate *cha*, "and," and *la*, which I take to be an abbreviation of *lakhā*, a lakh The following sign is the numeral 1, and thereafter I would read *khīpam[ī] dhamada[na\*]* The sign which I now agree with Messrs Banerji and Luders in reading *khī* I formerly thought to be the numeral 100, which had a similar form in a hand-copy of the Taxila record of Sam 136 which I owe to the kindness of Sir John Marshall After having seen the published facsimile plates of that record, however, I do not think this explanation possible The *pa* of *khīpam* can also be read *ya*, compare *puya[e]*, l 4, and it was read so by Professor Luders It is however almost identical with the *pa* in *saputiasa*, l. 5 The *i* of *mi* is very indistinct, though, I think that I can see it

If this reading is correct, it will be necessary to translate *khīpam* "I throw in," "I expend", compare the meaning of *khīp* in *nīkshēpa* I would accordingly translate "and I expend this (or, here) one lakh as a religious gift" We may compare the Panjtūr record, where I would propose to read Sam 1 100 20 1 1 Śravanasa masasa dī pradhamē (or, prathamē) 1 maharayasa Gushanasa rajamī Kasuasa pracha[deso] Moile Urumuja-putre karavade sivathale tatra cha (?) me dana mita (or perhaps *khita*) tamha 1 1, "in the year 123, on the first day of the month Śrāvana, during the reign of the Mahārāja, the Gushana,

<sup>1</sup> In my paper in the *Sitzungsberichte*, I have compared the Scythian name *Spargaphotos*, Thomas, *JRAS*, 1906, pp 206 and 209

<sup>2</sup> Cf. Luders, *Sitzungsberichte*, 1913, pp 419 ff. Konow, *ibidem*, 1916, p. 798.

a Śiva temple (?) was caused to be constructed in the eastern quarter of Kasua by Moika, the son of Urumuja. And there two tamkas were measured (or, expended) by me as a gift." Here we have a similar addition about a money gift and the same change of the person of the subject.

I give this explanation with great diffidence, but I cannot suggest a better one.

The inscription is dated on the 25th day of the month Jetha (Jyēsthā) in the year 41, during the reign of the *mahārāja*, the *rājātirāja*, the *devaputra*, the *kūsara* Kanishka, the son of Vajheshka. Mr Banerji was of opinion that the Kanishka of the Āra inscription is the famous Kushana, of whom we already possess a number of inscriptions. I agree with Professor Lüders and Dr Fleet that that cannot be the case. Professor Lüders thinks that Vajheshka, the father of this second Kanishka, is the same Kushana king who is elsewhere called Vāsishka, and that the year 41 must be one of the Kanishka era. After Vāsishka's death he accordingly assumes that the kingdom was divided, Kanishka II ruling in the north, while Huvishka held sway in India proper. Later on, however, Huvishka also became master in the north. Dr Fleet, on the other hand, thinks that Vāsishka and Vajheshka, or, as he prefers to read, Vajheshpa, were two different persons, and that Kanishka II should be placed after Huvishka and Vāsudōva. He thinks that there was a revival of the line of Kanishka I some time after Vāsudōva, and that the Mānikīāla and the Āra records bear testimony to this revival. If I understand him right, these inscriptions would consequently be dated in another era and not in the one instituted by Kanishka. The chief difficulty, from Dr Fleet's point of view, seems to rest with the fact that it is hardly conceivable how the title *kūsara* could have been adopted in India in the year 41 of the Kanishka era, supposing, as Dr Fleet does, that this era is identical with the Vikrama era. I cannot see, however, how it is possible to maintain this latter view any longer after the results of Sir John Marshall's excavations at Taxila. It supposes that the Kanishka group preceded the Kadphises kings, and in that case it would be impossible to understand the fact that the strata of the Kadphises kings always lie at a deeper level than those of Kanishka and his successors.

If we admit that the Kanishka era is different from the Vikrama one, we have to choose between two possibilities. Either Kanishka established the Śaka era, as Professor Oldenberg and others maintain,<sup>1</sup> or his era starts from a point which has still to be settled. For the elucidation of this question it may prove of interest to examine how the oldest Kharoṣṭhī and Brāhmī inscriptions are dated.

I first turn to the Kharoṣṭhī records, and primarily to those which I would think are dated in the same era as the Taxila plate of Patika. I agree with Dr Thomas<sup>2</sup> in thinking that this era must have been of Śaka institution.

1. Taxila inscription of Patika. *Samvatsaraye athasatatimae 20 20 20 10 4 4 Maharajasa mahamtasa Mogasa Pa[nemasa] masasa divase pamchame 41*, "in the seventy-eighth year, 78, (during the reign) of the Mahārāja the great Moga, on the fifth, 5, day of the month Panema."

2. Muchai inscription: *vashē ekaśatimae 20 20 20 20 1*, "in the eighty-first year, 81."

3. Mahaban inscription: *sa[m]vatsaraye 1 100 2*, "in the year 102"

4. Takht-i-Bāhī inscription. *maharajasa Gudufarasa vasha 20 4 1 1 sambattarae tibatimae 1 100 1 1 1 Vesakhasa masasa divase prathame di 1*, "in the 26th year of Mahārāja Gudufara, in the hundred and third year, 103, on the first day, d 1, of the month Vaisākha."

<sup>1</sup> Cf. Thomas, *JRAS*, 1914, p. 990.

<sup>2</sup> *JRAS*, 1913, p. 637.

<sup>3</sup> The usual reading is *divase pamchame 5*, where the figure 5 is the numeral symbol of the Brāhmī.

5 Paja inscription . *sambatsara ekadasa[sa\*]tīmae 1 100 10 1 Śravanasa masasa dī[va]sa pamchadaśe 10 4 1*, "in the one-hundred-and-eleventh year, 111, on the fifteenth, 15, day of the month Śrāvana "

6 Kaldarra inscription . *vasha 1 100 10 1 1 1 Śravanasa 20*, "year 113, the 20 of Śrāvana "

7 Panjtār inscription *Sam 1 100 20 1 1 Śravanasa masasa dī pradhame* (or, perhaps, *prathame*) *1 maharajasa Gushanasa rajamī*, "anno 122, on the first, 1, day of the month Śrāvana, during the reign of the Mahārāja the Gushana "

8 Taxila inscription of the Khushana king : *Sam 1 100 20 10 4 1 1 ayasa Ashadasa divase 10 4 1*, "anno 136, on the 15 day of the first month Āshāḍha "

9 Dewal inscription . *Sam 2 100 Veshhasa masasa divase athame 4 4*, "anno 200, on the eight, 8, day of the month Vaisākha "

10 Loryān Tangai image inscription *Sa 3 100 10 4 4 Prothavadasa dī 20 4 3*, "anno 318, on the 27 day of Prōshthapada "

11 Hashtnagar image inscription *Sam 3 100 20 20 20 20 4 Prothavadasa masasa divasammi pamchamī 4 1*, "anno 384, on the fifth, 5, day of Prōshthapada "

12 Skarah Dhērī image inscription *vasha ekunachādusatīmae Ashadasa masasa dī 10*, "in the three-hundred-and-ninety-ninth year, on the 10. day of the month Āshāḍha "

Then follow the records of the Kanishka group :

13 Sue Vihar inscription : *Maharajasya rajatirajasya devaputrasya Kanishkasya sambatsara ekadasa 10 1 Daśikasya masasya divase athavise dī 20 4 4*, "in the eleventh, 11, year of the Mahārāja, the Rājātīrāja, the Dēvaputra Kanishka, on the twenty-eighth day, d. 28., of the month Daśika "

14 Zeda inscription *Sam 10 1 Ashadasa masasa dī 20 Utaraphaguna (?)*, "anno 11, on the 20 day of the month Āshāḍha, in Uttaraphāgunī "

15 Brass box lid inscription : (JRAS, XX, Pl 1-3) . *Sam 10 4 4 . . . . . sastehi 10*, "anno 18, after 10 days . . . . . " The remainder of this inscription has not been made out The last word before the date is perhaps *Kanishka*.

16 Mānikīālā inscription . *Sam 10 4 4 etra purvae maharajasa Kaneshkasa Kartiyasa mas divase 20*, "anno 18, on the 20 day of the month Kārttika, at the said date, (during the reign) of the Mahārāja Kanishka " I think this is the correct translation, though I admit that the order of words is irregular That is however also the case in the Zeda inscription, where we find *muraḍasa marjhakasa Kanishkasa* not only after *ise chhunamī*, but even after the words *khade kue* Besides I do not think that the construction of *Kaneshkasa* with *Gushanavaśasamvardhaka* is free from objection In Sanskrit it would hardly be possible to form such a compound *sāpēkshatvē*, because it is not at all *gamaka*

17 Hidda inscription<sup>1</sup> : *Sambatsarae athaviseatīhi(tī) 20 4 4 mass Apelaē sasthehi dafahi 10*, "in the twenty-eighth, 28, year, in the month Apelaos, when ten, 10, (days) had passed "

18. Shakerdarra inscription . *Sam 20 20 Prothavadasa masasa divase visamī dī 20*, "anno 40, on the twentieth day, d. 20, of the month Prōshthapada "

19. Āra inscription : *maharajasa rajatirajasa devaputrassa kaīsarasa Vajreshkaputrassa Kanishkasa sambatsarae ekachaparīsa sam 20 20 1 Jeṭhasa masasa dī 20 4 1*, "in the forty-first year, anno 41, (during the reign) of the Mahārāja Rājātīrāja Dēvaputra, the Kaiser, the son of Vajreshka, Kanishka, on the 25 day of the month Jyāishṭha "

<sup>1</sup> See Thomas, *J. R. Anat. Soc.*, 1915, pp 91 ff

20 Wardak vase inscription: *Sam 20 20 10 1 masya Arthamesiya sasthehi 10 4 1*, anno 51, after 15 (days) of the month Arthamesi had passed,"<sup>1</sup>

21. Ohind inscription: *Sam 20 20 20 1 Chetrasa mahasa divasa athami*, "anno 61, on the eighth day of the month Chaitra "

22 Lahore Museum inscription of Sam 68: *Sam 20 20 20 4 4 Prothavatasa masasa divase shoḍaṣe 10 4 1 1*, "anno 68, on the sixteenth, 16, day of the month Prōshthapada "

23. Jhaoli copper plate: *savatsa . . . me di 10*, "in the . . th year, on the 10 day "

It will be seen that a common way of dating runs through all these inscriptions. First the year is given and afterwards usually the name and the day of the month. In four cases, Nos 1, 13, 17 and 20, the month is not an Indian, but a Macedonian one. In the oldest dated inscription from India proper, the Besnagar epigraph, the month is not mentioned. We read only (Lüders, *Lat*, No. 669) *rañō Kāśiputasa Bhāgabhadrasa trātūrasa vasēna chatudasēna rājēna vadhamānasa*, "of the king Kāśiputra Bhāgabhadra, the Saviour, increasing with the fourteenth year in his reign," i.e. only the regnal year of the king is mentioned. Similarly in the Pabbhōsā inscription of Udāka (Lüders, No 904) we read [*Udākasa*] *dasamē savacharē*, "in the tenth year of Udāka." We shall have to reckon with the possibility that the use of eras and the mention of the name of the month was not an old Indian institution, but brought into the country by the Indo-Scythian invaders.

Let us now turn to such Kushana inscriptions as were intended not for the frontier districts, but for India proper. The materials are now conveniently put together in Professor Lüders' List. I disregard inscriptions where the name of the king is not mentioned, or where the date is too damaged to yield any certain result.

No. 925: *Mahārājasya Kānīshkasya sam 3 hē 3 di 20 2*, "(during the reign) of the Mahārāja Kānīshka, anno 3, the 3 (month of) winter, the 22. day "

No 18: *Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 di 1*, "(during the reign) of the Dēvaputra Kanishka, anno 5, the 1. (month of) winter, the 1 day."

No. 21: *Mahārājasya rājātīrā[ja\*]sya dēvaputrasya Shāhi Kānīshkasya sam 7 hē 1 di 10 5*, "(during the reign) of the Mahārāja Rājātīrāja Dēvaputra Shāhi Kanishka, anno 7, the 1. (month of) winter, the 15 day "

No. 22: *Mahārājasya Kānīshkasya rājyasamvatsarē navamē [9 vāsa] māsē pratha 1 divasē 5*, "in the ninth, 9., year of the reign of the Mahārāja Kanishka, in the first, 1., month of the Rains, on the 5. day."

No. 23: *Mahārājasya dēva[putrasya] Kānīshkasya savatsarē [10] grī 2 di 9*, "(during the reign) of the Mahārāja Dēvaputra Kānīshka, in the 10 year, in the 2 (month of) summer, on the 9. day "

No. 149a: *Mahārājasya r[ā]jāt[ī]rājasya dēva[pu]trasya Shāhēr-Vāsīshkasya rājyasamvatsarē [cha]turvīṁśē 20 4 gr[i]shmāmāsē chaturthē 4 divasē trīṁśē 30*, "in the twenty-fourth, 24, year of the reign of the Mahārāja Rājātīrāja Dēvaputra Shāhi Vāsīshka, in the fourth, 4, month of summer, on the thirtieth, 30., day."

No 161: . . . *sya rājātīrājasya [dēva]putrasya Shāhi Vāsīshkasya sam 20 8 hē 1 di 5*, "in the 28 year (during the reign) of the [Mahārā]ja Rājātīrāja Dēvaputra Shāhi Vāsīshka, in the 1. (month of) winter, on the 5. day."

No. 33: . . . [*Vā*]s[ī]shkasya rājyasamvatsarē 20 8 hē manta 3 di . . . , "in the 28. year of the reign of . . . Vāsīshka, in the 3. (month of) winter, on the . . . day."

<sup>1</sup> Cf. my edition of this record *Sitzungsberichte*, 1916, pp. 807 ff

No 35: *Ma[hā]ra[ja] . . . sya dēva[pu]trasya [Hu]kshasya . . . . ēkunati[sā] . . . .*, "in the twenty-ninth [year] . . . of the *Ma[hā]ra[ja] Dēvaputra Huksha.*"

No 13a: . . . *Huvishkasya sam 30 1 . . . dī 20*, "in the 31. year (during the reign) of Huvishka . . on the 20. day."

No. 38: *Mahārājasya dēvaputrasya Huv[ī]shkasya sam 30 3 grī 1 dī 8*, "in the 33. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 1 (month of) summer, on the 8 day"

No 151a. *Maharajasya dēvaputrasya Huvishkasya sam 30 5 hēmata . . .*, "in the 35. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, (in the . . . month of) winter . . ."

No 41 *[Ma]h[ā]r[ā]jasya dēvaputrasya Huvishkasya sam 30 8 hē 3 dī 10 1*, "in the 38: year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 3 (month of) winter, on the 11. day"

No. 149b *Maharajasya rājātīrājasya Huvishkasya savatsara chatariśa 40 hēmatamasē 2 divasē 20 3*, "in the fortieth, 40, year (during the reign) of the *Mahārāja Rājātīrāja Huvishka*, in the 2 month of winter, on the 23 day."

No. 43 *[Mahārājasya] Huvishkasya dēvaputrasya sa 40 5 va 3 dī 10 5*, "in the 45. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 3 (month of) the Rains, on the 15 day."

No 45a: *Mahārājasya Huvishkasya savacharā 40 8 va 2 dī 10 7*, "in the 48 year (during the reign) of the *Mahārāja Huvishka*, in the 2 (month of) the Rains, on the 17. day"

No 46: *Mahārājasya Huvishkasya sa 40 8 hē 4 dī 5*, "in the 48. year (during the reign) of the *Mahārāja Huvishka*, in the 4 (month of) winter, on the 5 day."

No 51. *Mahārājasya dēvaputrasya Huvishkasya rajasam 50 hē 3 dī [2]*, "in the 50. year of the reign of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) winter on the 2. day."

No 42: *Sarasatama[?] maharajasya Huvishkasya savas[ī]rē ashṭapana grī[s]yamasa-3 divisa 2*, "in the fifty-eighth year (during the reign) of the *Sarasatama (?) Mahārāja Huvishka*, in the 3 month of summer, on the 2 day."

No. 56: *Ma[hā]r[ā]jasya r[ājā]tīrājasya dēvaputrasya Huvashkasya sam 60 hēmatamasē 4 dī 10*, "in the 60 year, (during the reign) of the *Mahārāja Rājātīrāja Dēvaputra Huvashka*, in the 4 month of winter, on the 10. day"

No. 60: *Mahārājasya r[ājā] . . . sya dēvaputrasya Vāsu . . . savatsarē 70 4 varsham[ā]sē prathamē divasē trisē 30*, "in the 74. year (during the reign) of the *Mahārāja Rājātīrāja Dēvaputra Vāsu(dēva)*, in the first month of the rains, on the thirtieth, 30., day"

No 66: *Maharajasya Vāsudēvasya sam 80 hana va 1 dī 10 2*, "in the 80. year (during the reign) of the *Mahārāja Vāsudēva*, in the 1. (month of) the Rains, on the 12 day."

No. 68. *Mahārājasya Vāsudēvasya sam 80 3 grī 2 dī 10 6*, "in the 83 year (during the reign) of the *Mahārāja Vāsudēva*, in the 2. (month of) summer, on the 16. day."

No 68a: *Mahārājasya rājātīrājasya dēvaputrasya Shāhi Vāsudēvasya rajasam 80 4 grīshmanasē dvī 2 dī 5*, "in the 84 year of the reign of the *Mahārāja Rājātīrāja Dēvaputra Shāhi Vāsudēva*, in the second, 2., month of summer, on the 5 day."

No. 72: *Mahārājasya rājātīrājasya Shāhi Vāsudēvasya sam 80 7 hē 2 dī 30*, "in the 87 year (during the reign) of the *Mahārāja Rājātīrāja Shāhi Vāsudēva*, in the 2. (month of) winter, on the 30 day"

No. 76: *Rāja Vāsudēvasya samvatsarē 90 8 varshamasē 4 divasa 10 1*, "in the 98. year (during the reign) of *Rāja Vāsudēva*, in the 4. month of the Rains, on the 11. day."

It will be seen that we have here to do with a different way of dating. The name of the month is not given. Instead the season is mentioned and the number of the month within the season. If we bear in mind that all these inscriptions are written in the Brāhmī alphabet, which we might style the national Indian script, and that they were all issued in India proper, it becomes likely that this change in expressing the dates is due to the influence of national Indian methods.

So far as I can see, we possess two other ancient inscriptions which immediately present themselves for comparison, viz

No 949 : *Maharajasya Trīkamatasya sa 60 4 gr 3 dī 5*, "in the 64 year (during the reign) of the *Mahārāja Trīkamata*, in the 3 (month of) summer, on the 5 day," and,

No. 58 : *Sv[ā]mīsa mahākshatrapasa Śōdāsasa savatsarē 70 2 hēmamtamāsē 2 divasē 9*, "in the 72 year (during the reign) of *Svāmīn Mahākshatrapa Śōdāsa*, in the 2 month of winter, on the 9. day"

Of these I have not sufficient materials for judging about the Bōdh Gayā record No 949<sup>1</sup>. The Śōdāsa inscription, which hails from Mathurā, like most of the Brāhmī inscriptions of the Kushanas, is, to judge from palæography, certainly older than them.

We do not know for certain in which era the Śōdāsa inscription of Sam 72 is dated. I do not think it possible that it can be the same as in the Taxila plate of Sam 78. I think that Patika, who issued that record, is identical with the Mahākshatrapa Padika of the Mathurā lion capital, which mentions Śūdāsa, i.e. Śōdāsa, as Kshatrapa. In the Taxila plate Patika is not even Kshatrapa. Dr Fleet<sup>2</sup> thinks that we have to do with two different Patikas, but I cannot agree with him, because I do not think it possible that the Taxila plate is as late as the Śōdāsa inscription. Palæographically I think we must place it before the Takht-i-Bābī record, and I should certainly think that it must go back to about the last years before or the very first years after the birth of Christ. The Śōdāsa record is found on a sculptured stone-slab, and Sir John Marshall some time ago informed me that he thinks it impossible to relegate the sculpture to an earlier date than the 1st century A.D.<sup>3</sup> I therefore think it necessary to assume that the Śōdāsa inscription is dated in the Vikrama era. Moreover, so far as I can see, we have a distinct indication that the dating according to three seasons, each comprising four months, was later on considered as a characteristic feature of the Vikrama era. It is well known that in the oldest inscriptions which give a name to this era it is designated as a Mālava reckoning. In two of the most ancient instances of its use, in the Mandasor inscription of the time of Naravarman and in the Mandasor inscription of the time of Kumāragupta I, the season is expressly mentioned. Moreover, we have three inscriptions where the era is designated as *kṛta*. In the Bijayagadh inscription of Vishnuvardhana<sup>4</sup> we read : *kṛtēshu chaturshu varshaśatēshu-ashtāvinśēshu 400 20 8 Phālgunabāhulasya pañchadaśīyām*, "after four hundred and twenty-eight, 428, *kṛta*-years, on the fifteenth of the dark fortnight of Phālguna", the Mandasor inscription of the time of Naravarman<sup>5</sup> has *śrīr=Mmālavaganāmnātē prasastē kṛtasamyāntē ēkashashtyadhikē prāptē samāsatachatusṣṭayē prāvṛk(t)-kālē śubhē prāptē . . . m[ē\*]ghē pranrittē dinē Aśvōjasuklasya pamchamyām*, "when the auspicious year four hundred increased by sixty-one, used in the illustrious Mālava gana and named *kṛta*, had arrived, when the glorious rainy season had arrived, while the clouds were dancing, on the fifteenth day of the bright fortnight of Aśvōja", and finally, the Gangdhār inscription of the

<sup>1</sup> To judge from the remarks by Dr. Bloch, *Jo. Beng. As. Soc.*, Vol. LXVII, P. I, p. 282, it is perhaps dated in the Kanishka era.

<sup>2</sup> *JRAS*, 1913, p. 100L.

<sup>4</sup> *Gupta Inscr.*, p. 253.

<sup>3</sup> Cf. *JRAS*, 1914, p. 985.

<sup>5</sup> *Ep. Ind.*, Vol. XII, p. 320.



time of Viśvavarman<sup>1</sup> 'has · yāñśhu chatu[r]śhu kṛtśhu satśhu saṁyāśhr̥atīcāṣṭarapa-  
dśhu<sup>2</sup> = iha vatsarēśhu śuklē trayōdaśadin<sup>3</sup> . . . Kārttikasya māsaśya, "when four hundred and  
eighty (?) kṛta years had elapsed, on the bright thirteenth day of the month Kārttika "

It is quite plain from these instances that the years of the Vikrama-Mālava era were at an early date characterised as *kṛta*. Sir R. Bhandarkar<sup>4</sup> is inclined to explain this designation in such a way that the era " was invented by the people or astronomers for the purpose of reckoning years and was consequently originally known as *kṛta*, which means 'made.' " Dr Fleet<sup>5</sup> reminds us of the fact that the Vikrama era was never an astronomical era and suggests that there may be some connection between the designation *kṛta* and *Ki-li-to*, the name of a race which according to Hsüan tsang seized the sovereignty in Kashmir after the death of Kanishka, and Mahāmahōpādhyāya Pandit Haraprasād Bāstri<sup>6</sup> says that *kṛta* was the name of the first year of a cycle of years which was used in Vedic periods, though he admits that only in two of the three cases it is possible to divide the number of years, after the subtraction of one, by four. So far as I can see there is a much simpler explanation of the designation *kṛta*. It should be remembered that the years, and not the era, are so called. Now *kṛta* is the best throw in the play of dice, when the number of points is divisible by four<sup>7</sup>. At the ritual play on the occasion of the Agnyādhyāya, the father and the son who take twelve *akṣhas* each win. I think this explains the designation of the old Vikrama-Mālava year as *kṛta*. It was divided into three seasons, each comprising four months.

It is evident that this arrangement of the year is no new invention of the establishers of the Vikrama era. It is simply an adaptation of the old Sāvana year with the three *chāturmāsyaś*, and we are quite justified in assuming that this was the old national Indian arrangement.

A slightly different subdivision of the year is found in a number of ancient Brāhmi inscriptions, most of which hail from the Dekhan and Southern India. In the first place we have the inscriptions of the Āndhras (Lüders, Nos 987, 1001, 1021 (?), 1024, 1100, 1105, 1106, 1107, 1120, 1122, 1123, 1124, 1125, 1126, 1146, 1147, 1186, 1195). It will be sufficient here to take one example, all the inscriptions being dated according to the same principle. The Kārīś inscription of the 7th year of Pulamāvi has · rājñō Vāsīṣṭhiputasa sāmī-Siri-P[ulamāvisa] savachharē satamē 7 [g]ṛnḥapakṣe paçamē 5 dvītasē patiharē 1, "(during the reign) of the Rājan, the son of Vāsīṣṭhi, Scāmin śrī-Pulamāvi, in the seventh, 7., year, in the fifth, 5., fortnight of summer, on the first, 1, day." It will be seen that we have here a slightly different method, the *pakṣhas*, fortnights, of the season and not the months being given. This same method is used by the Abhira Śīvarasēna (Lüders, No 1137); by the Svāmī Virasēna (Lüders, No 684a), by the Mahārāja Bhīmasēna (Lüders, No 906), by the Rājan Aśvaghōṣa (Lüders, No 922); by the Mahārāja Jayavarman (Lüders, No 1328), by the Ikshvākus (Lüders, Nos 1202, 1203 and 1204); and by the Pallavas (Lüders, Nos 1196, 1200, 1205). It was evidently the prevailing one in the south.

The dating in the ancient inscriptions of the Western Kshatrapas, who certainly used the Śaka era, presents quite a different picture. To take an example, the Junāgaḍh rock inscription of Rudradāman (Lüders, No 965) is dated rājñō mahākṣhatrapasya gurubhīr-abhyastanāmno Rudradāmno varshē dvīsapṭatamē 70 2 Mārgaśīrṣa-bahula-prat[īpadī], "(during the reign) of the Rājan Mahākṣhatrapa Rudradāman, whose name was repeated by the venerable, in the seventy-second, 72, year, on the first day of the dark half of Mārgaśīrṣa." In this way all the

<sup>1</sup> Gupta Inscr., p 75

<sup>2</sup> *Ind. Ant.*, 1913, p 163.

<sup>3</sup> *Ep. Ind.*, Vol. XII, p 319.

<sup>4</sup> Cf. Lüders, *Das Wurfelspiel*, Berlin, 1907, especially pp. 51 ff.

<sup>5</sup> Dr Fleet suggested *saṁyāśhr̥atīcā-*

<sup>6</sup> *JRAS*, 1913, pp 996 and 998.

Kshatrapa inscriptions (Lüders, Nos 962, 963, 964a, 965, 966, 967, 1133, 1135), and also the record of the Śālaṅkāyana Viṇayādēvavarman (Lüders, No 1194) are dated. The Nahapāna record, No. 1174, gives an incomplete date (*vasē* 40 6)

It will be seen that we have here again the name of the month, as in the Kharōshthī records, with the addition of the *paksha*. If we bear in mind that the Western Kshatrapas were certainly Śakas or Yüē-chi, it becomes likely that the Śaka era which they used in their inscriptions was a direct imitation of the reckoning used by their cousins in the North-West, the additional mentioning of the *paksha* being perhaps a concession to the custom in the part of the country where they ruled.

From the whole state of things I think we must draw certain conclusions.

The oldest Kharōshthī inscriptions were dated in an era, of unknown origin, which was most probably based on foreign models. Kanishka and his successors used a different era, but, in their Kharōshthī inscriptions, recorded the dates in the same way as their predecessors, giving the name of the month and the day within the month.

A new era, known as the Śaka era, which was based on the same principles, but added the *paksha*, was later on established in Kathiawar and Central India.

The northern Kshatrapa Śōdāsa used a different method, which apparently represents the ancient Indian way of dating, with mention of the season, the number of the month within the season, and the day of the month. The same way of dating seems to have been considered as characteristic of the old Vikrama-Mālava era, and Kanishka and his successors adopted it in their Brāhmī records.

Now palmographical and iconographical considerations point to a date in the first century A.D. for Śōdāsa and also place him earlier than Kanishka and the Western Kshatrapas.

I think we are forced to the conclusion that Śōdāsa dated his inscription in the Vikrama era, and that the method of dating used in that reckoning was adopted by Kanishka and his successors in such records as were destined for India proper, because it was the national north-Indian way of dating. Finally, it becomes impossible to maintain that Kanishka was the founder of the Śaka era and used it in his inscriptions, because then it becomes unintelligible why he should have changed the way of expressing the dates. I am still of opinion that the Śaka era was established by Vima-Kadphises. I have given my reasons in my Indo-Scythian contributions in the publications of the Berlin Academy for 1916 and I shall resume them below in my edition of Taxila inscription of Sam 136.

We must therefore look to other indications in order to fix the starting point of the Kanishka era. Professor Lüders has drawn attention to M. Chavannes' statement<sup>1</sup> that the name Po-t'iao of the Ta Yüē-chi king who sent an embassy to China in A.D. 229 may be a rendering of the name Vāsudēva. If this should prove to be the case, the initial point of the Kanishka era cannot be earlier than A.D. 130 or later than A.D. 168. The Āra inscription would accordingly fall between A.D. 171 and 209, provided that it is dated in the Kanishka era, and I think we have no reason for doubting that, if we admit that Kanishka cannot be the founder of the Vikrama era.

Now Dr. Fleet<sup>2</sup> maintains that the use of the Roman imperial title "Kaisar" would not be possible at such a late date. He says "The name Cæsar, as an appellation of the head of the Roman state, started with Julius Cæsar, to whom it belonged by birth. It was assumed, on adoption, by his grand-nephew and successor Octavianus, better known as Augustus from the title which was given to him by the Roman senate and people in B.C. 27. It was

<sup>1</sup> T'oung Pao, II, 7, p. 489,

J.E.A.S., 1913, pp. 104 f.

transmitted by Augustus, together with his own title, to his successors. And undoubtedly it was a very leading designation, along with Augustus and Imperator, of all the Roman emperors down to a certain time, and was probably the particular appellation by which they were most generally known and spoken of in popular usage in the western parts of the empire, though we may doubt whether the same was the case in the eastern parts. But there was an important change in the time of Hadrian (A.D. 117-38). He dropped the name Cæsar as a title of the emperor, and gave to it the application which it continued to bear after his time: namely, he transferred it to the second person in the state, the intended successor to the throne. And, though he did not make a Cæsar till A.D. 136, when he adopted and appointed L. Aelius Verus, his coins show that he abandoned the use of the title by himself in A.D. 125. Thus, from A.D. 125 the name Cæsar was no longer a title of the emperors, but had only a subordinate value. . . . We are thus confronted by the position that the name Cæsar was taken up by a Kushan king as an imperial title in imitation of the Roman emperors when it had ceased to be a title of those emperors themselves. And this is sufficient in itself, I think, to upset Professor Lüders' application of the Kushan record."

I have consulted an eminent classical epigraphist, Professor E. Ziebarth, about this question. He informs me that all Roman emperors, with the exception of Vitellius (15-69 A.D.), used the title Cæsar. After Hadrian the use of the title was no more allowed to every prince but only to the emperor himself and his successor and co-regent. The title is used in inscriptions, in Europe and in Asia, at all times, and it is impossible to draw any chronological conclusions.

It is therefore quite allowable to assume that the Roman title could be adopted by an Indian ruler as late as A.D. 170. The Romans were repeatedly victorious in their wars in Mesopotamia and against the Parthians during the latter half of the second century; and there is nothing unlikely in the supposition that an Indian ruler in the North-Western Frontier districts should have adopted the Roman imperial title at that time. But soon the Roman power began to melt away in Asia, and there is nothing extraordinary in the fact that the title was not used in India any more.

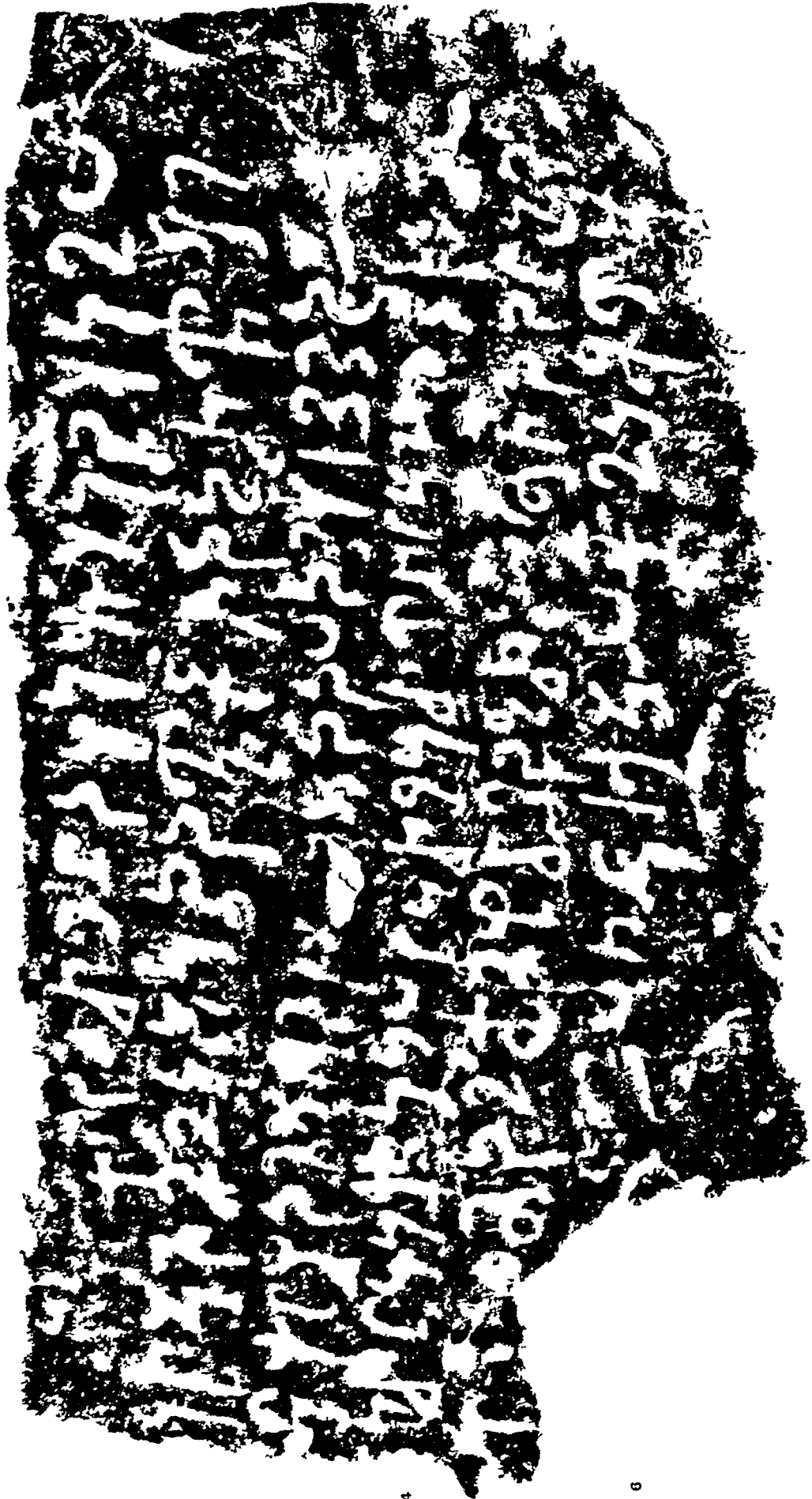
In support of Professor Lüders' dating I have<sup>1</sup> drawn attention to the traditional tales about Khotan handed down by the Tibetans. We learn from them that "the king Kanika and the king of Guzan and king Vijayakirti, lord of Li (Khotan) and others, having led an army into India and overthrown the city of Soked (Sākēta), king Vijayakirti, obtaining many śāstras, then bestowed them in that stūpa of Phru-ñō." This can only mean that the Khotan king Vijayakirti joined the Kushana king Kanishka in an expedition against Sākēta. I have compared this traditional account with the statement made by Tāranātha and in the Chinese biography of Aśvaghōsha, according to which the Yüeh-chi king attacked Magadha in order to get hold of Aśvaghōsha, Sākēta being one of the towns which tradition mentions as the home of that saint. Vijayakirti would accordingly be a contemporary of Kanishka. Now Vijayakirti was the successor of Vijayasimha, whose queen helped to propagate Buddhism in Kashgar. Professor Franke has shown<sup>2</sup> that the introduction of Buddhism in Kashgar apparently took place about A.D. 120. Vijayakirti must accordingly have ascended the throne after that date, and he may roughly be assigned to the middle of the second century A.D. I have proved<sup>3</sup> that the Tibetan traditional tales about Khotan are at least in part based on fact and that they should not be disregarded as fictitious.

It is in my opinion a remarkable fact that both the Chinese remark about Po-t'iao and Tibetan tradition lead to the same conclusion, that Kanishka I belongs to the middle of the second century A.D. More definite information may reasonably be expected from excavations.

<sup>1</sup> *Sitzungsberichte*, 1916, p. 820.

<sup>2</sup> *Sitzungsberichte*, 1903, p. 740.

<sup>3</sup> *JRAS*, 1914, pp. 339 ff.





The Āra inscription would accordingly belong to the last quarter of the second century A.D., and with regard to the king Kanishka mentioned in it I do not think we can get beyond the suggestions made by Professor Lüders that he was a son of Vāsishka and probably a grandson of Kanishka I.

Dr. Fleet has objected that, even if we read *Vajheshka* and not *Vajheshpa* in the Āra inscription, the names *Vajheshka* and *Vāsishka* cannot easily be identified, nothing justifying us in assuming that *jh* and *s* are two different renderings of one and the same sound. He admits that *jh* can represent the voiced *s*-sound which is usually in phonetical works designated by *z*, but he does not seem to know any analogy to the rendering of such a *z* through *s*. I think however that we have a good analogy in another word which is used in Śāka and Kushana records, viz. in the title *kusulaa* in the Mathurā lion capital, *kusuluha* in the Patika plate, which is undoubtedly the same as the title *kujula*, *κωζουλο* used by Kadhises I. I agree with Professor Hultsch<sup>1</sup> that this is a Turkish word, though I do not identify it with *guzlu*, "strong," but with *quzel*, "beautiful."<sup>2</sup> At all events the different writing, with *s* and *j*, forms an almost exact parallel to the writings *s* and *jh* in the name of the successor of Kanishka I.

Kanishka II can only have held sway over a part of the Kushana empire and only during a short period. If we admit that the Mānikāla inscription belongs to the reign of Kanishka I, we have dates for him between Sam 3 and 18, for Vāsishka between Sam 24-28, for Huvishka between Sam 29-60, and for Vāsudēva between Sam 74-98. Kanishka II may, as supposed by Professor Lüders, have assumed sovereignty after Vāsishka's demise in the North-West. Later on however Huvishka seems to have conquered the North-West as well.

#### TEXT

- 1 Maharajasa rajatirajasa devaputrasa [ka]i[sa]rasa
- 2 Vajheshka-putrasa Kanishkasa sambatśarae ekachapar[i]-
- 3 [sai] sam 20 20 1 Jethasa masasa di [20 4 1] i[śe] divasa-chhunami  
kha[d]e
- 4 [kupe] Dashafotena Poshapura putr[e\*]na matarapitarapa puya[e]
- 5 atmanasa sabharya[sa sa]putrasa anugraharthae sarva[sapa]na
- 6 jatish[u] [hi]tae imo cha la 1 khipami [dhamada][pa\*]

#### TRANSLATION

(During the reign) of the *Mahārāja*, *Rājātīrāja*, *Dēvapura*, *Kāśara* Kanishka, the son of Vajheshka, in the forty-first year, anno 41, on the 25th day of the month Jyāishṭha, at this day-date a well was dug by Dashafota, the son of Poshapura, in honour of his mother and father, in order to confer benefit on himself together with his wife and his son, for the welfare of all beings in the (various) births. And here I throw in one Lakh as a religious gift.

<sup>1</sup> ZDMG., Vol. 69, p. 176.

<sup>2</sup> Cf. the Indian *str.*

## No 8.—SANJAN PLATES OF BUDDHAVARASA.

By STEN KONOW

These plates have already been published by Mr A M T Jackson,<sup>1</sup> who remarks that they were found "by Hasanji Kolia, a cultivator of Sanjān in the Umbargaon p̄ṭha of the Dāhann Tālukā of the Thānū district" I now edit the grant from impressions kindly prepared by Mr H Cousens

There are altogether two plates, measuring  $9\frac{3}{4}" \times 8\frac{1}{4}"$ . According to Mr Jackson, "they have raised rims, and are pierced with two holes for the connecting rings, of which the left-hand one, bearing a heavy copper seal with the figure of a lion walking to the left, still remains intact" The beginning and the lower corners of the first and the lower left-hand corner of the second plate have been damaged. In other respects the plates are in a fair state of preservation. The first plate contains twenty and the second nineteen lines, and the letters can mostly be read with certainty. The first line is much effaced and cannot be made out with certainty.

The characters belong to the southern class and might well belong to the latter half of the seventh century. Sometimes, however, quite peculiar forms occur. Compare *rā* in *-rāpam*, l 2, *śa* in *śrīmatām*, l 2, *-śira-*, l 7, *-Daśaratha-*, l 7, *-niśēsha-*, l 12; *va* in *varō*, l 5, *cya* in *-Mānavya-*, l 2, etc. *Da* has a loop at the bottom, compare *-paundarīla-*, l 6, *bāhudaṃḍa*, l 10, *Sēdva-*, ll 22, 27, 34, *Lavanivaundēna*, l 22, *Kañchaḍi-*, l 24; *Viyaḍi-*, l 24. The cerebral *na* usually takes the form illustrated in Bühler's Table VII, column 21, numbers I-III. The form given as number IV, however, occurs twice in *-kalyānaparaṃparānām*, l 4. The dental *na* has a loop. Both the *ā* and the *a*: mātrās are attached to the right-hand bar of *pa* in *-paulra-*, l 29, *Pausha-*, l 33, while the *a*: strokes are attached to the left-hand bar in *-paundarīka-*, l 6, *-prapaur-*, l 29. A peculiar interest attaches to the sign for *la*. There are, as a matter of fact, two different forms of this sign, compare *śaḥala-*, l 2, and *varāha-lamchhanam*, l 5. On comparing the signs, it will be seen that the former corresponds to the *la* given under Nos. VI-IX in column 34 of Bühler's Table VII, while the latter corresponds to the first numbers of the same column, and still more closely to the most common *la* in Gupta inscriptions. These two different forms of *la* are used side by side in several inscriptions from the time of the Guptas onwards, and usually there does not seem to be any difference made between them. In the Sanjān plates, however, they seem to be differentiated according to a distinct principle. The former occurs in *śaḥala-*, l 2, *Ohalukyānām*, l 5, *-tula-*, l 6, *-pālana-*, l 10; *-śaḥalaśaladharaṃpatalavyōmatāla-*, ll 10 f, *-dhavalavimāla-*, l 11, *Ohalukyakula-*, l 15, *-pālana-*, l 16, *-vipula-*, l 16, *kūḥalī*, l 17, *-kula-*, ll 18, 23, *-Uddhāvālī-*, l 24, *talavriksham*, l 25, *-kālīna-*, l 29, *-Vilachchhēa*, l 31, *balī*, l 31; *phalam*, l 35, *-nupālanam*, l 39, and further in *-Kōkkullī-* (?), l 13, and *-Kalcivana-*, l 29. The latter occurs in *lōcha-*, l 1, *-kalyāna-*, l 4; *varāha-lamchhanam*, l 5; *-labdha-*, ll 8, 15; *-vallabha-*, ll 9, 13, *Malla-*, l 22, *Lavanivaundēna*, l 22, and further in *-Pālakēśī-*, l 9, *Sagula-*, ll 21, 31, 34, *Varasigilēna*, l 23. If we compare all these instances, it will be seen that one form of *l* is regularly used for a single uncompounded *l* between vowels, while the other form occurs when *l* is initial or combined with another consonant. There are, as will be seen, some exceptions to this rule. The intervocalic form is also used in *-Kōkkullī-*, l 13, and *-Kalcivana-*, l 29, and the initial form in *Pālakēśī-*, l 9, *Sagula-*, ll 21, 31, 34, *Varasigilēna*, l 23. It will be seen that all the exceptions occur in names, which cannot, of course, be viewed in the same way as ordinary words. The reading *-Kōkkullī-*, l 13, is moreover quite uncertain. It can also be read *Kōkkulī* or perhaps even *Kōkkulī*. It is impossible to decide whether the *ō* is long

<sup>1</sup> *Journal Bomb Asi Soc*, Vol. XX, pp. 40 and ff.

or short At all events the name must be compared with the Eastern Chālukya *Kōkkili*,<sup>1</sup> the Telugu-Chōda *Kōkili*,<sup>2</sup> the Chōla *Kōkkili*,<sup>3</sup> etc. The correct form seems to be a cerebral *l*, single or doubled The name is certainly Dravidian The same is probably the case with *-Kalivāna-*, l 29 *Palakēśi* is likewise in its first part a Dravidian name, compare Kanarese *puli*, tiger, where it is of interest that the *l* of this word is dental and not cerebral Also the remaining names are most likely of a similar kind At all events, it seems quite certain that in ordinary words the two forms of *la* are correctly distinguished as mentioned above.

Now it is a curious fact that we find exactly the same state of affairs in some other inscriptions, viz the spurious plates of Dharasēna II of Valabhi, dated Śaka 400, and the spurious Gurjara grants of Śaka 400, 415, and 417<sup>4</sup> Here also there are some few exceptions In the Bombay Museum Plates of Dharasēna II<sup>5</sup> we find the sign which usually denotes an initial or a doubled *l* written in the name *Girīśiligrāmah*, l 20, while the intervocalic form is used in *lagna* in *trīnāgralagna-*, l 27 In the Umētā grant of Dadda<sup>6</sup> we find *jīvalōkah*, l 12, and *trīnāgralagna-*, Pl. II, l 9, with the intervocalic, and the name *Gilaka-*, Pl. II, l 15, with the initial *l* In the Bagamrā grant<sup>7</sup> we find the same words *jīvalōkah*, l 11, *trīnāgralagna-*, l 25, with the intervocalic, and the name *Ushilathana*, l 18, with the initial form. The Ilāṣ plates<sup>8</sup> likewise have *jīvalōkah*, l 10, and *trīnāgralagna-*, l 21, with the intervocalic, and the name *Apulēscara-*, l 14, with the initial form of *la*

It will be seen that the exceptions are everywhere of the same kind In the first place, we find some standing terms in which the *l* has been treated as intervocalic, though it is the initial of the second part of a compound word There is nothing extraordinary in this We know from the history of the Prakrits in India that compound words were often treated as one word and suffered such phonetic changes as resulted from the word-Sandhi It is also of interest to note that the exceptional use of intervocalic *l* in these inscriptions always recurs in the same words, an additional proof that all these forged records proceeded from the same source The remaining exceptions to the rule, where the initial form is used when a single *l* occurs between vowels, are all found in proper names, just as was the case in the Sanjān plates.

The necessary inference from this state of things is that at the time when these plates were engraved the sound of *l* differed according to its use When it was initial or formed a compound consonant, it had a sound other than when it was used as a single consonant between vowels

Now it is a well-known fact that a corresponding state of affairs is found in a number of Indo-Aryan vernaculars of the present day, such as Marāṭhi, Rājasthāni and Gujarāṭi As I have shown elsewhere,<sup>9</sup> every old initial *l* and such *l*'s as are derived from old compound consonants in Marāṭhi, and, I may add, in other languages of the same kind, remain dental, while on the other hand every old single uncompound *l* between vowels becomes cerebralised. I have also drawn attention to the fact that this is an ancient feature of certain Indo-Aryan vernaculars In the so-called Paisāchi dialects, which belong to the oldest Prakrits, it was already fully developed<sup>10</sup> According to the oldest Indian tradition the old Paisāchi was spoken somewhere in the neighbourhood of the Vindhya,<sup>11</sup> and we have no information that the same

<sup>1</sup> *Ep Ind*, Vol V, p 128, Vol IX, pp 51, 133

<sup>2</sup> *Ep Ind*, Vol IX, p 89 n 1, and so forth

<sup>3</sup> Kielhorn, *Inscriptions of Northern India*, Nos 346 349

<sup>4</sup> *Ind Ant*, Vol X, pp 277 ff

<sup>5</sup> *Ind Ant*, Vol XVII, pp 199 f

<sup>6</sup> *JRAS*, 1902, pp 417 ff

<sup>7</sup> Cf Pischel, *Grammatik der Prakritsprachen*, para 260

<sup>2</sup> *Ep Ind*, Vol V, p 123 n.

<sup>6</sup> *Ind Ant*, Vol VII, pp. 61 ff

<sup>8</sup> *Ind Ant*, Vol XIII, pp 115 ff

<sup>11</sup> Cf Konow, *ZDMG*, Vol LXIV, pp 95 ff I cannot find that my arguments have been weakened by Grierson, *ibidem*, Vol. LXVI, pp 49 ff



state of things prevailed in other old vernaculars. The use of two different *l* sounds in a series of modern Indo-Aryan tongues, however, shows that it must at some period have spread over a wider area, and it would be of interest if we could find out when this new state of things had become established in the different places. It is not, however, possible to arrive at certain results.

There cannot, so far as I see, be any doubt that the use of two different signs for *l* in some Indian inscriptions, of which the one represents an old initial or doubled *l*, the other an old single *l* between vowels, can only be explained in the light of the modern vernaculars just referred to, the more so because these inscriptions hail from territories in which at the present day Marāṭhī and Gujarātī are spoken. But the difficulty is to decide when these grants were engraved.

With regard to the spurious Valabhī and Gurjara grants it is as yet impossible to arrive at certainty. We may state with confidence that they are later than the Kaira plates of Dadda II Praśāntarāga (A D 628 and 633), from which the writer's name Rēva or Rēvāditya has probably been taken. The Sanjān plates, on the other hand, purport to have been issued during the reign of the Western Chalukya Vikramāditya I, on the occasion of an eclipse of the sun on the new moon day of Pausa. Now we know<sup>1</sup> "that Vikramāditya I commenced to reign between some time in September A D 654 and July A D 655," and his son Vinayāditya must have ascended the throne about A D 680. I have consulted Professor Jacobi about the eclipses of the sun which were visible in Western India during this period, and he has kindly informed me that the only one that suits the case is the one that occurred on the 7th December A D 671. Of the other eclipses which, according to the Pūrnimānta system, might come into consideration, viz those of the 18th December A D 670, the 25th November A D 672 and the 27th November A D 680, the first and the last were not visible in India, and the eclipse of A D 672 was too unimportant. Professor Kielhorn has shown<sup>2</sup> that in early times the Pūrnimānta system was in use in Southern India. The intended date would accordingly be the 7th December A D 671. And it would be possible to date the spurious Gurjara grants about the same time. It is in this connection of interest that the name of the writer of the Sanjān grant is Rēvagana, compare Rēva, Rēvāditya of the Gurjara grants. As we shall see, however, there are so many indications showing that the Sanjān plates are not genuine, that their date cannot be relied on. On the other hand I see no reason for assigning them to a much later date, and we may provisionally state that the cerebralisation of an uncompound intervocalic *l* in the Western Marāṭhā country can be dated back to about A D 700.

The orthography of the Sanjān grant is rather careless. Thus we find *am* for *ā* in -bhayamānka-, l 15 : *i* for *a* in -ānuyah-, l 29 : *i* for *ī* in mahipati-, l 11, mahipālana-, l 16 ; -samakālīnah, l 29 : *ū* for *u* in -Pūlakāṭi-, l 9 : *ri* for *ri* in kriy-, l 32 : *ē* for *a* in -bhayamānka-, l 15 : *ti* for *ti* in dakṭa-, ll 5, 21, 27, 36, 38, -kūchikīṭula-, l 6 : *ga* for *sa* in -garīra-, l 7 : *na* for *na* in -Harinā-, l 4 ; Ambārāmōna-, l 21, -pratīhārēna-, l 24 : *n* for *nn* in Mātridāna-, l 23 : *pu* for *hu* in -Napusha-, l 7 : *bhi* for *dhi* in rājābhīrāja-, l 13 : *ya* for *vya* in pitriyō-, l 14 : *sa* for *sha* in -ābhīśaktānā-, l 3. A consonant after an *r* is doubled in kārtilāya-, l 4 ; -Arjuna-, l 12, -karikas-, l 12, sarva-, ll 18, 19, nivarita-, l 20, pūrvēna-, l 25, -maryyādā-, l 26, sarvādānam, l 27, -ārka-, l 28, -chaturvēdasya-, l 31 ; -kriyōtsarppanārtham, l 32 ; udakītsarggēna-, l 34, bahubhīr-vasudhā-, l 34 ; bhūmīharitā-, l 38, pūrvā-, l 38, but not in -Arjuna-, l 12, -chāturdanta-, l 15, and, of course, not in -Harsha-, l 8. Letters and syllables have not rarely been omitted. Compare yāva for yāvat, l 25, yatnā for yatnād, l 38, -rāsēśha- for -niśēśha-, l 12, Devāsagrāmyā for Devāśagrāmyā, l 19, -ādhihārī for -ādhihārīnah, l 18, and perhaps Madanamgāśrayah for śrīmad-Anamgāśrayah, l 17. A superfluous

<sup>1</sup> Ep Ind, Vol IX, p 102.

<sup>2</sup> Ep Ind, Vol IX, p 102.

anusvāra occurs in -*āṁśtra-*, l 18, -*saṁdhiḥ*, ll 25, 26, -*anēkaṁ-*, l 30, and a superfluous visarga in -*ādhipatiḥ*, l 8; -*ōgrah-*, l 8, *sutahs-*, l 9, -*ānvayaḥ*, l 29, -*Hiranyakēśiḥ*, l 30, *bahubhiḥ*-, l. 34, *bhūmiḥs-*, l 35, while the visarga has been wrongly omitted in *saṁsūdita*, l 5, -*pratāpa*, l 8, *bāhudamda*, l 10, -*rāja*, l 17

The rules of Samdhi are constantly violated. Thus we find visarga instead of *ś* in -*parikarāḥ*, l. 27, visarga instead of *s* in *mahārājāḥ*, ll. 9, 14, and visarga before sonants in -*yāgāḥ yat-*, l 6, -*bhōgikāḥ nēkakulapradhūnaiḥ Mātri-*, l 23, *nadhāyirah Rēva-*, l 31. On the other hand, we find *ō* before surds in -*viḥyayō*, l 15, *Mahindārāmō*, l 21, *parivāhō*, l 26, -*vāpakō*, l 27. When two vowels follow each other, they are sometimes wrongly combined, thus, -*bhīshorātur-* instead of *bhīshana ātur-*, l 12. In other cases an *m* is inserted as a kind of Samdhi-consonant.<sup>1</sup> Compare *dakṣiṇa=m=iva bāhudamda*, l 10, -*ōshadhi=m=iva tushtikarō=m=Arjuna=m=iva*, l 12; -*chandramā=m=iva*, l 16; -*Hiranyakēśi(h)=m=anēka-*, l 30, *sahasrēna=m=asva-*, l 37. Other instances of wrong Samdhi are -*vinashtam ava-*, l 6, -*nyūyēna aśātābhatapratēyah ā-*, l 28

The language is Sanskrit. There are however several mistakes. The nominatives in *ō* of *a*-bases where no sonant follows, forms such as *sīmaṣy=āpi*, l 23, perhaps -*chaturvēdaya*, l. 31, and the use of the genitive instead of the dative in l 31, and so forth, make it probable that the person who drafted the plates was more familiar with Prakrit than with Sanskrit. A form such as *Mahindārāmō*, l 21, is pure Prakrit, and the form *mātarā* instead of *mātri* in *saptamātarābhīṣiklānā*, l 3, is in accordance with the rule in Hēmachandra's Prakrit grammar III, 46, that the Sanskrit word *mātri* becomes *mātarā* if it denotes a deity, *mātarā* being a Sanskritised form of this *mātarā*. Also the use of two different *v*'s points in the same direction. That the grant was drafted by a person who was not very well versed in Sanskrit is also shown by the use of parenthetic sentences in l 4 (*bhagavā-pratyakṣa-Harinā tushtēna varō dakṣaḥ saṁsūdita[h\*] pratyayō varāhalamchhanam cha*), l 3 (*kritachātvaṁēdha-rājasūya-paundarikayāgāḥ yat=kṛhohiktu(t=ku)laduritam tad=vinashtam . . dhanuṣmatā*) and so forth. Note also -*Rāmadēva-tat-pratimānam=iva*, l. 7, -*ānudhyātā*, ll 10, 17; -*yaśō*, ll 11, 16, and so on.

Such occurrences cannot fail to throw some doubt on the genuineness of the plates. And other considerations lead to the same result.

I have already mentioned that the seal shows the figure of a lion. Now the Western Chalukyas used the bear crest,<sup>2</sup> and this is in accordance with l 5 of the Sanjān grant. The invocation of the Varāha-incarnation of Viṣṇu at the head of many Chalukya grants should, no doubt, be seen in connection with the use of this crest. It speaks strongly against the genuineness of the present grant that this stanza has been so much changed.

On the other hand, it cannot be urged against the genuineness of the plates that the grantor Buddhavarasa is not known from other sources, for a Mahāsāmanta Buddhavarasa of the Śālukika family is known from the Törkhēdē grant of Śaka 735.<sup>3</sup> This Buddhavarasa was in possession of an estate known as the Siharakhi Twelve, which Dr Fleet has identified with the present Serkhi, near Baroda, at 73° 8' E and 22° 21' N. This place is not too far removed from Sanjān to make it unlikely that he was a descendant of the Buddhavarasa of the Sanjān plates, and the name of his family Śālukika can hardly be anything else than Chalukya. The later Buddhavarasa was a feudatory of the Rāshtrakūta king Govinda III, and nothing prevents us from supposing that members of the old imperial Chalukya family, after its overthrow by the Rāshtrakūta's, served under the new rulers. I am thus inclined to think that the older

<sup>1</sup> Cf Kielhorn, *Ep. Ind.*, Vol IX, p 268 and n 3.

<sup>2</sup> Cf Fleet, *Gazetteer of the Bombay Presidency*, Vol. I, Part ii, p. 299 n. 4  
*Ep. Ind.*, Vol. III, pp 53 ff

Buddhavarasa is no fiction. This however does not affect the argument regarding the genuineness of the Sanjān plates. If we suppose, as I think we must, that they were drawn up at all events not long after the date they mention, it would be natural for the forger to insert real names and not fictitious ones.

Buddhavarasa states that he was the younger brother of Pulakēśin II, and styles himself *rājan*. Now we know that there was about the same time another Chalukya who held sway in the same part of the country, viz. the Gujarāt Chalukya Śrīyāśraya Śilāditya, of whom we possess two grants, dated in A.D. 669 and 691 respectively. The former has been edited by Professor Hultzsch<sup>1</sup> and contains the information that the grantor, the *yuvārāja* Śrīyāśraya Śilāditya, was the son of Dharāśraya Jayasimhavarman, the younger brother of Vikramāditya I. About Dharāśraya we only learn that his "power had been increased by his elder brother." Śrīyāśraya was residing at Navasārikā, the present Nausāri, where the plates were found. The latter grant, which comes from Surat, was published by Bhagvānlāl Indrājī<sup>2</sup>. Professor Hultzsch has shown that Śrīyāśraya Śilāditya must have held sway over a province that included Navasārikā. The villages granted by him were Āsattigrāma, Kārmanēya, Ōsumbhalā and Allūra. Of these Āsattigrāma is the present Astgām, seven miles east-south-east- $\frac{1}{2}$ -south from Nausāri, Kārmanēya is the present Kamrēj, 72° 2' E and 21° 18' N, Ōsumbhalā is the present Umbhel, 73° 1' E and 21° 11' N, and Allūra the present Alurā, 73° 5' E and 21° 12' N. There is accordingly no objection to assuming that another Chalukya prince at the same time ruled over a province in the present Thānā District.

In such circumstances I think we are justified in making use of the historical information contained in the Sanjān grant, and even the attribution of the name *Kōkkulī* to Vikramāditya I may very well be justified, if we remember that the name *Kokkilī* recurs in the genealogy of the Eastern Chālukyas.

The genealogy of the Western Chalukyas, as given in the grant, carries us back to the *Paramēśvara* Satyāśraya Pulakēśin [II] Prithivivallabha, who had conquered Harsha-Dēva, the king of Northern India (Uttarāpatha). His son was Prithivivallabha, the *Rājādhirāja* *Paramēśvara* Jayasri Kōkkulī Vikramāditya, the *Mahārāja*, and the younger brother of his father was the *Rājan*, the *Paramamāhēśvara* Madanamgāśraya (or, *śrīmad-Anangāśraya*), the glorious Buddhavarasa, by whom the present grant purports to have been issued. He claims to have conquered the terrible four-tusked elephants of the lord of the *gana* of the Achhatyana or Natyana. I do not know what to make out of this name.

We further learn that Buddhavarasa, being in good health, while residing in Pinuka, on the occasion of an eclipse of the sun on the new moon day of Pausa, during the reign of Vikramāditya I, grants to Sagulasvāmin Dikshita, the son of the Chaturvēdin Rēva, a resident of Kalvivāna, of the Hāruti *gōtra*, the Taittiriya *śākhā*, proficient in the various *śāstras* of the Hiranvakēśins, Mahindārāma and Ambārāma in the twelve-village-district (Dvādaśagrāmī) in Avaranta (Aparānta), at the sea-shore, and further the plots of Sēdiva and Malla, the Lavaniyaunda and Varasigila. The name of the village to which these plots belonged has been lost. We may however perhaps supply the name Mātridinnagrāma from I. 23. To the north and west it was bounded by the sea. To the east some localities are mentioned, which I cannot identify, viz. Viyadī, Uddhavālī (or Uddhavālikā), Kanakōcharā (or Nakōcharā), Tatāyikā, and the eastern boundary, the Vyāghratatāka.

Mr. Jackson has identified Pinuka with the present Pen, the chief town of the *Tāluka* of the same name in the Kolaba District, situated at 18° 44' N and 73° 6' E, and Kalvivāna with

<sup>1</sup> *Ep. Ind.*, Vol. VIII, pp. 229 ff.

<sup>2</sup> *Verhandlungen des VII Internationalen Orientalisten Congresses*, Wien, 1888, Asiatische Section, pp. 211 ff.

the present Kelve, at 19° 36' N and 72° 44' E, close to Mahim Avaranta is evidently the same as Aparānta, the Northern Konkan The Twelve-village District and Mātridīnna-grāma would, if we consider that the northern and western limits are the sea-shore, have to be looked for in the country to the west of the river Amba, and it is possible that Mātridīnna is a semi-Sanskrit form of the village name which is now Māndva.

I am not able to interpret the whole grant to my own satisfaction. The accompanying plate has been prepared from impressions which I owe to the kindness of Mr Cousens.

TEXT <sup>1</sup>

## First Plate

- 1 Ōm<sup>2</sup> <sup>3</sup>Bhramara-sa[m]kāśa-kāya[m] bh[ī]shana-raktā[m]ta-lōcha da .  
śikhanda[?]ānuta[m] [?]
- 2 jayatu sadā vārāha-rūpam || śrīmatām sakala-bhu[va]na]-samstū[ya]māna-  
Mā[navya]-sagō-
- 3 trānām Hārītiputrānām saptamūtar-ābhīsi(śh)kātānā[m\*] śrī-Mahāsēnasya pād-  
ānudhyātā-
- 4 nā[m] Kāṭṭikēya-samrakshana-prāpta-kalyāna-paramparānām bhagava<sup>4</sup> pratyaksha-  
Harinā<sup>5</sup> tu[śhṭō]-
- 5 na varō dakṣa<sup>6</sup> samāsādita[h\*] pratyayō varāha-la(lā)mchhanam cha  
Chalukyānām kṛta ch=ātvamēdha-rā-
- 6 jāsūya-paundarikā-[yā]gāh<sup>7</sup> yat=kiñchik=tula<sup>8</sup>-dūritam tad=vinashtam avabhri-  
tha-inānāih śuchi-pa-
- 7 vitikṛta[m\*] śura-garīra<sup>9</sup> Nṛiga Napuśa<sup>10</sup>-Dhumdhumāra-Da[śa]ratha-Rāmadēva-tat-  
pratimānam=iva dhanu-
- 8 shmatā<sup>11</sup> Uttarāpath-ādhipati(h)-śrī-Harshadēva-parājay-ōpalubdh ōgra(h)-  
pra[tā]pa[h\*] paramō[śva]rah
- 9 paramā<sup>12</sup> Satyāśrayah śrī-Pūlakēśi<sup>13</sup>-Prithivīvallabha-mahārājah tasya suta(h)s=  
tat-pād-ā-
- 10 nudhyātā dakṣiṇa=m=iva bāhudamda[h\*] prithivī-pālana-kshamō vyapaga[ta]-  
sa-jala-jaladhara-pa-
- 11 tala-[vyō]ma-tala-gata-śarad-īndu-kirana-dhavalā-vimala-yaśō<sup>14</sup> mahāpati-samavācāna-  
vā-
- 12 rana m[h\*]śēsha-kīrkaś-ābhōga-bhīshanātūr<sup>15</sup>-ōpani[t-ōsha]dhī=m=iva tushtikarō=m=  
Arjuna=m=[i]v=ā-
- 13 [śēsha]-sa[m]grāma-vijayō<sup>16</sup> Prithivīvallabhah rājābhīrāja<sup>17</sup>-paramō[śva]ra-jayaśrī-  
Kōkkullī<sup>18</sup>-Vikra-
- 14 [mā]ditya-mahārāja[h] tasya pitriyō<sup>19</sup> Satyāśrayasy=ānujō dēva-dvija-śuśrūsh-  
ābhūatō

<sup>1</sup> From impressions<sup>2</sup> Expressed by a symbol<sup>3</sup> Metre not to be made out.<sup>4</sup> Read perhaps bhagavatā<sup>5</sup> Read nā<sup>6</sup> Read dattah<sup>7</sup> Read kṛtāś ch=ātvamēdha, or, kṛtāśvamēdha yāgō<sup>8</sup> Read yat=kiñchik=tula<sup>9</sup> Read -sarīram<sup>10</sup> Read -Nahueha.<sup>11</sup> Read dhanushmat=Ōtta-<sup>12</sup> Read paramamāhēśvarah<sup>13</sup> Read -Pula-<sup>14</sup> Read yaśō mahī<sup>15</sup> Read bhīshana ātur-<sup>16</sup> Read -vijayī<sup>17</sup> Read -vallabhō rājādhīrāja-<sup>18</sup> Perhaps -Kokkullī, or -lri-, or -li-,<sup>19</sup> Read pitriyāh

- 15 chhatyana<sup>1</sup>-gana-yati-bhayamnēka-chā[t]urdanta-gaja-ghat-ātōpa-labdha-vijayo<sup>2</sup> Cha-  
luka-kula-
- 16 [na]rapa[tī]nā[m gagana]-chandramā=m=iva mahi-pālana<sup>3</sup>-sita-vipula-prakhyāta-  
yaśō<sup>4</sup> mātā-pitri-
- 17 pād-ānudhyā[tā] parama-māhēśvarō Madanamgāśrayah<sup>5</sup> śri-Buddhavarasa-rāja[h\*]  
kuśali
- 18 [sarvvān=eva viśayapa]ti-rā(m)shtra-grāmakūta-kula-maha[t\*]tar-ādihkāri[nah\*]  
samanubōdhaya-
- 19 [ty=astu sarvva]-vi[ditam yathā] mayā sāgara-tatō Dva[da\*]śa-grāmyā  
Avaranta-visha[y-ā-]
- 20 . . . . . mē<sup>6</sup> uttara-diśā daśa niva[rta]nā[m]7

## Second Plate

- 21 [pramānēna] Mahindārāmō sthāvaram Ambārāmēna<sup>8</sup> vibhūṣita[m] daktam<sup>9</sup>  
[Sagula-dīkṣita]-
- 22 sy=ārūmasya dakshina-diśā Sēdiva-kshē[tram] Malla-kshē[tram] cha saha  
Lavanī[vau]ndēna Varasig-
- 23 lēna sahitam śimasy=āpī krama-pramānam dvādaśa-bhōgikah<sup>10</sup> nēka-kula-pra-  
dhānaih Mātridīna-grāma-
- 24 kūtēna cha Kañchaḍi-pratihārēna<sup>11</sup> sahitam amku 30 Viyadī-Uddhavāli-Kanakō-  
charī-Tatāyikā-pū-
- 25 rrvēna ban-āmtarēna gatā yāva[t\*] tala-vriksham 5 shā<sup>12</sup> pūrvvēna sa(m)nd-  
hih<sup>13</sup> Vyāghra-tatākam tasya cha pari-
- 26 vāhō 30 shā dakshina-diśā śima-sa(m)ndhih paśchima-diśā uttara-diśā cha  
mahōdadhi-maryyādā 30
- 27 shah sa śima-parikarah chatur-ādghātana-viśuddhah<sup>14</sup> Sēdiva-vūpakō<sup>15</sup> sarvv-  
ādānam daktam<sup>16</sup> viśishtë-[prā]-
- 28 tibh[e]dikū-parihīnō=bhyamtarasiddhih<sup>17</sup> bhūmichechhidra-nyāyēna a-[chā]ta-bhaṭa-  
pravēśya(b) ā-chandr-ārka-
- 29 samakālina[h]<sup>18</sup> putra-pautra-prapautr-ānvīya(h)-kram-ōpabhōgyah śri-Kalvivana-  
vāstavya-Hārīti-

<sup>1</sup> Perhaps *Natyana*- and read *-ganapati-bhayānaka*.

<sup>2</sup> Read *mahi*.

<sup>3</sup> Read perhaps *-paramamāhēśvarah śrīmad-Anamgāśrayah*

<sup>4</sup> There would be just room for sufficient syllables to read *-ntahpāti-Mātridīnagrāmē*

<sup>5</sup> There does not seem to have been any writing in the remaining part of l. 20

<sup>6</sup> Read *na*

<sup>7</sup> Read *-kair=nēka kulapradhānair=Mātridīnna-*

<sup>8</sup> I am not quite certain about the reading 5 and I do not know what to make out of *shā*

<sup>9</sup> Read *samdhir=*

<sup>10</sup> Read *-karat=chatur-ādghāta viśuddhah*

<sup>11</sup> Read *-vūpakāh*

<sup>12</sup> Read *parihīno= end -siddhyā.*

<sup>13</sup> Read *-kālīnah putra-pautra prapautr ānvīya .*

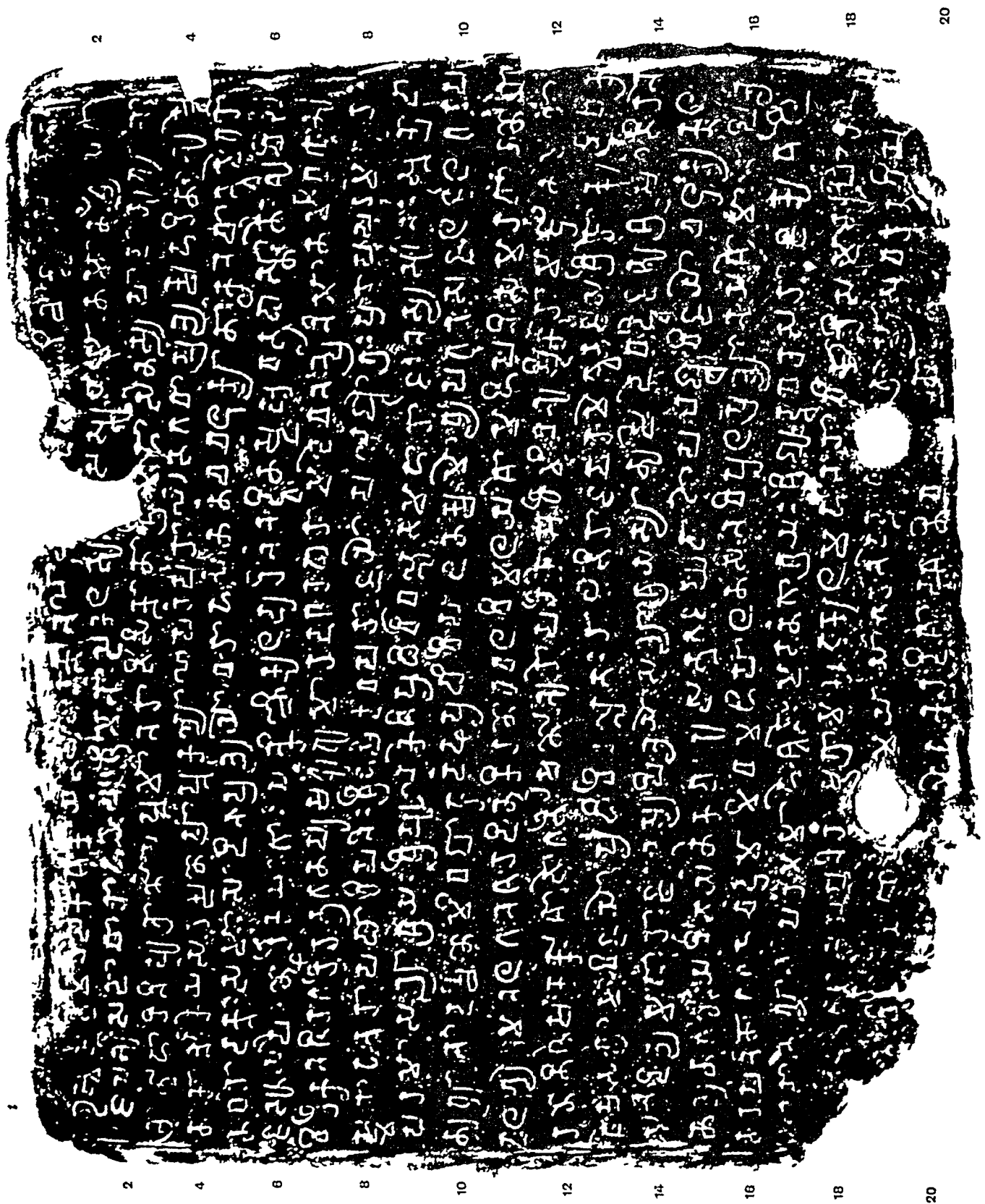
<sup>14</sup> Read *-vijayaf=*

<sup>15</sup> Read *-yafā*

<sup>16</sup> Read *dattam*

<sup>17</sup> Read *na*

<sup>18</sup> Read *dattō vishī-prā-*



Handwritten text in Devanagari script, likely a manuscript page. The text is densely packed and appears to be a continuous passage. There are two large circular holes on the left side of the page, suggesting it was once bound in a book. The script is written in a traditional style, with some characters appearing to be in a different script or dialect, possibly indicating a specific regional or historical context.

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- 30 sagōtra-Tēttiri-sākhā-Hiranyakēśih-m-anēkam<sup>1</sup> - śāstra - pāramgata - pradhāna - pratham-  
ōttama-nagara-
- 31 Vilachchhē nadhāyirah<sup>2</sup> Rēva-chaturvvēdasya putrāya Sagulasvāmi-dikshitasya bali-  
cham-
- 32 [rai]śvadēv-āgnihōtrāya<sup>3</sup>-kriy-ōtsarppan-ārttham mātāpitrōr=ātmanaś=oha punya-yaśō-  
bhi-
- 33 [v]riddhayē Pausha-māsasya amāvāsyām āditya-graha[nē]<sup>4</sup> Pinuka-nagara-  
sthutēna śrī-Buddhavarasē-
- 34 na s[v\*]a-hastēna<sup>5</sup> udak-ātisarggēna Sagula-dikshitasya ta[t\*] Sēdīva-kshētram ||  
<sup>6</sup>Bahubhi(h)r=vasu-
- 35 dhā bhuktā rājabhīh Sāgar-ādībhīh [i\*] yasya yasya yadā bhūmi(h)s=tasya  
tasya tadā phalam [i\*]
- 36 Sva-daktām<sup>6</sup> para-daktām cha yō harēta vasundharā[m i\*] shashtīd-varsha-  
sahasrāni<sup>7</sup> viśhṭāyā[m]
- 37 [jā]yatō krimih || Tatākānām sahasrēna=m=aśvamēdha-śatēna cha [i\*] gavām  
kōti-pradānēna
- 38 [bh]ūmi-harttā na śudhyatī [||] Pūrvva-daktā<sup>8</sup> dvijātībhyō yatnā[d\*] raksha  
Yudhishtīra [i\*] mahi[m\*] mah[i]-
- 39 ma[tām śrē]shthā dānāch=chhrēyō=nupālanam || Likhitam Rēvaganēna ||

## TRANSLATION

(Line 1) Hail, Prosperity. Ever victorious is the boar shape (of Vishnu), which has a body of the colour of bees, which has terrible eyes, red at the corners . . . which is bent . . .

(Lil 2-9) [In the lineage] of the glorious Chalukyas, who belong to the Mānavya gōtra, which is praised by the whole world, the Hārīti-people, who have been anointed by the seven (divine) mothers; who meditate on the feet of the illustrious Mahāsēna (Kārttikēya), who through the protection of Kārttikēya have obtained continuous prosperity—by the divine Hari, who, being pleased, showed himself before their eyes, a boon was granted and fame and the boar crest were obtained—, (there was) the supreme lord, the devout worshipper of Mahēśvara (?), Satyāśraya, the illustrious Pulakēśin [II] Prithivīvallabha, the Mahārāja,—the Aśvamēdha, Rājasūya and Paundarika sacrifices were performed, whatever evil there was in the family, was annihilated, head and body were cleansed and purified through Avabhritha baths by him who was an archer comparable as it were to the following, viz Nrga, Nahusha, Dhundhumāra, Daśaratha and Rāmadēva—, who had acquired vigorous power through his victory over the lord of Uttarāpatha, the illustrious Harshadēva,—

(Lil 9-14) His son was Prithivīvallabha, the sovereign king, the supreme lord, the victorious and glorious Kokkullī Vikramāditya [I], the great king, who meditated on his

<sup>1</sup> Read -Taittirīya-sākhā Hiranyakēśy anēka-

<sup>2</sup> Read nīcāsīnō ? I take Vilachcha to be the name of a town.

<sup>3</sup> Read āgnihōtr ādi kriy

<sup>4</sup> Read -māsasy=āmāvāsyām=āditya

<sup>5</sup> Read -hastēn=ōdāl-

<sup>6</sup> Read sva dat'ā - para-dattām. There is a superfluous hook at the right-hand side of pa.

<sup>7</sup> Read shashtīm varsha

<sup>8</sup> Read -dattām



[father's] feet, who, like his right arm-staff, was capable of protecting the earth, whose fame was spotless and white, like the rays of the autumnal moon risen in the skies from which the mass of water-filled clouds has disappeared, who was terrible in his utterly violent effort of warding off the war elephants of (hostile) kings, who was causing satisfaction like a medicinal herb given to a sick person, who was victorious in every battle like Arjuna,—

(Ll 14-19) His father's brother, the younger brother of Satyāśraya, who rejoiced in showing reverence to gods and Brāhmanas, who has obtained victory over the multitude of four-tusked elephants of the lord of the Achhatyana (?) *gana*, who, like a moon in the sky of the lords of the Chalukya family, has acquired white, wide-spread, and well-known fame through protecting the earth, who meditates on the feet of his mother and father, the devout worshipper of Mahēśvara, Madanangāśraya (or, the illustrious Anangāśraya), the illustrious Buddhavarasa, the *rājan*, being in good health, instructs all the heads of districts, the heads of provinces and villages, the tribal chiefs and officials :

(Ll 19-23) Be it known to everybody, that the estate Mahindārāma, adorned with the Ambārāma (or, a mango grove), on the sea shore of the Dvādaśa-grāmi (Twelve-village district), in the village . . . within the Avaranta-*vishaya*, on the northern side, ten *nivartanas* in extent, has been given by me, and further, on the southern side of Sagula Dikshita's grove, the Sēdiva-field and the Malla-field, together with Lavanivaunda and combined with Varasigila

(Ll 23-26) And the measure of steps of the border line (made) by the *bhōgikas*<sup>1</sup> of the Twelve(-district), the heads of several families, and the headman of Mātridīnna village together with the door-keeper Kañchadi is in figures 30 They went to the east of Viyadī, Uddhavāli, Kanakōcharā and Tatāyikā, in the distance of an arrow shot, up to the palmyra tree, five (?) *sha*<sup>2</sup> To the east the limit is the Tiger-tank (*Vyāghra-tatāka*), and its waterline measures 30 *sha* To the south the limit is the boundary (of the village) To the west and to the north the sea-shore, 30 *sha*

(Ll 27-34) This is the surrounding limit, and, defined as to its four abutments, the Sēdiva field has been given, with all taxes, free from *vishti-prātibhēdikā*, with all the spaces within, according to the maxim of *bhūmichchhūdra*, not to be entered by petty officials<sup>3</sup> and soldiers, for as long a time as moon and sun (endure), to be enjoyed in succession by sons, grandsons, and great-grandsons, to the inhabitant of the illustrious Kalvīvana, of the Hārīti *gōtra*, the Taittiriya *sākhā*, the foremost of those who are proficient in the various *sāstras* of the Hiranyakēśins, the son of the *chaturvēdin* Rēva, who lives in the foremost excellent town Vilachchha,<sup>4</sup> to Sagula-Svāmin Dikshita, for the performance of *balī*, *charu*, *varśavadēva* and other rites, for the increase of the merit and fame of his mother and father and of himself, on the new-moon day of Pausa, on the occasion of an eclipse of the sun, by the illustrious Buddhavarasa, staying in the town of Pinuka, with his own hand, with libations of water, to Sagula Dikshita this Sēdiva-field (has been given).

(Ll 34-39) Four of the customary verses

(L 31) Written by Rēvagana

<sup>1</sup> See *Ep Ind*, Vol IX, p 273 and n 6

<sup>2</sup> I do not know what is meant with *sha*, perhaps *śāṣṭkāṃsa*, cf Kautiliya, p 107

<sup>3</sup> Ch *Ep Ind*, Vol IX, p 284 n 10, and p 296, Vol XI, p 176, and Lalla Dikshita's Commentary on the *Mrichchhakatikā* (ed Godbole, Bombay, 1896), p 223. *chātāṣ kshudra-vishaya bhōktā*

<sup>4</sup> I am extremely doubtful about the interpretation of this part of the grant, and a name such as Vilachchha does not seem to be likely

## No 9—A NEW ANDHRA INSCRIPTION OF SIRI-PULUMĀVI

By V S SATHANAR, PH D, POONA

The subjoined Prakrit record incised in the reign of the Āndhra king Sirī-Pulumāvi, 'King of the Sātavahana (family),' was discovered by Mr T Rajawo, Kanarese Assistant in the Office of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, during his tour of inspection in the Ādōni Taluk of the Bellary District, Madras Presidency. The estampages were prepared under the direct supervision of Rao Sahib H Krishna Sastri and kindly placed at my disposal by him for publication. I am indebted to him also for many valuable suggestions in the matter both of decipherment and of interpretation of the record.

The inscription is engraved on the eastern face of a large natural boulder of reddish granite, known to the villagers as Jangli Gundu (Jungle Stone). The inscribed rock, which is firmly buried in the soil, lies midway between the villages Myākadoni and Chinnaḥkadabūru at a distance of about eight miles due N from the Teluḥ Head-quarters. The surface of the boulder has peeled off at various places, sometimes right up to the depth to which the letters were incised. The written surface, consisting of four lines of the inscription, covers an area of 8' by 3', and the height of the average letter is 2½". The engraving, though bold and neatly executed, is not very deep, indeed the "ducts" of the letters are so shallow that a superficial examination of the rock discloses hardly any traces of the record. It is worth noting that the words are separated from each other by small gaps, a circumstance which greatly facilitates the deciphering of the record. The fourth and last line of the inscription is considerably shorter than the rest, and commences much farther to the right than these. The closest inspection of the rock did not disclose any distinct trace of letters in the gap at the beginning, caused by the shortness of this line.

The alphabet resembles that of the Jaggayyapeta inscription of Purisadaḥ<sup>1</sup>. Characteristic are the hooks with which the elongated verticals of the letters *ka*, *ṇa* and *ra* terminate, as well as the pedantic semi-circular arc used as the sign for the medial *i*. The signs for medial *ā* and *ē* show a tendency to droop downwards at their free ends. In spite of this similarity with the characters of the Jaggayyapeta record, there could be, as far as I can see, no objection on palæographic grounds to their being assigned to an epoch earlier than the third century, to which the Jaggayyapeta inscription is hesitatingly ascribed by Bühler. *Indische Palæographie*, p 44<sup>2</sup>.

The number of epigraphic records belonging to the Sātavahana Dynasty, which had succeeded in holding sway over a large part of southern India for an unusually prolonged period, is remarkably small. In the Madras Presidency, besides the one I am now editing, there are only two inscriptions which refer themselves directly to the reign of a Sātavahana king,<sup>3</sup> and these are both records from the Krishnā district, one of them being certainly a private record. So is the inscription under consideration a private record. It registers the construction

<sup>1</sup> Bühler, *Indische Palæographie*, p 44, and Tafel III, Col XVII, XVIII.

<sup>2</sup> See also his remarks in the *Arch. Surv. of Southern India*, Vol I, p 111. Excepting the tendency of horizontal lines which are unconnected at one end to curve downwards, there is no difference between the alphabet of our record and those which are figured in Table III, Col X-XIII of Bühler's *Tafeln*, which would justify its being assigned to a later palæographic epoch. The curving downwards of horizontal lines is, in my opinion, as much an ornamental variation as the hooks at the ends of elongated verticals, which are to be observed as early as in an inscription of Sātakani I (Col X), which Bühler himself assigns to 12 century A D. With the semi-circular arc representing medial *i* cf *gi* and *vi* in an inscription of Pulumāvi (Col XI), *di*, *ni* and *hi* in an inscription of Sātakani I (Col X), *ti* (twice) and *dhi* in those of Ushavādāta (Col VII, VIII) and others much earlier.

<sup>3</sup> See Lüders, *List of Brāhmī Inscriptions*, Nos 1248, 1340.

of a tank by a certain householder (*gahapati*) The only other designation besides Pulumāvi which the king receives here is Raño Sātavahanānam, 'of the King of the Sātavahanas' One notices here the absence of the metonymic with which the names of the Sātavahana kings are as a rule accompanied, such as Gotamīputa and others<sup>1</sup> Worthy of note also is the use of the family name Sātavahana, a term of comparatively rare occurrence in inscriptions<sup>2</sup>

With the scanty information we have in our record about this Pulumāvi an identification is precarious There are in fact at least four kings with the name Pulumāvi (or its variants) known to history, and the chronology of this dynasty is far from being satisfactorily settled In Vincent A. Smith,<sup>3</sup> working upon the Puranic material supplied by Pargiter, gives us tentatively the following dates for the various Pulumāvis —

- 1 Pulumāvi (I), the fifteenth king of the dynasty, ruled some time before A D 59
- 2 Pulumāvi (II), Vāsithīputa, came to the throne about A D 135, and ruled for something like 28 years
- 3 Pulumāvi (III), came to the throne about A D 163, and ruled for something like 7 years
- 4 Pulumāvi (IV), came to the throne about A D 218, and ruled for something like 7 years

For purposes of identification the Puranic king Pulumāvi (I), of whom we know next to nothing, may be rejected on palaeographic grounds Further, if the lengths of reigns allotted to these kings in the list supplied by Mr Vincent A. Smith happen to be correct, then the last two Pulumāvis will also have to be rejected, as they are stated to have ruled only seven years each, while our inscription is dated in the eighth regnal year of the king From this point of view the Pulumāvi of our inscription will have to be identified with Vāsithīputa sāmī-Siri-Pulumāvi (II), the [Σίρο]τρολεμαιο of Ptolemy<sup>4</sup> A large number of records dated in the reign of this king have in recent years come to light The year of his accession to the throne is, as remarked above, put down roughly at A D 135 Assuming a plurality of kings with the name Pulumāvi, there is no other criterion in the inscription for identifying him further

It was mentioned above that the object of the inscription was to record the sinking of a reservoir (*talāka*) There is, however, no reservoir or tank to be seen in the neighbourhood, to which the record may apply But it may be remarked that the soil in the vicinity of the inscribed rock is alluvial, consisting of sand and finely powdered dust, so that the adjoining land might well at one time have formed the bed of a tank

Among the localities mentioned in this record Sātavahani-hāra is particularly interesting, as it occurs once again in the Hira-Hadagalli copper-plate inscription<sup>5</sup> of the Pallava king Śivaskandavarman in the slightly altered form of Sātāhani-rattha I am not aware that the names of places mentioned in this grant of the Pallava king have been satisfactorily identified, so that the situation of Sātāhani-rattha has been, as far as I know, a matter of conjecture The inscribed boulder bearing the present record is, however, a sure landmark, as far as the situation of the locality is concerned If, now, the find-place of the grant, Hira-Hadagalli, which is also situated in the Bellary District, be supposed to be not far removed from the subject of that grant, which is described as being located in the Sātāhani-rattha, then the territorial

<sup>1</sup> See Rapson, *Catalogue of the coins of the Andhra Dynasty*, etc (London, 1908), p cxxxix

<sup>2</sup> See Rapson, *op cit*, Index V, s v Sātavāhana

<sup>3</sup> *Early History of India*, 3rd Edition (1914), pp 216 ff

<sup>4</sup> Rapson, *op cit*, p xxxix

<sup>5</sup> *Ep Ind*, Vol. I, pp. 2 ff





division Sītavahani-Sītāhani must have comprised a good portion of the modern Bellary District. The relation in which the *mahāsēnāpati* and the *gumīla* stand to the *janapada* and the *gāṇa* which appear along with their names, is not explicitly mentioned. But, considering the position of these persons, one might hazard the guess that these military officers were feudal lords of the lands, holding them in the form of *jāgīrs*.

In conclusion, it may be remarked that the site of the inscribed rock is an important landmark, lying definitely a point south of the Krishnā to which the sway of the Sītavahanas extended.

TEXT.<sup>1</sup>

- 1 [Si]tāha[m] [||\*] Rāño Sītavahanānam S[ir]i-Pulum[ī]vīsa sava 8 hēma 2  
diva 1
- 2 [ma]sa<sup>2</sup> mahāsēnāpat[ī]sa Khamda[nī]kasa janapādē<sup>3</sup> S[ā]tavahani-hārē
- 3 . m[ā]sa<sup>4</sup> Kumāradatasa gāmō Vēpurakē vathavāna gahapatikēna [Kōm]tānam<sup>5</sup>  
[Sāmb]na
- talālam khānitam [||\*]

## TRANSLATION.

Success! On the first day of the first (fortnight of) the second month of Winter<sup>7</sup> in the eighth year (of the reign) of Sirī-Pulumāvi, King of the Sītavahana (*janay*), the reservoir was sunk by the householder (*gahapati*) resident in the village (of) Vēpuraka, belonging to the Captain (*gumīla*) Kumāradata (Kumāradatta), in the country (*janapada*) of Sītavahani-hāra,<sup>8</sup> belonging to the Great General (*mahāsēnāpati*) Khamdanāga<sup>9</sup> (Skandanāga).

<sup>1</sup> From the stone and a set of impressions

<sup>2</sup> Traces of the bracketed syllable are visible on the stone

<sup>3</sup> The consonant signs are almost certain, the vowel signs are all but obliterated, as at this point the rock has peeled off almost to the depth to which the letters were incised. Perhaps, we have to read *masi*, making with the foregoing numerical symbol 1 the word *padhamasi*.

<sup>4</sup> Read *janapadē*

<sup>5</sup> We have probably to restore *gumīlasa* (from Skt *gumīla*, 'captain'), which would accord well with the *mahāsēnāpatīsa* of the preceding line

<sup>6</sup> This and the following word must, in my opinion, contain the specification of the *gahapati*, the first (*gen plu*) is most probably a tribal name, and the second (*inst sing*) is the personal name. The reading of the first *aksharas* of the names must however be looked upon as problematic

<sup>7</sup> This is the season commencing with the dark fortnight of the month of Kārttika

<sup>8</sup> This is a clear case of the use of the word *hāra* in the sense of 'kingdom or district'. See Lüders, *List of Brāhmī Inscriptions*, Appendix, Index of miscellaneous terms s.v. *āhāra*—In the Hira-Hadigalli copper plates (Lüders' List, No 1200) this territorial division receives the designation *raṣṭha* (*rāṣṭra*). Thus *hāra* must correspond to *raṣṭha*

<sup>9</sup> Cf. the personal name Khamdanāga sātaka occurring in a Buddhist inscription at Kanhūrī (Lüders' List, No 1021)

## No 10.—THE NAIHATI GRANT OF VALLALA-SENA, THE 11TH YEAR

By R D BANERJI, M A., INDIAN MUSEUM, CALCUTTA

The plate on which this grant is incised was discovered by some coolies, while digging some waste land, between the villages of Naihata and Sitahata in the Katwa subdivision of the Burdwan district of Bengal, belonging to Babu Baidyanath Chatterji, Zamindar of Sitahata, in January 1911. The piece of waste land on which the grant was discovered is called by the local people *Nai rājār bhātā*, "The ruins of Nai Raja's place." A copper cup, "*tāmra-kunda*," a vessel still in common use for divine worship in Bengal, was discovered at the same time. Subsequent excavations at the same place yielded some more utensils of worship —

(1) A copper censer on two legs, one of which is peculiarly curved. Such censers are very often represented on the pedestals of images of the Pāla period (800-1200 A.D.)<sup>1</sup> This form is no longer used in Bengal. Dr J Ph Vogel, when Officiating Director-General of Archæology, found similar utensils for *pūjā*, made of brass, in the Tirumalavadi Temple of Vaidyanātha, Trichinopoly district, Madras. The censer had a movable cover, which has now disappeared and of which the hinge only remains. It measures 7" in length and  $4\frac{3}{4}$ " in height.

(2-5) Four small stands or cups, most probably intended to hold *pāni-sankhas*, or conch-shells. No 2 measures  $2\frac{1}{4}$ " in height, and the diameter of the top is  $1\frac{1}{2}$ ". No 3 measures  $2\frac{1}{8}$ " in height, and the diameter of the top is  $1\frac{1}{8}$ ". No 4 measures 2" in height, and the diameter of the top is  $\frac{1}{8}$ ". No 5 measures  $1\frac{1}{2}$ " in height, and the diameter of the top is  $1\frac{1}{4}$ ".

(6-8) One elaborately carved and two plainly carved small conch-shells, used during *pūjā*. They are called *pāni-sankhas* and are not used for blowing. They are filled with water, and waved before the deity at the time of Ārātrika.

(9-12) Four irregular pieces of oxidized zinc.

The nature of the finds indicates that the piece of waste land where the grant and the other objects were discovered is the site of an ancient temple. Local people say that some images made of gold, or covered with gold leaf, were found at the same place. Mr Tīrak Chandra Roy, M A, when Subdivisional Officer of Katwa, interrogated the agent of the Zamindār of Sitahata, who denied all knowledge of them. Subsequent inquiries did not lead to the discovery of any such images, and Mr Roy is inclined to regard the rumours as baseless.

Immediately after the discovery a reading of the record with excellent photographs was published by Mr Roy in the Journal of the Bangiya Sāhitya Parishad<sup>2</sup>. A revised reading of the text was then published by Mr Akshaya Kumāra Maitreya, B L, of Rājshāhi, in the Bengali monthly journal "*Sāhitya*"<sup>3</sup>. Prof Rādhāgovinda Basāk, of the Rājshāhi College, published a Bengali translation of this record in the same journal<sup>4</sup>. Subsequently Dr D B Spooner, B A, Ph D, F A S B, Superintendent, Archæological Survey, Eastern Circle, undertook to edit this grant for the *Epigraphia Indica*, and prepared a version of the text and a translation. But he was unable to finish this task on account of pressure of work, and his discovery of the Maurya ruins of Pataliputra diverted his attention, and in 1915 he permitted me to take up the work. Dr Spooner's version of the text and his translation of it have been largely used in this article.

<sup>1</sup> Cunningham's *Mahābōdhi*, pl xxviii.

<sup>2</sup> *Bangiya-Sāhitya-Parishat-Patrikā*, Vol XVII, pp 231-45.

<sup>3</sup> *Sāhitya*, Vol, XXII (B S 1318), pp 5-19-27.

<sup>4</sup> *Ibid*, pp. 575-85.

The record is incised on a single plate of copper, measuring  $13\frac{5}{8}$ " by 15". A seal is attached to the top: like the seals of the other grants of the Sēna kings, it does not contain the name of the sovereign. It consists of a seated image of the ten-armed Śiva, known as Sadā-śiva. In the Edilpur grant of Kēśava-sēna the seal is expressly called *Sadāśiva-mudrā*.<sup>1</sup> The record bears sixty-four lines of writing, thirty-two on the first side and thirty-two on the second. The average length of the letters is  $\frac{5}{16}$ ". The engraving has been neatly and carefully done, and on the whole the record is free from mistakes. The characters of the grant show the well-developed Bengali alphabet of the 12th century A.D., the beginning of which is to be seen in the Deopara inscription of Vijaya-sēna, the father of Vallāla-sēna. Among vowels the initial forms of *ī*, *ri*, *li*, *ai* and *au* do not occur. Only *ṛ* retains its old form and does not even approach the Bengali form *a*, *ṛ* and *ō* show complete forms. *u* and *ū* have intermediate forms, and in these two cases the modern curved top strokes only are wanting. Among consonants *ka*, *na*, *chha*, *ta*, *da*, *pa*, *pha*, *bha*, *va*, *sa* and *ha* retain intermediate or transitional forms. The other letters of the alphabet show complete Bengali forms. The *anusāra* still retains its old form, and the *anuvāsa* *h* is used in two or three instances, e.g. *anyāms=cha* (l. 35), *kshētra-harāms=cha* (l. 36). Final forms of *ta*, *na* and *ma* are used in many cases, and the doubling of consonants with a subscript or superscript *r* is optional. The language of the record is Sanskrit. With the exception of *om om namaḥ Śūāya* at the beginning of the first line, the first twenty-eight lines contain in verse the genealogy of the Sēna kings from the moon to Vallāla-sēna.

The first verse contains an invocation to Śiva in the form *Ardhanārīśvara*. The second is devoted to the praise of the Moon-God, in whose lineage the Sēnas were born. The third verse contains the important statement that the forefathers of Sāmanti-sēna ornamented the Rādhā country, proud of its fame for the maintenance of legal behaviour (*sadācāra*), with unhard-of glory. Verses 4-13 contain the usual genealogy of the Sēna kings. Fresh information is available in verse 7, where it is stated that Vijaya sēna defeated a king named Sāhasāṅka. It is difficult to identify this Sāhasāṅka. According to my view of the chronology of the Sēna kings the year 1119-20 A.D., which is the initial year of Lakshmana-sēna's reign, must also be the first year of the reign of Lakshmana-sēna; therefore, according to this view, the death of Vallāla-sēna occurred in 1118-19 A.D. Vijaya-sēna, the father of Vallāla-sēna, must therefore be placed in the last decades of the 11th century A.D.<sup>2</sup> This is the earliest possible date for Vijaya-sēna. According to the other view, Vallāla-sēna died in 1168-69 A.D.,<sup>3</sup> and Vijaya-sēna reigned during the earlier decades of the 12th century A.D. Even if we accept the earlier date, it does not make it possible to identify this Sāhasāṅka. The only possible prince with whom it is possible to identify him is Śālivāhana, also called *Sāhasāṅka*, *Niḥsaṅka-malla*, *Matamata-siṃha* and *Kari-varsha*, who is known from the Chamba grant of his son Sōmavarma-dēva (¶) and who, according to the late Dr Kielhorn, lived "about the middle of the 11th century A.D."<sup>4</sup> In Southern India the only prince who is called Sāhasāṅka in an Epigraphic record is the Rāshtrakūṭa Govinda IV,<sup>5</sup> who cannot be taken to be a contemporary of Vijaya-sēna. Another Sāhasāṅka is Sindhu-rāja, the Paramāra chief of Dhārā, the brother of Vākpati-rāja II and father of Bhōja-dēva, according to the *Narasāhasāṅka-charita* of Padma-gupta. But he also belongs to the last decades of the 10th century or the first two of the 11th. It may be said that Sāhasāṅka is a synonym of Vikramāṅka or Vikramāditya. Even if we accept that, the difficulties of identification do not diminish. In North-

<sup>1</sup> *Journal and Proceedings of the Asiatic Society of Bengal* (New Series), Vol. X, pp. 99 and 104.

<sup>2</sup> *Memoirs*, A. S. B., Vol. V, pp. 103-07.

<sup>3</sup> *Ep. Ind.*, Vol. VIII, Synchronistic table for Northern India, col. 7.

<sup>4</sup> *Ibid.*, Vol. V, App., p. 81, note 6.

<sup>5</sup> *Ep. Ind.*, Vol. VII, p. 36.



ern India Gīngēya-dēva is perhaps the only prince whose surname was Vikramāditya,<sup>1</sup> but, as he was dead before 1012 A.D.,<sup>2</sup> he cannot be said to have been the contemporary of Vijaya-sēna. The only possible person in Southern India is Vikramāditya VI of Kalyāṇi, the founder of the Chālukya-Vikrama era, who ascended the throne in 1076 A.D.<sup>3</sup> We have not as yet come across the name Sānasīnka as a surname of this Vikramāditya, nor have we heard of his campaigns in Northern India. So the only possibility is the Chamba prince. In the troubled times when the last remnants of the Gurjara-Pratihāra empire in Kānyakubja or Pratihāra were being destroyed and when Chandīa-dēva was trying to found the Gāhadavāla kingdom, Vijaya-sēna of Bengal may have come in contact with Sāhivāhana somewhere in Northern India. Further information is to be found in verse 10, where it is stated that the principal queen of Vijaya-sēna was Vilāsa-dēvi. Vallāla-sēna was the son of Vijaya-sēna by Vilāsa-dēvi. Verse 14 states that the land granted as the *dakṣiṇā* of the gift of the golden horse (*hēmaśva-dāna*) on the occasion of a solar eclipse by the mother of the king was recorded by Vallāla-sēna on a copper-plate and given to the learned Ōvāsu, i.e. Ōvāsudēva-śarman.

The inscription records the grant of the village of Vāllahitthā, with habitable (*vāsita*), cultivable (*nāla*) and waste (*khūla*) lands, measuring seven *bhū-pātakas*, nine *dronas*, one *ādilāha*, forty *ummānas* and three *kāhas*, measured by the *nala* called *Viśhabha-śarhara*, with an annual income of five hundred *Kaparāḍaka-purānas*, in *Svalpa-dakṣiṇa-vithi*, of the Northern *Rādhā māndala*, of the *Varddhamaṇa bhukti*. This is the first mention in an ancient inscription of a *mandala* named Northern Rādhā and of a *bhukti* named Varddhamaṇa. The Varddhamaṇa *bhukti* is mentioned in a new grant of Lakṣmāna sēna, discovered by Bābū Amālyā Charana Glōsha. The village of Vāllahitthā was granted by Vallāla-sēna as the *dakṣiṇā* of the golden-horse gift made by Vilāsa-dēvi, the mother of the king, on the banks of the Ganges, on the occasion of a solar eclipse (*Sūryyōparāgē*), to the *āchārya* the illustrious Ōvāsu-dēva-śarman, son of Lakṣmīdhara-dēva-śarman, the grandson of Bhadrāśvara-dēva-śarman, and the great-grandson of Varāha-dēva-śarman, of the Bharadvāja *gōtra*, whose *pravaras* were *Dharaḍvāja*, *Anṇa*, and *Bṛihaspati*, and who was a student of the Kaṇthumi *sālākā* of the *Sāna-vēda*. The name of the donee presents some difficulties. In verse 14 he is simply referred to as the learned Vāsu (*Vāsu-vidushā*),<sup>4</sup> but in the prose portion, where his lineage is mentioned, his name is written 'Āchārya-Śrī-Ōvāsudēva-śarmanā,' which may also be read as 'Śrī 3 Vāsudēva-śarmanā' meaning the "thrice illustrious Vāsudēva-śarman." But in l. 63, in the verse which mentions the *dātaka* of the grant, the name occurs as "Ōvāsu" or "3 Vāsu," where we cannot take the first letter to be a numeral, because, if we do so, we shall be at a loss to explain it, as the syllable *Śrī* is absent before it. It is therefore better to take the name as Ōvāsu-dēva-śarman. The *dātaka* of the grant was the minister of peace and war (*Sāndhivigrahika*) Hari-ghōsha, and it was issued from the victorious camp at Vikrama-pura on the 18th day of Vaiśākha of the 11th year of the king's reign.

The boundaries of the village granted are as follows:—

It was situated to the north of the river Singatīā, which lay to the north of the *Sāsana* of Khāndayillā, to the north-west of the river Singatīā, which lay to the north of the *Sāsana* of Nāḍichā, to the west of the river Singatīā, which lay to the west of the *Sāsana* of Amvayillā, to the south of the southern boundary-wall (*Sīmālī*) of Kudumvamā, to the south of the boundary-wall on the west of Kudumvamā which runs to the west (*paśchima-gatī*), to the west of the southern cattle track (*gōpatha*) on the south of the Āuhāgaddīā, to the south of the boundary-wall which issues from the northern cattle track of Āuhāgaddīā, runs to the west and

<sup>1</sup> *Ep Ind.*, Vol. VIII, App. I, p. 16

<sup>2</sup> *Ibid.*, Vol. VIII, App. II, p. 7

<sup>3</sup> *Ep Ind.*, Vol. II, pp. 299-302

<sup>4</sup> This has to be corrected into *adit-aurāsu*

reaches to the northern boundary-wall of Surakonāgaddiā, to the east of the eastern boundary-wall of Nēddinā, to the east of half of the cattle track to the east of the *Śāsana* of Jalasōthi and to the east of half of the cattle track to the east of the *Śāsana* of Mōlādandī, (which runs) up to the (river of) Singatā. The village granted, Vāllahitthā, still exists in the Murshidabad district of Bengal, where it is now called Vālutayā. This identification and the identification of some of the boundary villages have been made by Mr. Tārak Chandra Roy, M A., Deputy Collector, when Subdivisional Officer of Katwa. Mr Roy succeeded in identifying the following villages mentioned in the grant —

- (1) Jalasōthi, a village still existing under the same name in the Murshidabad district of Bengal
  - (2) Mōlādandī, a village now called Murandī in the Burdwan district of Bengal
  - (3) Khāndayillī, a village called Khāruliā at the present time, which is situated in the Burdwan district of Bengal
- I edit the grant from the original plate

## TEXT.

[Metres vv 1, 2, *Śārdūlavikrīḍita*, v 3, *Mandākrāntā*, v 4, *Sragdharā*, v 5, *Āryā*, v 6, *Sragdharā*, v 7, *Vasantatilaka*, v 8, *Śārdūlavikrīḍita*, vv 9, 10, 11, 12, *Vasantatilaka*, v 13, *Śārdūlavikrīḍita*, v 14, *Śikhariṇī*]

- 1 Om<sup>1</sup> om namah Śivāya || Sandhyā-tāndava-samvidhāna-vilasan-nāndī-ninād-ōrmmbhūr-nmrmmyāda-ia-
- 2 -s-ārrnavō dīsatā vah śrōyō=rddha-nāriśvarah | yasy=ārddhē lalit-ānga-hāra-valanair=arddhō cha bhīm-ō-
- 3 -dbhatair=nnāty-ārambha-rayair=jjayaty=abhinaya-dvaidh-ānurōdha śramah || (1\*) Harsh-ōchchhāla-pamplavō nidhū=apām
- 4 trailōkya-virah smarō nistandrāh kumudākaiā mrigadriśō viśrānta-mānādhayah | yas=mn=abhyudīt
- 5 chakōra-nagar-ābhōgē subhiksh-ōtsavah sa Śrikantha-śrōmanir=viṣayatō dōvas=tamī-vallabbah || (2\*) Vamśō
- 6 tasy=ābhuyadayam sadāchāra-charyā-nirūdhī-praudhām Rādhām=akalita-charair=bhūshayantō snubhāvah | Śaśva-
- 7 -d-viśv-ābhaya-vitāna-sthūla-lakshyā-valakshah kirtty-ullōlah snapita-viyatō jajñūō rājaputrāh || (3\*) Teshām=vam-
- 8 -śc mahaujāh pratibhata-pritan āmbhōdhi-kalpānta-sūrah kirtti-jyōtsn-ōjvala-ś ih priya-kumuda-van-ōllā-
- 9 -sa-lilā-mrigāukōh | āsid=ājanma-rakta-pranayī-gana-manō-rājya-siddhi-pratishthā-śri-śailah satyaśilō ni-
- 10 rupadhī-karupā-dhāma Sāmanta-sēnah || (4\*) Tasmād=ajanī Vriśha-dhvaja-charan-āmvu(mbu)ja-shrtpadō gun-ābharanah |
- 11 Hēmanta-sēna-dēvō vairi-farah-pralaya-hēmantah || (5\*) Lakshmi-nēh-ārta-dugdh-āmvu(mbu)dhi-valana-ṛaya-śraddhayā Mā-
- 12 -dhavēna pratyāvritta-pravāh-ōchchhalita-suradhūmi-śankayā Śankarēna | hamea-srēnī-vilās-ōjvalita-
- 13 -nija-pad-āhamyūnā viśvadhātrā sutrām-ārāma-simā-viharana-lalitāh kirttayō yasya drishtāh || (6\*) Ta-
- 14 -smād=abhūd=akhila-pā(r)ttkiva-chakravartti nirvyāja-vikrama-tiraskrita-Sāhasānkaḥ | dik-pāla-chakra-pu-

<sup>1</sup> Expressed by a symbol.

- 15 -ta-bhēdana-gīta-kūṭih prithvipatī=Vvijaya-sēna-padī-piākūśah || (7\*) Bhrāmyanti-  
nām=vanāntē yad=ari-mri-
- 16 -ga-driśīm hīra-muktā-phalāni chchinn-ākinnāni<sup>1</sup> bhūman nayīva-jala-milāt-  
kajjalur=llīchhītām | yatnāch=chi-
- 17 nṛvartī darbhā-kṣhatī-chāṭana-tal-āsrig-vibhṛtām guñjā-śiag-bhūsnā-īamya-rimā-stana-  
kalasa-ghan-islēsha-lōlāh
- 18 pulindāh || (8\*) Pratyādiśann=avinayam pratīvōśma rājā vabhrāma kāmamuḥa-  
dharah kūr Kārttavīyah | aśy=i-
- 19 -blāshika-vidhī-māntra-pādair=nnhītir=āiōpitō vinaya-vartmanī jīva-lōṭah || (9\*)  
Padmālay=ēva dayi-
- 20 -tā Purushōttamasya Gaur=iva vāra-rājani-karī-śūkharasya | aśy pradhāna-mohishī  
jagad-īśvara-
- 21 sya śūcchāntī-mauli-manir=āsa Vilāsa-dēvī || (10\*) Ēshā sutam su-tapasām  
su-kṛitān=asūta Vallāla-sēnam=a-
- 22 -tulam guna-gauravena | adhyāsta yah pītur=anantaram=ēka-vīrah sambhāsan-ādri-  
śikhriam nūa-dēva-
- 23 -sambhah || (11\*) Yasy=ārī-īṣṭa-śiśuvah śavar-ālayēshu vīlaur=alīka-nūra nātha-padē  
ślīshuktāh | dṛiptīh pramōda-
- 24 -tarai-kṣhanayā jananyā nīśasya vatsalīṭayā sa-bhayaṁ nishiddhāh || (12\*)  
Kṛitīh prāna-trina-vyayīna iabha-
- 25 -sād=īhūya vidyādhārīr=ākālpam viharanū nandana-van-ābhōgēshu samsaptakāh |  
Iti=īlōchya nripaih
- 26 smara-prapayit-ābhikāh śūtah svar-vvadhū-nūtr-ūlūdivara-tōran-āvali-mayō yasy=  
ās-dhāiā-pathah || (13\*)
- 27 Dadānā suvarnnam tuāgam=uparāgē (s)mva(mba)ra-manūr=yad=asy=ōasrīkshīc=  
aham jinanī śisana-padam |
- 28 nripas=tāmr-ōthirnam tad=ayam=ādītō<sup>2</sup> Vāsu-vidushē satām dāny oṭāpī-prasmana-  
phal-ākālaladāh || (14\*)
- 29 Sa khalu śrī-Vikramapura-samāvāsita śrīmaj-jayasī-andhāvīrāt | Mahājādhirāja-  
śrī-Vijaya-
- 30 -sēna-dēva-pādānudhyāta-paiamēśvara-paramamāhēśvara-paramabbattāraka-mahārāj ādhi-  
rāja-si-
- 31 -mad-Vallāla sēna-dēvah | kūsali samupagatīśūsha-rāja-īājanyaka-rājñī-rāraka-  
rājaputtra-rājā-
- 32 -mātya - purōhita - mahādharmmādhyaksha - mahāsāndhivigrahika - mahāsēnāpatī-  
mahāmudrādhikṛita-

Second Side

- 33 antaranga vṛhaduparika-mahākṣapatalika-mahāpratīhāra-mahābhōgika - mahāpī[1]upatī-  
mahā-
- 34 -ganastha dān-sādhika chaurōddharanika-nau vala-hasty-aśva-gō-mahish-āj āvik-ādī-vy ip-  
ritaka gaulmi-
- 35 -ka-dāṇḍapāsika-dandanāyaka-vishayapaty-ādīn anyāmś=cha sakala-rāja-pād-  
ōpajivīnō śdhyaksha-pra-
- 36 -chār ōktān īh-ākirtitān chatta-bhatta-jātīyān janapadān kshētrakarāmś=cha  
vrā(brā)hmanān vrā(bī)hma-

<sup>1</sup> Read 'āirvānā'

<sup>2</sup> Read 'adī=au'

[illegible]

[illegible]

- 37 -nōttarān yath-ārham mūnayati vō(bō)dhayati samadīśati cha | matam=astu  
bhavatām | yathā śrī-Varddhamāna-bhukty-antah-
- 38 -pātīny=Uttara-Rādhā-mandalē Svalpa-dakṣhiṇa-vithyām Khādayillā-sāsan-ōttara-  
sthita-Singatiā-nady-n-
- 39 -ttaratah Nādiḥā-sāsan-ōttarastha-Singatiā-nadi-pāśchim ōttaratah Amvayillā-  
sāsana-pāśchima-sthi-
- 40 -ta-Singatiā-pāśchimatah Kudumvamā-dakṣhiṇa-simāli-dakṣhiṇatah | Kudamvamā-  
pāśchima-pāśchima-gati-
- 41 -simāli-dakṣhiṇatah | Āuhāgaddiā-dakṣhiṇa-gōpatha-dakṣhiṇatah tathā Āudāgaddi-  
ōttara-gō-
- 42 -patha-nihsrita-pāśchima-gati-Surakōnāgaddiākiy-ōttar-āli-paryanta-gata-simāli - dakṣhi-  
natah Naddi-
- 43 -nā-sāsana-pūrvva-simāli-pūrvvatah Jalasōthi-sāsana-pūrvva-stha-gōpath-ārddha-  
pūrvvatah Mōlādandī-sāsana-
- 44 -pūrvva-sthita-Singatiā-paryanta-gōpath-ārddha-pūrvvatah | Ēvam chatuh-sim-  
āvachchinnah Vāllahitthā-grāmah śrī-
- 45 -Vriṣhabha śankara-nalēna sa-vāstu-nāla-lhīlādibhih Lāka tray-ādhuḥka-chatvārimśad-  
anmāna-samcīta-
- 46 ādhaka-nava-drōṇ-ōttara-sapta-bhū-pāṭak-ātmakah pratyavda(bda)m kaparddaka purāna-  
pañcha-śat-ōtpattikah
- 47 sa-sūta<sup>1</sup>-vitapah sa-gartt-ōsharah sa-jala-sthalah sa-guvāka nārikērah sahya daś-  
āparādhah parihri-
- 48 -ta-sarvva-pīdah trina pūti<sup>2</sup>-gōchra-paryantah a-chata-bhatta-pravēśah a-kīñchit-  
pragīāhyah samastā-rāja-bhō-
- 49 -gya-kara-hiranya-pratyāya-sahitah | Varāhadēva-sarmmanah prapauttrāya Bha-  
drēsvara-dēva-sarmmanah pauttrā-
- 50 -ya Lakshmidhara-dēva-sarmmanah puttrāya Bharadvāja-sagotrāya Bhāradvāj-  
āngirasa-vārhaspatya-pravarāya
- 51 Sāmavēda-Kanthuma-sākhā-charan-ānushthāyinē āchāryya-śrī-Ōvāsudēva-sarmmanē  
asmau-mātri-śrī-
- 52 -Vilāsa-dēvibhih sura-sarītō sūry-ōparāgē datta-hēm-āśva-mahādānasya dakṣhiṇātven=  
ōtariśṭah
- 53 mātā-pitrōr-ātmanas=cha punya-yaśōbhivriddhayē ā-ohandr-ārkkam kṣhiti-  
sama-kālam yūvat
- 54 bhūmi-chchhidra-nyāyēna tāmraśāsanikṛitya pradatto smābhīh | atō bhavadbhīh  
sarvvair=ē-
- 55 -v=ānumantavyam | bhāvibhir=apī bhū-patibhir=apaharanē naraka-pāta-bhayāt pālanē  
dharmma-gau-
- 56 -ravāt pālanīyam | bhavanti ch=ātra dharmm-ānūsamsinah ślōkāh | Vahubhir=  
vvasudhā dattā rājabhi-
- 57 -s=sagar-ādibhih | yasya yasya yadā bhūmis=tasya tasya tadā phalam ||  
[15\*] Bhūmim yah pratigrihnūti yaś=cha bhū-
- 58 -mim prayachchhati | ubhau tau punya-karmmapau niyatam svargga gāminau ||  
[16\*] Āsphōtayanti putarō va-
- 59 -lgayanti pitāmāhūh | bhūmi-dātā kulē jatah sa nas=trātā bhaviśhyati ||  
[17\*] Shashṭim varsha-sahasrāni svarggē
- 60 tishṭhati bhūmi-dah | ākṣhēptā ch=ānumantā cha tāny=ēva narakam vrajēt ||  
[18\*] Śva-dattām para-dattām=vā yō harēta

<sup>1</sup> May also be read *sa jhāfa*, but *sa sāfa* is the reading of other Sīna grants<sup>2</sup> May also be *yūti*

- 61 vasundharām | sa viśvāyām kṛmīr-bhūtvā pūṣibhiḥ saha pacyatē || [19\*]  
 Iti kamala dal-āmbu(mbu)-vindu-lōlām śrīya-  
 62 -m-anuchintya manushya-jīvitam cha | sakalam-īdam-udāhṛitam cha va(bu)-  
 ddhvā na hi puruṣaḥ para-kīrtitayō vilōpyāḥ || [20\*] Jita-  
 63 -nikhila-kṣatīpālāḥ śrīmad-Vallālasēna-bhūpālāḥ | Ōvāsu-śīṣaṇē-kṛta dātām  
 Harighoṣha-sāndhivigrahakam || [21\*]  
 64 Sam 11 Vaiśākha-dinē 10 Śrī nī || Mahāsām Karaṇa nī ||

## TRANSLATION.

Om ! Om ! adoration to Śiva

V 1. May Arddhanārīśvara (a form of Śiva, half male, half female), in (one) half of whose body, by the trembling caused by the movement of beautiful limbs, and in (the other) half by the force of the beginning of the dance, which was extraordinary as well as terrible, the double labour of acting is successful (or victorious), bestow prosperity on you, making the ocean of delight to overflow by the waves of sound of the Nāndī (a preliminary song of blessing) arising at the beginning of the evening dance of Śiva (*tārdara*)

V 2 He, the crest-jewel of Śiva (*Śrīkanta*), the god (who is) the beloved of night (*tamī-vallabha*), is prosperous on whose rise the receptacle of water (ocean) becomes restless on account of increased joy, the god of love (*Smara*) becomes a hero in the three worlds, multitudes of white water-lilies become sleepless, the deer-eyed ones (ladies) forsake sulking, there is a rejoicing on account of plenty throughout the city of *Chalōra* birds

V 3 In his rising family were born princes (*rājaputtrāḥ*), ornamenting the *Rādha* country, illustrious on account of excessive practice of good behaviour (*sadācāra*), with a dignity not felt or seen before, whose principal aim was to grant protection to the universe constantly, who had flooded the sky by the waves of their white fame

V 4 In their family was born the truthful (and) mighty Sāmanta-sēna, who was a guileless receptacle of pity, who was like the illustrious mountain (*Himālaya*)<sup>1</sup> in making his friends, who were devoted to him for ever, realise the objects of their realms of fancy, who was the moon for the festive blossoming of the water-lilies, i.e. those dear to him, whose royal dignity was made radiant by his fame, which was like moon-light, (and) who was like the Sun at the end of the *Kalpas* (i.e. at the time of the deluge)<sup>2</sup> to the ocean of troops of his enemies

V 5 From him was born Hēmanta-sēna-Dēva who was a bee to the lotus-feet of him with the bull-standard (Śiva, whose *vāhana*, or emblem, was the bull), whose qualities were his ornaments, (and) who was like the destructive winter to his pond-like enemies

V 6 The masses of whose beautiful fame, which had travelled up to the confines of Indra's garden, were seen by the creator of the Universe (*Viśva-dhātṛ*) proudly as the line of geese, which by its movement had made his own realm radiant, by Śankara, with fear, as the returning (and therefore) overflowing stream of the Ganges; (and) by Mādhava, with belief (i.e. trust or assurance), as the moving ocean of milk attracted by love for (his daughter) Lakshmi

V 7 From him was born the lord of Earth called Vijaya-sēna, who was the overlord of all other kings, who had outshone Sāhasāṅka (*Vikramāditya*) by his deceitless prowess, whose fame was sung in the cities of the protecting deities of the cardinal points (*Dikpālas*).

V 8 Torn and scattered on the earth from the necklaces belonging to the deer-eyed ones (i.e. womenkind) of whose (Vijaya-sēna's) enemies, as they (the women) wandered in the middle of the forest, the Pulindas, longing to embrace closely the breasts of their beautiful women ornamented with garlands of *guñjā* beads, were carefully collecting the pearls (taking the pearls

<sup>1</sup> This mountain is supposed to contain all sorts of precious things upon which people come unexpectedly.

<sup>2</sup> At the time of the deluge twelve suns rise and dry up the mass of water.

to be *guñjā* seeds because they were) partly besmeared with the blood from wounds made in the soles of the feet by *darbha* grass, and partly by the collyrium (of the eyes of the ladies) mixed with tears

V 9 It is said that king Kārtavīryya went into every house, holding (his) bow in hand, checking unrighteousness, but by the mere *mantra* recited at the time of his (Vijaya-sēna's) coronation all living beings, being freed from affliction, were placed in the path of righteousness

V 10 Vilāsa-devī was the principal queen (and) the crest-jewel of the ladies' quarter of this lord of the earth, as Padmālayā (*Lakṣmī*) was the wife of Puruṣhōttama (*Vishnu*) and Gaurī was of him whose crest was the young moon (*Śiva*)

V. 11 She (Vilāsa-dēvi) by the merit acquired by great austerities gave birth to a son (named) Vallāla-sēna, incomparable in virtue and dignity, who, a pre-eminent hero, a lion-like lord of men, ascended the high throne, which was like a mountain peak, after his father

V 12 The children of kings who were his enemies, while living in the houses of Śavaras, being crowned in pretence as kings by children (and) become proud, were seen by their mothers, with eyes atremble through joy and with sighing were forbidden through fear due to affection

V 13 The *Samsaptakas* (the well-known heroes of the Mahābhārata), impetuously embracing heavenly damsels purchased at the cost of their lives, which were (held as cheap as) grass, disport themselves in the *Nandana* forest till the end of the *Kalpas*,—this being considered, the way of his (Vallāla-sēna's) sword, which was like a series of gateways, with blue lotuses consisting of the eyes of heavenly brides, was entered by kings, whose fearlessness was instilled by the god of love (*Smara*)

V 14. The donative grant (*sāsana-pada*) which the mother of this (king) gave (as *dakṣiṇā*) on the occasion of the gift of the golden horse on the day of a solar eclipse this king, who is to the good a cloud out of season for quenching the pains of poverty, gave, engraved on copper, to the learned Ōvāsu

(Here follow the terms of the grant, the particulars concerning the estate granted, the name, genealogy, etc., of the donee, and the usual admonitory verses)

## NO 11.—SANGOLI PLATES OF HARI-VARMAN THE 8TH YEAR

By K. N. DIXSHIT, M.A., POONA

These copper-plates, three in number, were first handed over to me, and subsequently presented<sup>1</sup> to the Prince of Wales Museum of Western India, Bombay, by Mallappa Īśvarappa Bahgār, inhabitant of the village of Sangoli or Sangolli, on the river Malaprabhā, in the Sampgaum *Tāluk* of the Belgaum District,—a place well known in the annals of modern Karnatic history, as the native place of Rāyappa<sup>2</sup> Nāyak, a rebellious retainer of the Desai of Kittūr, who caused a considerable amount of trouble in 1829 A.D.

The owner is a coppersmith, and that might account for the plates coming into his possession. He says, however, that they are his ancestral property, for the last three or four generations, and he hoped to find in them a record of ancient times, conferring on his ancestors the 'Deṣgat' of the country around Bāgalkōt in the Bijapur District, from which place he says his grand-father came down and settled at Sangoli. The grant may, therefore, have been brought

<sup>1</sup> It was through the good offices of Mr. G. L. Gajendragadkar, B.A., Mamlatdar, Sampgaum *Tāluk*, that the owner, after much persuasion, consented to present the plates, which he said he was in the habit of worshipping daily.

<sup>2</sup> See the ballad describing the rebellion, published in *Ind. Ant.*, Vol. XIV, pp. 293 ff.



from that part of the country, but the present *provenance* is quite in keeping with the known extent of the Kadamba dominions, Halsi or Palāsikā, one of the secondary Kadamba capitals being only 24 miles away from Sangolli

The plates are three in number, rectangular with corners slightly rounded off, flat without raised rims, of uniform thickness and equal dimensions, each being  $8\frac{1}{4}$ " long  $\times$   $2\frac{3}{8}$ " broad. Through a hole in each plate,  $1\frac{1}{2}$ " in diameter, passes a heavy ring,  $2\frac{3}{4}$ " in diameter. There is no emblem on the ring. Of the first and last plates only one side, of the middle one both sides, are inscribed. All the inscribed sides contain five lines each, except the reverse side of the middle plate, which contains six. — The letters are engraved with sufficient care, and are deep enough, except in places, where they are completely lost. They do not, however, show through the reverse. The average length of each letter is  $\frac{1}{4}$ ". The plates together with the ring weigh about  $2\frac{1}{4}$  lbs.

The alphabet closely agrees with that of all the other Kadamba grants, and is thus regular for the period and locality to which the grant refers itself. Comparing particularly with the other<sup>1</sup> two grants of Hari-varman, from Halsi, I find that the alphabets are identical in all the three grants, except the letters *ga*, *ta* and *sa*, which show a distinct loop at the bottom in the Halsi grant issued in the fifth year of the reign, which proves that both forms were in vogue at the period. Of individual *aksaras* from the present grant the form of *a* in line 1 is noteworthy owing to the loop, also the form of *ka* in l 9, which has instead of a complete vertical line an oblique stroke up to the horizontal line and below it the vertical line as usual from the centre downwards. This form of *ka* has its origin in the late Kadamba period, and it continues to early Chalukya times.

The language is Sanskrit, the whole grant being in prose, except the first benedictory stanza and the usual verses at the end. The attributes employed to describe the Kadamba kings in general and Hari-varman in particular are such as are found in other Kadamba grants, except *Parama-māhēśvara*, which is worthy of note. The epithet *Śrī-nīlāmānā* in l 4 is introduced before *Kadambānām* merely to serve the purpose of alliteration, as other phrases<sup>2</sup> are introduced in so many other Kadamba grants. Another attempt at alliteration may be traced in the final obeisance to the three Brahmanical deities, i.e., *Namō Hṛi-Hara-Hiranyagarbhēbhyah* l 21.

As regards orthography, we find the doubling of the preceding consonant before *ya*, as in *anuddhyānā*° l 2, *vāddhyāya* l 3, and before *ra*, as in *sa-gōttre*° l 12, *sa-gōtrāya* ll 14, 15. But on the other hand, we find *sa-gōtrānām* l 3, *sa-gōtrēbhyah* ll 10-13, *sa-gōtrāya* l 15. The consonant following *ra* is often doubled, as in *Śambhur=vi*° l 1, *charchchā* l 3, *kirtti* l 6, *Hari-varmmā* l 7, *pravarddha*° l 8, *Atharvva*-l 9, *dharmma-karmma* l 9, *sarmma* ll 10-15, *-paharttā* l 17, *Bahubhur=vva*° l 18, but not in *Dharma*° l 5, *Garga*-l 12, *śarma* ll 12, 14. The use of the class nasal is preferred to that of an *anusvāra* in the body of a word, while the latter is retained at the end of a word, the only exceptions being *viśvēśhān=ja*°, *jagatām=pat* h l 1, *sa-pānīyan=Te*°, *Tēdāva-grāman=datta*-l 16, and *uktān=cha* l 18. The final *Visarga* is as often as not changed into the following sibilant, e.g. *anudhanaś=Śambhu*° l 1, *dīkshitaś=śruta*-l 6, *Māhēśvaraś=Śrī*° l 7, *Yasaś=sarmma* l 13, *rājabhīś=Saga*° l 18, but *rājah sakala*-l 6, *°bhyah sta-dharma*-l 9, *°bhyah Śiva*-l 10, *°bhyah Śravishta*-l 13. The *Jihvāmūliya* is not used, the *Upadhmanīya* is used twice, e.g. *-kirttiḥ prajā*-l 6, *-paraḥ parama*-l 7. The *Samdhi*

<sup>1</sup> *Ind Ant*, Vol VI, pp 29 and 31.

<sup>2</sup> Cf. the following expressions, occurring in juxtaposition with *kadambānām*, viz., *sad dharma-sad-ambānām*, *Ind Ant*, Vol VI p 26, VII, 35, *āśrītāmbānām* [*Ep. Carna*, Vol. VIII, p 12], *āśrīta-yan-āmbānām* [*Ind Ant*, Vol VII, p 63], *prajā-sādharan āmbānām* [*Ind Ant*, Vol VI, p 23], *ādī-kāla-rājarsah āmbānām* [*Ind Ant*, Vol. VII, p 33], *cibudha-pratibāmbānām* [*Ind Ant*, Vol VII, p 37].

rules are often violated, e g -*nām anēha* l 4, -*samvaṣṣarē aśva°* l 8, -*iriddhayē Atharvva-* l 9, -*sarmmaḥhyah Garga-* l 12, °*gōtrēbhyaḥ Viśnu-* l 12, °*bhyaḥ Yaśaś-* l 13, °*bhyaḥ Chauliḥya-* l 14. The wrong class nasal is used in *Vaikuntha-* l 11, which ought to be *Varkunṭha-*. The word *Chauliḥya*, l 14, perhaps stands for *chauliḥya*.

The plates record a grant by king Hari-varman of the early Kadamba dynasty of Vaijayanti. Since the publication of the Halsi<sup>1</sup> and Devagele<sup>2</sup> grants, which were the first to come to light, our knowledge of the dynasty has vastly improved, owing to the publication of seven<sup>3</sup> more copper-plate grants, and two<sup>4</sup> stone inscriptions, all from Mysore territory, so that now we are in possession of a genuine account of the origin, as well as a fairly certain genealogy for the family,<sup>5</sup> thanks to the excellent paper<sup>6</sup> by Dr Kielhorn on the Tālagunda pillar inscription. From the earliest known grants Dr Fleet was led to believe that the Kadambas were followers of Jainism,<sup>6</sup> but all the records from Mysore since brought to light show that not only did they worship Brahmanical deities, and highly respect the Brahmins, but they were themselves linear descendants of a Brāhmana. The more probable conclusion is that the Kadambas were very tolerant in religion, favouring with donations, now one sect, now another. On careful examination of all the published records we find that from Kākutstha-varman down to Hari-varman every king granted donations to Jaina ascetics, as well as to Brāhmanas.

The grant was issued from Vaijayanti, the modern Banavāsi in the Sisi Taluka of the North Kanara District. The donees were 23 Brāhmanas of 8 different *gōtras*, all well versed in the *Atharva-vēda*. Some of the *gōtra* names are very unusual, e g Kambala, Kālāśa, Śrāviṣṭha, Valandata, Chauliḥya. The fact may also be noted that there are very few Brāhmanas belonging to the *Atharva-vēda* at present in the Deccan, and Bombay Karnatic. The village granted was Tēdāva, of which no particulars are given, and which cannot be identified.

The date is given as the New Moon day (*Amāvāsyā*) of the month Āśvina, during the eighth regnal year of Hari-varman. This in itself would have given us no more data for fixing the chronology than the other Kadamba inscriptions supply, but the further specification of the date as Vishupē, no doubt, helps to some extent in doing so. Let us see how we can make use of this clue.

It is admitted on all hands that the Kadamba rule in the Deccan was displaced by the Chalukyan, some time before 570 A D, and that Hari-varman, who must have been one of the last Kadamba princes, if not the very last, cannot be placed earlier than about the end of the first half of the sixth century A D. On this hypothesis I began to calculate whether the *Amāvāsyā* in the month of Āśvina coincided with Vishupā or Tulā-Samkrānti (autumnal equinox) during any year about the same period. On consulting Diwān Bahādur L. D. Swāmikannu Pillai of Madras, I found that during the whole of the sixth century A D there were only three years in which the above astronomical phenomenon occurred, viz, during A D 507, 526 and 545. The first of these years is out of the question, as being too early for Hari-varman. Of the other two I think the year 545 is more probable than the year 526, as in the former case we should not have to leave a large gap unaccounted for, between the periods of Kadamba and Chalukya ascendancy. However, it is not unlikely that the year was 526. The date of the present grant must therefore be either Tuesday, the 22nd September 526 A.D, or Thursday, the 21st September 545 A D.

<sup>1</sup> *Ind. Ant.*, Vol VI, pp 22-32

<sup>2</sup> *Ind. Ant.*, Vol VII, pp 33-38

<sup>3</sup> *Ep. Ind.*, Vol VI, pp 14, 18, *Ep. Ind.*, Vol VIII, p 146, *Ep. Carna.*, Vol IV, p 126, Vol. V, p. 594, Vol VI, p 91; Vol. VIII, p 12

<sup>4</sup> *Ep. Ind.*, Vol VIII, p 24, *Ep. Carna.*, Vol. VIII, p 167.

<sup>5</sup> *Ep. Ind.*, Vol VIII, pp. 24 ff.

<sup>6</sup> *Ind. Ant.*, Vol VI, p 22.

These conclusions admit of an independent corroboration. Dr. Fleet has recently published an article,<sup>1</sup> in which he states that the Penukonda copper-plate grant of the Western Ganga Mādhava II is perhaps the first genuine record of the Gangas, which he would assign on palmographic grounds to about 475 A.D. Now, assuming that the same Ganga king Mādhava II was married<sup>2</sup> to a sister of the Kadamba Mahārāja Kṛṣṇa-varman I, we may easily consider Kṛṣṇa-varman I to have lived about 475 A.D. and his elder brother Śānti-varman at a slightly earlier date, say 470 A.D. If we test the accuracy of our assumed dates for the present grant in this light, we find that in one case we leave a space of about [526-470]=56 years or so, and in the other of about [545-470]=75 years or so, to be bridged over by three generations, as Hari-varman was the great-grandson of Śānti-varman, grandson of Mrigēśa-varman and son of Ravi-varman. The assumption, involving a gap of about 75 years for the three generations, is the more probable, as the average period for a generation is in India calculated to be 25 years. So 545 A.D. is the most probable date for our record. The date of accession for Hari-varman, on this assumption, would be 538 A.D.

The accompanying plates have been prepared from impressions taken for me by the office of the Superintendent, Archaeological Survey, Western Circle, Poona.

### TEXT \*

[Metres vv 1-3, Anuṣṭubh Śloka]

#### First plate

- 1 Jayati dhruva-bāl-ēnda-jatā-makuta-maṇḍana<sup>4</sup> [I] anādy-anidhanat-Sambhur-  
vvi[ś]vāshā[ñ]-jaga[tā]m=[patih] [II \*]
- 2 <sup>5</sup>Vijaya-Vaijayantyaṁ Svāmi-Mahāsēna-mātrī-gaṇ ānuddhyān-ābhishiktānā[m]
- 3 Mānavya-sa-gotrāpām Hāriti putrāpām pratikṛita-svādhyāya-charachchā-
- 4 pārānām Śrī-nitambānām Kadambānām anka-janmānta[r-ō]
- 5 pachita-vi[pu]la-p[u]ṇya-skandha-yaśasā[m] sākshā[d iva] Dharma-

#### Second plate, First side

- 6 rājah sakala-di[g-au]tar-ōdit-āmala-kirttiḥ=prajā-rakshana-dikshitaś-śrūta-vinaya-
- 7 pavitrīta-śarīrō dvijāti-śuśrūṣhā-parah-parama-Māhēśvaraś-Śrī-Harivarmanā
- 8 pravarddhamāna-rājy-āshtama-samvatsarē Āśvayuj āmāvāsyaṁ vishupē
- 9 sva-kul-ābhivridbhayē Atharvva-vēda-pāragēbhyah sva-dharmma-karmma-niratēbhyah
- 10 Kaimbala-sa-gotrēbhyah Śiva-śarmma-Prajāpati-śarmma-Dhātṛi-śarmma-Nan[d]-śarmma-Dharmma-

#### Second plate; Second side

- 11 [śarm]mabhyah Kālāśa-sa-gotrēbhyah Vaikuntha<sup>6</sup>-śarmma-Vasu-śarmma-Nāga-  
śa[r]mma-[Ma\*]ṇḍana-śarmma-mabhyah

<sup>1</sup> *Journal of the Royal Asiatic Society*, July 1916, pp 471 ff

<sup>2</sup> No less than four copper plate grants mention this relation between the Gangas and Kadambas; and, though the records are held to be spurious, there is no reason why the alleged alliance should be considered fictitious. The identity of Kṛṣṇa-varman can be established from the fact that he is said in all the records which refer to him to have performed the celebrated Āśva-mēdha sacrifice (vide *List of Southern Inscriptions, Ep Ind.*, Vol. VII, Nos 112-115)

<sup>3</sup> From the original plates and a set of impressions

<sup>4</sup> Read *mukuta*, cf *Ind Ant*, Vol VI, p 86; Vol VII, p. 86; *Ep Carna.*, Vol IV, p 136; perhaps the word was more common then in the form *maluṣa* than as *mukuta*.

<sup>5</sup> The word *Siddham* is written in the margin opposite l. 2.

<sup>6</sup> Read *Vaishṇava*.

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 12 horizontal lines. The script is dense and appears to be a form of Sanskrit or Hindi. There is a small, irregular white mark or tear near the bottom center of the page.

This image shows a single leaf from an ancient manuscript, likely of Tamil origin. The text is inscribed in a traditional script, characterized by its vertical orientation and the use of specific characters and symbols. The leaf is dark, possibly due to the ink or the scanning process, and exhibits significant wear and tear, particularly a large, irregular hole at the bottom. The text is arranged in a single column, with characters closely spaced together. The overall appearance is that of a well-preserved but aged historical document.

21 a

- 12 Garga-sa gōtrēbhyah Viṣṇu-śarmma-Prajāpati-śarmma-Pitri-śarmabhyah Kō(Kau)tsa-sa-gōtrēbh[ya]h  
 13 Kumāra-śarmma-Tvashtṛi-śarmma-Skanda-śarīma-Varuṇa-śarmabhyah Śrāvish[tha]-sa-gōtrēbhyah Yaśas-śarmma-[Ā]-  
 14 yya-śarmma-Paśupati-śarmma-Mitra-śarmabhyah Chaūliya-sa-gōtrāya Vana-śarma[nē]  
 15 Valandata-sa-gōtrāya Prajāpati-śarmmaṇō Kāśyapa-gōtrāya Kumāra-śarmma[nē]  
 16 s āshtādaśa-prayibhāgam sa-dakṣiṇam sa-pāṇīyan=Tēdāva-grāman=dattavān [i\*]

## Third plate

- 17 Yō=sy=āpa[hart]t[ā] sa pañcha-mahā-pūṭaka-samyuktō bhavati [i] Rakṣi[tā] cha p[un]ya-phala-  
 18 bhāg=bhavati [i\*] uktañ=cha [i\*] Bahubhū=vvasudhā bhuktā rājabhīṣ=Śagarā-dibhīh [i\*] yasya ya[sya]  
 19 yadā bhūmis=tasya tasya tadā phalam [|| \*] Sva-dattām para-dattām vā yō harēta [vasu]-  
 20 ndharām [i\*] shashti-varsha-sahasrāṇi narakō pachyatō tu sah [|| \*] Siddhū=astu [i\*]  
 21 [Namō] Ha[r]i-Ha[ra-Hi]raṇya-gabbhēbhyah<sup>1</sup> [i\*] Svasti prajābhyah<sup>2</sup> [i\*]

## TRANSLATION

(L 1) Victorious is (*the god*) Śambhu, lord of all the worlds, on whom the crescent-shaped (*lit going*) moon is a steadfast ornament crowning his matted hair, and who has neither beginning nor end.

(Il 2-5) Success! In the victorious (*city of*) Vajrayanti, (*in the family*) of the Kadambas, who were consecrated in meditation upon the Lord Kārttikōya and the host of (*his*) mothers, who belong to the Mānavya gōtra (*lineage*) and are descendants of Hārīti, who studied<sup>3</sup> the requital (of good and evil) as their sacred text and were well-versed in that, who are the (*very*) hips<sup>4</sup> of the goddess of wealth, and who are famed to have stored immense religious merit throughout a succession of former births,

(Il. 5 7) the illustrious Hari-varman,—who is Lord Dharma<sup>5</sup> incarnate, as it were, whose unspotted fame has pervaded all the different quarters, who has been initiated into (*the vow of*) protecting the subjects, whose body has been sanctified by means of learning (*combined*) with modesty, who is intent on the service of the Brāhmanas (*lit twice-born*), and who is a great devotee of the mighty god (*ie Śiva*)—

(I 8) in the eighth year of his flourishing reign, on the New Moon day of Āśvina on the (autumnal) equinox

(Il 9-16) gave, for the prosperity of his dynasty, the village of Tēdāva, with all its eighteen subdivisions, along with water and (*money as*) Dakṣiṇā, to (*the following Brāhmanas*), who have thoroughly mastered the *Atharva-vēda*, and who are devoted to their religious duties and rites, by name Śiva, Prajāpati, Dhātṛi, Nandi, and Dharmma of the Kaumbala gōtra; Vaikuṇṭha, Vasu, Nāga, and Maṇḍapa of the Kālāśa gōtra, Viṣṇu, Prajāpati and Pitṛi of the Garga gōtra, Kumāra, Tvashtṛi, Skanda, and Varuṇa of the Kōtsa gōtra, Yaśas Āyya, Paśupati and Mitra of the Śrāvishtha gōtra, Vana of the Chaūliya gōtra, Prajāpati of the Valandata gōtra, and Kumāra of the Kāśyapa gōtra.

<sup>1</sup> Read °garbhēbhyah

<sup>2</sup> Read prajābhyah

<sup>3</sup> I follow Dr Kielhorn in translating the difficult phrase *pratīkṛita*<sup>o</sup> (*Ep Ind*, Vol VI, p 17).

<sup>4</sup> The meaning is that the Kadambas constituted the very bulk of the goddess of wealth, *i.e.* they were very rich

<sup>5</sup> The god of righteousness, *viz* Yama, or Yudhishthira, the renowned king

(ll 17-20) He who invokes this will have committed the five deadly sins, he who protects will share the fruit (*arising*) from the religious merit (*of the donation*), as has been said 'By many kings, Sagara and others, has the earth been enjoyed, he who at any time possesses it also gets the fruit He who deprives (*another of*) land given by himself or by others will be tormented in hell for sixty thousand years, together with his forefathers Let there be success'

(l 21) A bow to (*the gods*) Hari, Hara, and Brahmā (Huranyagarbha)! Hail to the subjects!

## NO 12—UDAYAMBAKAM GRANT OF KRISHNA-DEVA RAYA · SAKA 1450

By S V VENKATESWARA, M.A., AND S V VISWANATHA, M.A., KUNDALIONAM

The grant is on three copper-plates bored at the top and secured by a ring, attached to which is the seal, bearing the Vijayanagara emblem of a boar and the figures of the sun and the moon on the upper half, and on the lower half some characters, probably corresponding to *Śrī Venkatēśa*, as suggested by Dr Hultsch<sup>1</sup> in regard to the seal attached to the Kūṇiyūr plates of Venkata II The plates, which are in good preservation, belong to the Śankarāchārya of the Conjeeveram *matha*, who very kindly lent them for examination

The plates measure  $8\frac{1}{2}$  in by 7 in, except in the middle, which is  $10\frac{1}{2}$  in by 7 in on account of the arch at the top The ring has a diameter of 1 in., and the seal of  $2\frac{1}{2}$  in The holes through which the ring passes have a circumference of  $1\frac{1}{2}$  in All the plates have raised rims The writing is legible and runs right across the breadth of the plates, as usual As in other Vijayanagara plates of the period, the first and third plates are inscribed only on one side, and the middle one on both sides The plates are ruled The inscription contains 99 lines in all, and the average height of a line is  $\frac{1}{4}$  in

The language of the inscription is Sanskrit, or Sanskritized Kanarese, as in the *birudas* of the king (ll 25 to 29) The inscription is in verse, and the usual metres are employed, the *Anushtubh*, the *Śārdūla vikrīḍita*, *Sragdharā*, etc Not only is the poetry of a low order, but the rules of metre are transgressed here and there; e.g. in verses 34 and 32 the halves *Chandraśekhara-Sarasvatyāḥ śiṣhyāyāmitatējasē* and *śītosh-nāḍi-dīandvaduhkhātītāya cha mahātmanē*, which are out of accord with the *Anushtubh*, the metre of the verses In many places where the metre is faulty, however, it is due to a mistake of the scribe, e.g. *śrīyam iha likṛitya* in verse 28, which should be read *śrīyam iha bahalikṛitya* If in this case the scribe has left out letters in a word, elsewhere he has added superfluous ones, e.g. *jaladhī* in verse 21, *prati* and *nuta* in verse 22

The characters are Nandināgarī, except the signature, or rather the name of the tutelary deity<sup>1</sup> at the bottom, which is written in Kanarese There are several orthographical peculiarities There are many instances of a redundant *anusvāra*, especially before conjunct consonants, as in other Vijayanagara plates—*punnyash* for *punyash* (l 7), *amnyān* for *anyān* (l 20), *hramnya* for *hranya* (ll 36, 37) But we have also instances of redundant *visarga* in *siraḥs-chumbi* (l 1) for *śiras-chumbi*, *°bhuvanah-stūyamāna* for *bhuvana-stūyamāna* (l 18) In conjunct consonants the former member is often omitted This error is specially noticeable in connection with the consonants *ta* and *da* Cf *°mayādēva°* for *°mayād dēva°* (l 5), *tasy-āsītānaya°* for *tasy-āsīt tanaya°* (l 6), *udabhūtasmanāra°* for *udabhūt tasmān nara°* (l 11), *bhūja-balātām* for *bhūja-balāt tam* (l 16), *tadhāma* for *taddhāma* (l 4), *chatu-sīmā* for *chatus-sīmā* (l 84), *a-gaṇ-bhūtam* for *a-gaṇ-ōdbhūtam* (l 4), *nṛsiṃh-ēndrā tasmāt* for *nṛsiṃh-ēndrāt*

*tasmāt* (l 22) There is the usual confusion in the writing of the sibilants, of *bhabhāsē* for *babbhāsē* (l 17), *bhūyasē srēyasē* for *bhūyasē śrēyasē* (l 54), *śasāsa* for *śasāsa* (l 27), *chatu-sīmā* for *chatus-sīmā* (l 84) and *śishya* for *śishya* (4, 86, 87) It is interesting to note that in the Podavūr and Kāttapatta grant<sup>1</sup> of the same king six years earlier we find *śishya* written for *śishya* (l 82) Thus all three letters *śa*, *sa*, *sha* were used indiscriminately The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear in *tāmbra* for *tāmra* in l 92, and in *varusha* for *varsha* in l 96 Udayambākam, the name of the village granted, is spelt Wudayambākam as the result of the same influence

The inscription records the grant of Udayambākam, a village near Tirukkalukkunram in the Chingleput district, by Krishnadēva Rāya of the second Vijayanagara dynasty to Sadāśiva Sarasvatī, the disciple of Chandrasēkhara Sarasvatī of the Śankarāchārya *maṭha* at Conjeeveram

It is noteworthy that in this grant, and in that of Podavūr referred to above, there is no special purpose for which the grant was made, as in the grant of Vijaya-Gandagōpālā<sup>2</sup>—which expressly says that it was made ‘for the attainment of the highest *dharma*’ ‘by feeding 108 Brāhmins every day’ The terms of the gift are the same as those given in the other plates of the king It is curious that, though the gift was made to the Āchāryas of the *maṭha* and their descendants in the apostolic line, it is not made inalienable, as we should have expected, ‘*Bhōktum dātum chāpi ny-ēchchhayā*’ (v 41)

The date of the grant is Śaka 1450, the cyclic year Virōdhin, month Vaiśākha, constellation Viśākhā, and *tithi* Pūrṇimā

Many of the names of places given in the grant correspond to the names of villages in the district of Chingleput.

‘Tirukkalē-kunnarēndāru’ is probably the modern Tirukkalukkunram,<sup>3</sup> ‘the hill of the sacred kites,’ which is much resorted to as a place of pilgrimage, or may it be Tirukkalākkādu in the Conjeeveram Taluk?

Kalattūr is another name for Ottavākkam, five miles from Chingleput town, and a station on the South Indian Railway

Manappākkam is an insignificant village, mile from Kalattūr

Udayambākam, the object of our grant, is about 4 or 5 miles from Kalattūr

Kshira-nadī is the Sanskrit name of the Pālār river

Prallayānnūr is the modern Palayanūr in the Madurāntakam Sub-District

Punyapattu is Punnampattu in the Chingleput Sub-District

The name of the donee is Sadāśiva Sarasvatī, a pupil of Chandrasēkhara Sarasvatī Chandrasēkhara and Chandrachūda are variant forms of the same name Further, the name Chandrasēkhara in our grant is probably an engraver’s error for Chandrachūda The metre requires the latter form ‘*Chandrasēkhara-sarasvatyās śishyāy-āmita-tējasē*’ has one syllable more than is allowed by the rules of metre in the *pāda* of an Anushtubh verse If we read Chandrachūda for Chandrasēkhara, there is no such metrical difficulty If so, the donee Sadāśiva of our grant was a pupil of Chandrachūda, the donee in the earlier grant of the same king<sup>4</sup> Some time in the interval between the two grants (1521 and 1527 A.D.) Chandrachūda must have died, and his disciple Sadāśiva must have succeeded him Thus we get the names of four successive teachers of the *maṭha*, as mentioned by us in our introduction to the grant of Virā-nṛsiṃha Rāya<sup>5</sup> In connection with the latter grant we have

<sup>1</sup> *Ep Ind*, Vol XIII, pp 122 ff

<sup>2</sup> *Ep Ind*, Vol XIII, p 194

<sup>3</sup> Tirukkalukkunram is in Kalattūr kōttam See the inscriptions of that place edited in *Ep Ind*, Vol III, No 38

<sup>4</sup> *Ep Ind*, Vol XIII, pp 122 ff

<sup>5</sup> *Ep Ind*, Vol XIV, pp 231 ff.



also given extracts from the *Gururatnamālāstava*, and have identified the donees of these grants. Our identification of the donees with the *Gurus* of the Śankarāchārya matha is supported by the epithets used in the grant before us 'the wearer of holy beads' (*rudrāksha*), 'whose body is besmeared with holy ashes,' 'one who is above the pairs of opposites,—heat, cold, etc., which give pain,' 'Guru who has the form of Śiva'

We have already shown elsewhere that Krishna-dēva Rāya's gifts at holy places are confirmed by inscriptions. His conquest of Kalinga is referred to in various stone inscriptions.<sup>1</sup> His suzerainty over Anga and Vanga must be regarded, however, as an empty boast. It is possible to understand *Ā-Gangā-tīra-Lankā*<sup>2</sup> as referring not to the Ganges river, but to one of the rivers of Berar (Wainganga or Penganga). There is no confirmatory evidence of the Vijayanagara Rāja having extended his arms as far north as the Ganges. Nor is there any evidence of the conquest of the Chēra country by Narāya, father of Krishna-dēva Rāya. There is an anachronistic reference to an invasion of Krishna-dēva Rāya in the *Kēralātpatti*, the traditional history of the Malayālam country. But the west coast of South India was practically independent.

The Kanarese *birudas* of the king were mostly borrowed from those of the kings of the first dynasty,<sup>3</sup> as also the titles Rājādhirāja and Rāja-paramēśvara.

#### TEXT<sup>3</sup>

[Metres: vv 1-4, 6-8, 12 and 13, 25-27, 29-42, 45-49, *Anushtubh*, vv 5 and 20, *Śārdūlavikrīḍita*, vv 10, 14, 21 and 28, *Sragdharā* v 9, *Eārīṇī*, v 24, *Dōḍhaka*]

Plate I, Side 2

- 1 श्रीगणाधिपतये नमः । नमस्तुंगशिर<sup>4</sup>चंद्र-
- 2 चामरचारवे । त्रैलोक्यनगरारंभमूलस्तभाय भवे<sup>5</sup> [। 1\*] हरलीलावरा<sup>7</sup>-
- 3 हस्य दद्रादडः स पातु वः । हेमाद्रिकलशा यत्र धात्री च्छत्रत्रियं दधौ [। 2\*]
- 4 कल्याणायास्तु त धाम<sup>8</sup> प्रलूहतिमिरापहं [।] वज्रजोष्यगजोभूत<sup>9</sup> हरि-
- 5 णापि च पूज्यते [। 3\*] अस्ति क्षीरमया<sup>10</sup> देवर्मथ्यमानान् महानुघेः । नवनी-
- 6 तमिवोद्भूतमपनीततमो महः [। 4\*] तस्यासी तनय<sup>11</sup>स्तपोभिरतुलैरन्व-

<sup>1</sup> See Madras Epigraphist's Report for 1915, Nos 18 and 64 of App C

<sup>2</sup> One of the *birudas* of Dēvarāya II in the Satyamangalam plates, edited by Dr Hultzsch in *Ep. Ind.*, Vol III, pp 35-41, is *Bhāsh-ātīlanghī-bhūpāla-bhūjanga*, which is a Sanskrit rendering of *Bhāshage tappusa rāgara ganda*. The *birudas* in that grant are mostly the same as in ours.

राजाधिराजसेनस्त्री यी राजपरमेश्वर ।

भाषातिलक्षिम्पासभुजत्रिबिन्दोच्चल ॥

मूरायराज्याक परराजभयकर ।

हिन्दरायमुरवापी वन्दिवर्गेष वर्यते ॥

Dr Hultzsch translates these passages as follows:—

"He bore the surnames (*birudas*) Rājādhirāja, Rājāparamēśvara, 'the disgracer of kings who break their word,' 'the disgracer of the three kings (of the south),' 'the terrifier of hostile kings' and 'the sultan (*suratrāna*) among Hindu kings'"

<sup>4</sup> From the original.

<sup>5</sup> Read अमहे

<sup>6</sup> Read कृत.

<sup>7</sup> Read शिरचंद्र.

<sup>8</sup> Read हरलीलावराहस्य

<sup>9</sup> Read मयादेवे

<sup>10</sup> Read त्रैलोक्य

<sup>11</sup> Read तनय

7 र्यनामा वुधः पु<sup>1</sup>खैरस्य पुरुरवा भुजवलैरायुर्दिषा निघ्नतः । तस्या<sup>2</sup>  
 8 तस्यायुर्ण<sup>3</sup>हुपोस्य तस्य प<sup>4</sup>रु ने युहे ययाति[.] चितौ ख्यातस्तस्य तु तुर्वसुर्वसुनि-  
 9 भः श्रीदेवयानीपते ।[ 5\*] तदंशे देवकीजानिर्दिदीपे तिमभूपतिः । यशस्वो  
 10 तुलुवेंद्रेषु यदोः कृष्ण इवान्वये ।[ 6\*] ततोभृहुक्कमाजानिरोश्वरक्षितिपाल-  
 11 कः । अत्रासमगुणमश मौलिरत्र महीभुजां ।[ 7\*] सरसादुदभू<sup>4</sup> तस्मा<sup>5</sup> नर-  
 12 सावनिपालकः । देवकीनदना कामो<sup>6</sup> देवकीनंदनादिव ।[ 8\*] विविधसुक्ततोहा-  
 13 मे रामेश्वरप्रमुखे सुहृर्मुदितहृदय[.] स्थाने स्थाने व्यधत्त य<sup>7</sup>यथाविधिः<sup>8</sup> । बु-  
 14 धपरिहृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्भोत स्फी<sup>9</sup> यश[.]  
 15 पुनरुक्तयथा<sup>10</sup>विधिः ।[ 9\*] कावेरीमाशु बध्वा बहलजलभरां यो विल-  
 16 ध्यैव शतुन<sup>11</sup> जीवशाह गृहोत्वा समिति भुजवला<sup>12</sup> त च राज्य तदियं<sup>13</sup> ।[ 10\*]  
 17 कृत्वा श्रीरगपूर्वं तदपि निजशे<sup>14</sup> पट्टणं यो वभशे<sup>15</sup> कीर्त्तिस्तुभ निखातं  
 18 त्रिभुवनभुवनस्तूयमानापदानः<sup>16</sup> ।[ 10\*] चेर चोल च पांड्यं तमपि च मधु-  
 19 रावल्लभ मानभूषं वीर्योदय तुरुष्कं गजपतिनृपतिं चापि जि-  
 20 त्वा तदन्यान् । आगंगातीरल<sup>17</sup> प्रथमचरमभूत्तटातं नितातं । ख्या-  
 21 तः चीणीपतीनां सजमिव शिरसा शासनं यो व्यतानीत् ।[ 11\*] तिप्याजीनाग-  
 22 लादेव्यो क<sup>18</sup>सत्याश्रीसुमित्तयो. (i) देव्योरिव नृसिहेंद्रा<sup>19</sup> तस्मात्पत्तिर-  
 23 याविव<sup>20</sup> ।[ 12\*] वीरौ विनयिनौ रामलक्ष्मणाविव नंदनौ जातौ वीरनृसिं-  
 24 हेद्रकृष्णरायसहीपती ।[ 13\*] वीरश्रीनारसिंहः स विजयनगरे रत्न-  
 25 सिंघा<sup>21</sup>सनस्थः । कीर्त्या नीत्या निरस्य नृगनलनहुषानप्यवन्थां<sup>22</sup>-  
 26 शन्या<sup>23</sup> । आ<sup>24</sup>तोरासुमेरोरवनिसुरनुतस्त्रैरमाचोदयाद्रेरापाचां<sup>25</sup>त्या-  
 27 चलातादखिलहृदयमावर्ज्यं राज्यं सशास<sup>26</sup> ।[ 14\*] नामादानान्यकार्षीत्कि-  
 28 नकसदसि यः श्रीविरुपाक्षस्थाने श्रीकालहस्तो शितुरपि न-  
 29 गरे वैकटाद्रौ च कांथां । श्रीशैले शोणशैले महति हरिहरे ऽहोबले  
 30 संगमे च श्रीरगे कुंभघोणे हततमसि महानंदितोर्थे निहृत्तौ ।[ 15\*]  
 31 गोकर्णे रामसेतौ [ज]गति तदितरेष्वप्यशेषेषु पुंण्यस्थानेष्व-

<sup>1</sup> Read प<sup>4</sup> Read न.<sup>7</sup> Omit<sup>10</sup> Read पुनरुक्तयन्<sup>13</sup> Read तदीय<sup>16</sup> Read निखायत्रिभुवनभवनलय<sup>9</sup> ।<sup>19</sup> Read नृसिहेंद्रासम्भात्<sup>22</sup> Read अप्यवन्थां<sup>23</sup> Read या.<sup>2</sup> Omit<sup>5</sup> Read न<sup>8</sup> Omit visarga<sup>11</sup> Read शतुन्<sup>14</sup> Read निजशे.<sup>17</sup> Read ोलहा<sup>20</sup> Read पट्टिरायादिव<sup>21</sup> Read यान्यान्<sup>26</sup> Read शशास<sup>3</sup> Read न<sup>6</sup> Read नदमात्कामो.<sup>9</sup> Read स्फीत<sup>12</sup> Read ोलकाक्ष<sup>15</sup> Read नभासे<sup>18</sup> Read देव्योः कौसल्या<sup>9</sup>.<sup>21</sup> Read सिंहा.<sup>24</sup> Read आसे

## Plate II, Side 1

- 32 लब्धनानाविधवहुलमहादानवारिप्रवाहैः । यस्यो-  
 33 दचतुरंगप्रकरखुररजःशुष्यदंभोधिमग्नः क्ष्माभूत्प-  
 34 क्षिदोत्कर<sup>1</sup>कुलिशधरोत्कांठिता कुंठिताभूत् ।[11] 16\* ब्रह्मांडं  
 35 विश्वचक्रं<sup>2</sup>टमुदितमहाभूतकं रत्नधेनुः<sup>3</sup> सप्तांभो[धो]श्वक[ल्प]-  
 36 क्षितिरुहलतिके काचनीं कामधेनुं । स्वर्णक्ष्मायोद्धिर-  
 37 ण्याश्चरथमपि तुलापूरुष गोसहस्रं हेमाश्च हेमगर्भं कन-  
 38 ककरिरथं पचलांगल्यतानीत् ।[17\*] प्राज्य प्रशास्य निर्विघ्नं रा-  
 39 ज्य व्यामिव शासितुं । तस्मिन्गुणेन विख्याते क्षितेरिद्रे दिवं ग-  
 40 ते ।[18\*] ततोऽप्यवार्यवीर्यश्रीकृष्णरायमहीपतिः<sup>4</sup> । विभर्ति मणिके-  
 41 यूरनिर्विशेष महीं भुजे ।[19\*] कीर्त्या यस्य समंततः प्रसूतया वि-  
 42 श्व रुचैक्य ब्रजेदिव्याशक्य पुरा पुरारिरभवतभालेक्षणः<sup>5</sup> प्रा-  
 43 यशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोभवत्पद्मभू काली  
 44 खड्गसधाद्रमा च कमलं वीणां च वाणी करे ।[20\*] शतृणां<sup>6</sup> वा-  
 45 समेते ददत इति रुषा कि नु सप्तांबुराशी नानासेनातुरं-  
 46 गत्तुटितवसुमतोधूलिकापालिकाभिः । संशोष्य<sup>7</sup>स्व स्वर-  
 47 सेतव्रतिनिधिलजलधिलधि<sup>8</sup>श्रेणिका यो विधत्ते ब्रह्मां-  
 48 ङं स्वर्णमेरुप्रमुखनिजमहादानतोयैरमयैः<sup>9</sup> ।[21\*] महत्तामर्थिसार्थाः  
 49 श्रियमिह सुचिरं भुंजतामित्यवेत्य प्रायः प्रत्यूहहेतोः<sup>10</sup>स्त-  
 50 पनरथगतिरालयं देवतानां । तत्तद्भिर्जैत्रहत्यापि-  
 51 च विरुदपदैरंकितांस्तत्र तत्र स्तभा जातप्रतिप्रतिष्ठा<sup>11</sup>-  
 52 न्यतनुतनु<sup>12</sup>त भुवि यो भूदभ्रकषाग्रान् ।[22\*] कांचोश्रो-  
 53 शैलशोचल<sup>13</sup>कनकसभावेकटाद्रीद्रमुख्येष्ववर्त्याव-  
 54 र्त्य सर्वेष्वतनुत विधिवत् भूयशे<sup>14</sup> सेयशे<sup>15</sup> यः । देवस्थानेषु  
 55 तोर्धेष्वपि कनकतुलापूरुषादीनि नानादानान्येवोप-

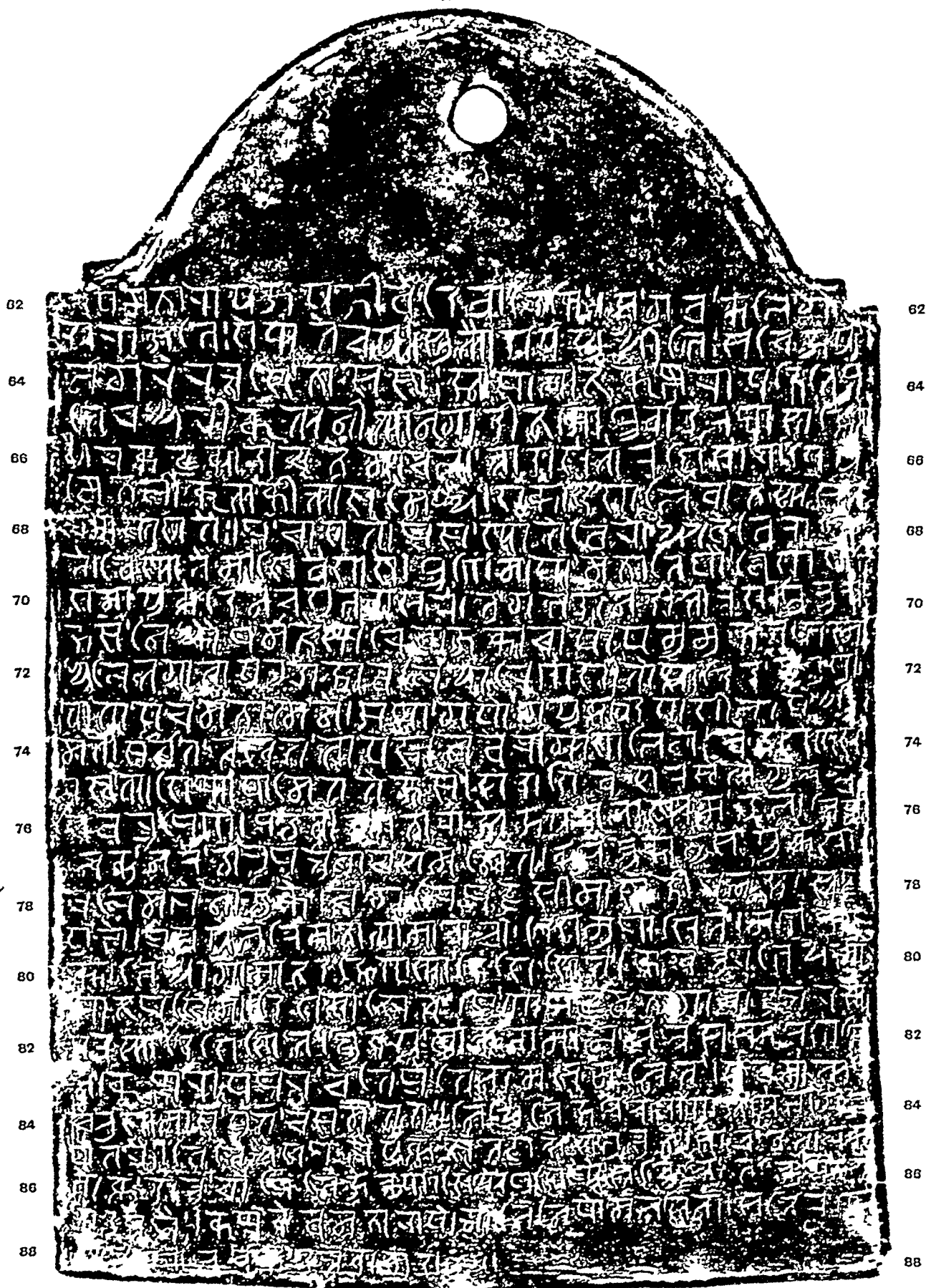
<sup>1</sup> Read क्षिदीयकर.<sup>2</sup> Read न<sup>3</sup> Read शतृणां<sup>4</sup> Omit one कलधि.<sup>5</sup> Omit tsarga<sup>6</sup> Omit one नुष.<sup>7</sup> Read भूयसे.<sup>8</sup> Read समसुदित.<sup>9</sup> Read जाले.<sup>10</sup> Omit one य<sup>11</sup> Read मेयै.<sup>12</sup> Omit one प्रति<sup>13</sup> Read श्रोणाचल.<sup>14</sup> Read सेयसे.

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- 56 दानैरपि सममखिलैरागमोक्तानि तानि ।[ 23\*] शेषकृतप्र-  
 57 तिपार्थिवदंडः शेषभुजाकृतिरक्षणशौडः । भाषगत-  
 58 ष्वरायरगडस्तोपकृतिर्धु यो रणचडः ।[ 24\*] राजा-  
 59 धिराज इत्युक्तो यो राजपरमेश्वरः । मूरुरायरगडश्च  
 60 पररायभटंकरः ।[ 25\*] हिंदुरायसुरत्राणो दुष्टशार्दनमर्द-  
 61 नः वीरप्रताप इत्यादिविस्तरेकचितैर्युतैः [॥ 26\*] आलोक-

Plate II, Side u

- 62 य महाराय जय जीवेति वादिभिः । अंगवकलिगा-  
 63 द्यै राजभिः सेव्यते च यः ।[ 27\*] स्तुत्योदार्यस्तुधीभिस्त विजय-  
 64 नगरे रत्नसिंहासस्थः<sup>2</sup> क्षमापालान् कृष्णरायचित्तिप-  
 65 तिरधरोक्त्य नीत्या नृगादीन् । आपूर्वाद्रेरधास्तुचिति-  
 66 धरकटकादा च हेमाचलात्त<sup>3</sup>दासेतोरर्थिसार्थश्रिय-  
 67 मिहलोक्त्य कीर्त्या समिधे ।[ 28\*] शकाब्दे शालिवाहस्य सह-  
 68 स्त्रेण चतुश्शतैः । पचाशता प्रसख्याते विरोध्यद्दे विराजि-  
 69 ते ।[ 29\*] विख्याते मासि वैशाखे पूर्णिमायां महातिथौ । विशाख[र्च]-  
 70 समायुक्ते दिने च शुभवासरे ।[ 30\*] तुगभद्रानदीतीरे श्रीविरूपा-  
 71 क्षमंलिधौ (i) पम<sup>4</sup>हंसपरिव्राजकाचार्याय सुमुत्तवे ।[ 31\*] भस्मो-  
 72 डूलितगात्राय र<sup>5</sup>द्राक्षावलिधारिणे (i) श्रीतोष्णादिद्वदुःखा-  
 73 तीताय च महात्मने ।[ 32\*] अष्टागयोगयुक्ताय दयाशीलाय धो-  
 74 मते । सर्वतंत्रस्वतंत्राय ज्ञानवैराग्यशालिने ।[ 33\*] चद्रेश्वरस-  
 75 रस्वत्या शिष्यायामिततेजसे । सदाशिवसरस्वत्यै गुरवे  
 76 शिवरूपिणे ।[ 34\*] पडवीडुमहाराज्ये जयचोलाख्यमडले । तिक-  
 77 लकुंनरेंडारूपत्तनाच समन्विते ।[ 35\*] कलत्तूरकोट्टसयुक्ते श्री-  
 78 विलिमलनाडके । चग<sup>6</sup>लिपट्टसीमास्थे क्षीरनद्यास्तटे<sup>7</sup>  
 79 शुभे [॥ 36\*] प्रक्षयन्नूरिमहाग्रामा[त्] प्राचीं दिशमुपाश्रितं । मण्ण्या-  
 80 क्काभिधायामात् दक्षिणस्यां दिशि स्थितं ।[ 37\*] कलत्तूरभिधाय-  
 81 मात् पश्चिमां दिशमाश्रित । पुण्यपट्टमहाग्रामादुत्तरस्यां  
 82 त्तर<sup>8</sup>स्या दिशि स्थितं ।[ 38\*] बु<sup>9</sup>दयंवाक्कनामानं सर्वमस्योपशोभि-

<sup>1</sup> Read वगति

<sup>2</sup> Read वडलीकृत्य.

<sup>3</sup> Read शिष्य.

<sup>4</sup> Omit त्र.

<sup>5</sup> Read स्तुत्योदार्यस्तु<sup>00</sup>हासमस्य °.

<sup>6</sup> Read परम.

<sup>7</sup> Read तैग°.

<sup>8</sup> Read द.

<sup>9</sup> Read °लाता°.

<sup>10</sup> Read द.

<sup>11</sup> Read नद्यास्तटे.



83 त । कृष्णरायपुरं चेति प्रतिनामसमन्वितं ।[ 39\*] सर्वमान्य-  
 84 चतुष्प्रीमासयुत<sup>1</sup> च समंततः । निधिनिक्षेपपापाणाद्यष्टभोग्यैर-  
 85 धैतरैः ।[ 40\*] विविधैश्च फलैर्युक्तं सतडाकं सभूरुहं । आचद्रतारकं  
 86 भोक्तुं दातुं चापि निजेच्छया ।[ 41\*] सिष्यप्रशिष्यैः स्तच्छिष्यैः<sup>2</sup> तच्छिष्यैः त-  
 87 त उत्तरैः । कृष्णदेवमहारायो माननि<sup>3</sup>यो मनस्विनां ।[ 42\*] सहिरंश-  
 88 [प]योधारापूर्वकं दत्तवान्मुदा ॥—॥<sup>4</sup>

Plate III, Side i

89 तदिदमवनीवनिपकविनुतधरापस्य कृष्णरायस्य । शास-  
 90 नमुरुकविवैभवनिवहनिदानस्य भूरिदानस्य ।[ 43\*] कृष्णदेवम-  
 91 हारायशासनेन सम<sup>5</sup>पतिः । अभाणोत् मदु<sup>6</sup>संदर्भं तदिदं ताम्र-  
 92 शासन ।[ 44\*] कृष्णदेवमहारायशासनं<sup>8</sup> मङ्गणात्मजः (1) त्वष्टा श्रीवीरणाच-  
 93 यो व्यलिखत्तांश<sup>9</sup>शासन ।[ 45\*] दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दा-  
 94 नात्स्वर्गमवाप्नोति पालनादच्युत पद ।[ 46\*] स्वदत्तादिगुण<sup>10</sup> पुण्यं परदत्तानुपा-  
 95 लन । परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।[ 47\*] स्वदत्तां परदत्तां वा  
 यो हरे-  
 96 ति वसुंधरात् । षष्टिर्वरु<sup>11</sup>षसहस्राणि विष्टायां जायते क्रिमिः<sup>12</sup> ।[ 48\*] एकैव भगि-  
 97 नी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंध-  
 98 रा ।[ 49\*] सामान्योयं धर्मसेतुः नृपाणां काले काले पालनियो<sup>13</sup> भवद्भिः (1)  
 99 सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामचद्रः ।[ 50\*]  
 श्रीविरुपाक्ष.

### TRANSLATION

(ABRIDGED)

Verses 1-3 The usual benedictory verses in praise of Śambhu, the Varāha incarnation of Hari, and Ganēśa

Verses 4, 5 The descent of the family from the moon

Verses 6-8 The first historical kings of the dynasty - Timma, Īśvara, and Narasa.

Verse 9 The gifts made by Narasa in Rāmēsvaram and other places

<sup>1</sup> Read चतुष्प्रीमा°

<sup>2</sup> Read नी

<sup>3</sup> Read भा.

<sup>4</sup> शासनेन would be necessary here to suit the meaning, but the metre would be disturbed शासनेन सभापति, which is found in the other grant edited by us, is certainly a better reading.

<sup>5</sup> Read ताम्र.

<sup>12</sup> Read क्रिमिः.

<sup>2</sup> Read शिष्यप्रशिष्यैः तच्छिष्यैः.

<sup>4</sup> Shows the verse has only two pādas

<sup>6</sup> Read मदु

<sup>7</sup> Read ताम्र

<sup>10</sup> Read स्वदत्तादि

<sup>13</sup> Read पालनियो.

<sup>11</sup> Read षष्टिः.

Verses 10, 11 Exploits of Narasa His capture of Seringapatam, defeat of the Chola, Chēra, Pāndya, and Musalman kings, of the chieftain of Madurā, and the king of Orissa, and his suzerainty over the Dakhan—from Lankā to the banks of the Gangā (probably the Pēngangā of Central India)

Verses 12, 13 Birth of his sons Vira-nṛsiṃhēndra and Krishna Rāya

Verses 14-17 Praises of Vira-nārasimha and his gifts in holy places in South India

Verse 18 Death of Vira-nārasimha

Verse 19 Accession of Krishna Rāya

Verses 20-22 Praises of Krishna Rāya

Verse 23 His gifts

Verses 24-26 His *birudas*, such as *Rājādhirāja*, *Vira-pratāpa*, etc

Verses 27, 28 His praises

Verses 29, 30 In the year 1450 of the Śālī-vāhana Śaka era, the year named Virodhin, in the month of Vaiśākha, on the *tithi* Pūrṇimā, and *nakshatra* Viśākhā,

Verse 31 (Is given) on the banks of the Tunga-bhadrā, near the temple of Śrī Virūpāksha, to the great sage working for salvation, the great saint and anchorite

Verses 32-33. Whose body is besmeared with holy ashes, who wears a necklace of *rudrāksha* beads, who is high-souled and talented, who has practised the eight-fold path of the Yōga who is compassionate to all beings, (but) is (himself) above the pairs of opposites like heat and cold, which only give rise to pain, who is possessed of knowledge and freedom from attachment, who is master of himself

Verse 34 (To this) Guru, who is Śiva incarnate, Sadā-śiva Sarasvatī, disciple of Chandra-śēkhara Sarasvatī,

Verses 35-43 The village of Udayambākam, otherwise known as Krishnarāya-puram, in Pada-vidu *mahārājya*, in Jaya-chōla *mandala* (Jayam-konda Chōla *maṇḍala*), comprising the town of Tirukkaḷu-kunram and the fort of Kalattūr in Velimala *nādu* in the *śimā* (district) of Chingleput, on the banks of the Pālār The boundaries of the village are, Prallayannūr to the west, Manappak to the north, Kalattūr to the east, Punya-pattu to the south

The said village is marked by clearly defined boundaries on its borders

The grant includes the right of enjoyment of eight kinds of interest in the land, viz treasures in it, mines, rocks, tanks, gardens, trees, etc, and the right of possessing it for ever or parting with it at will (by sale to another) The rights over the land are to descend from the donee to his disciples, their disciples, and so on in the apostolic line The grant was made in a ceremonial way, with water and with gold

Verses 44, 45 The grant was composed by Sabhāpati and engraved by Viranāchārya

Verses 46-50 The usual admonitory verses

‘Śrī Virūpāksha’<sup>1</sup>

<sup>1</sup> On Virūpāksha and the devotion of the Vijayanagar house to Śiva and Nāga worship, see our note in the introduction to the Conjeeveram plates of Krishna dēva Rāya (*Jep Ind*, Vol XIII, No 8)

NO 13—PARTABGARH INSCRIPTION OF THE TIME OF [THE PRATHIARA]  
KING MAHENDRA-PALA II OF MAHODAYA SAMVAT 1003

By RAI BAHADUR PANDIT GAURISHANKAR HIRACHAND OJHA

Some time ago a friend of mine wrote to me of the existence of an inscribed stone at Partābgarh, the contents of which no one in the locality could read except the date, Samvat 1003, which was plain enough. I hurried to the spot at the first opportunity available and found the inscription containing a series of grants described below. The stone in question was affixed to a Chabūṭī, or platform, near Chemam Agravāl's Bāwri (a well with steps leading to it) at Partābgarh, the capital of the State of that name in southern Rājputānā. On examination I found the record to be of great historical importance, and at my request the Mahārāj Kumār of Partābgarh was kind enough to present it to the Rājputānā Museum, Ajmer, where it is now deposited. In spite of being constantly exposed to the inclemencies of weather, the stone is in a fair state of preservation and can easily be read, only a few letters here and there being indistinct. A portion of the stone at the left hand top corner is broken off, and the commencement of the first five lines is lost.

The inscription contains 35 lines of writing—34 full lines and one line only 1' 8" long—which cover a space of 2' 6" broad by 2' 2½" high. Except for four verses (ll 1-4) at the beginning of the first, five and a half (ll 14-19) at the beginning of the second, a laudatory verse (ll 30-31) at the end of the third and an imprecatory one (ll 34-35) at the end of the fourth part, the inscription is in prose.

The characters belong to the northern class of alphabets of the 10th century and show no special peculiarities except, in two instances (*°paryantō*, l. 11, *°paryant m*, l. 24), the medieval form of *rya*, without the lower right-hand stroke as well as the separate sign of *r* on the top, as is found in the Udaipur (in Rājputānā) inscription<sup>1</sup> of the time of the Guhila Rājā Aparājita, the Jhālārāpitan inscription<sup>2</sup> of the time of Durgagaṇa, etc. Line 14 contains numerical symbols *saṃ* and *lri* for 100 and 10 respectively.

The language is Samskrit throughout, corruptions and solecisms being frequent in the last three grants. A locative was probably intended in l. 20 *°śrīsamrīē* (read *°sarmmani*) *chavyāpāram kurvīotō* (read *kurvīati*), and a passive construction suddenly ends in active in ll 20-22, '*Mādhavēna . . . sutēna . . . vōdhaṇyati*'. The neuter gender is grossly misused in ll 24-25, while '*āghāta*' is neuter in l. 28 and masculine in l. 32. Cases do not agree in l. 31 '*°rājēna . . . sutah*' (read *sutēna*), while the rules of Sandhi are not observed in some cases (ll 2, 4, 14, 18, etc.) and misused in others (ll 11, 12, 27, etc.). Other grammatical irregularities are shown in the footnotes accompanying the text.

Some *dēśī* words of the local dialect are used in Samskrit composition. *Harirshēśvara* in l. 12 is to be divided into *Harī* and *Rishēśvara*, the latter being a modification of *Rakhēsar*, still used in the vernacular of these parts for *Rishīsvara*. *Arahatēna* (l. 26) is the instrumental form of *Arahatā*, a Persian wheel, the Samskrit form being '*araghatṭa*'. *Kīṭikā* (l. 26) is Samskritized from *hīḍī* or *hīḍā*, a matting screen, akin to Samskrit *kaṭa*. *Kōsavāhē* (l. 31) is applied to as much land as can be irrigated by one *kōsa*, or leather bucket, and *māni* (l. 31) is a local measure of twelve maunds. *Chausarā* (l. 33) is a garland of four strings. *Metta* (l. 29) is the Prākṛit form of *mātra*. *Pālikā* (l. 33) is probably used for *pālī*, or bundle of leaves. *Ghānā* (l. 33) is an oil-mill and *Palikā* (l. 33) is a measure of capacity approximating to six *tōlās* and commonly called *palī* or *palā*.

<sup>1</sup> *Ep Ind.*, Vol IV, p. 31

<sup>2</sup> *Ind Ant.*, Vol V, p. 181

The meaning of *sādhāra* (ll 26 and 32) is not clear it may mean 'with the adjacent grounds' or may be an abbreviation of *sādhārana* (common) *Vaha* (l 32) is the common highway and *kachchha* (ll 26 and 28) is a field bordering on a stream

As regards orthography, it may be noted that *v* is used for *b* throughout and *n* for *ṇ* in some instances. *punya* (l 11, twice), *hiranya* (ll 13 and 24), *śaranya* (l 17) and *grīhṇāt* (l 30) Dental *s* is used for the palatal in *ājñāsraṇa* (l 12), and *śadriśm* (l 18) is an example of the converse. Consonants are mostly doubled after *r*, but the necessary doubling is not shown in *prōtārīta* (l 15), *patatrīnah* (l 16) and *āchchhetā* (l 35). The doubling of *t* before *r* is seen in *puttra* (ll 6 and 8), *puttroḥ* (l 11) and *ḥitattri*° (l 13), but not everywhere (e.g., *putra* in ll 5, 6, 7). *n* at the end of a word is not joined generally to the next word (ll 20, 21, 22, 29). The *anusvāra* is used for the appropriate nasal in *lāhmkṣyām gamgāyām* (l 11), *ḥimgita* (l 16), *ḍamgaḥ* (l 17), *ghōmtā*° (l 23), *lakhmyantē* (l 28), *lshētrāmtaritam* (l 29), *bhavantu* (l 1), *chintā* (l 18), *tamttra* (l 20), it is wrongly replaced by *m* in *param-bha*° (l 7) and is redundant in *ḥmānmvaya*! (l 15) and *ḥchintya* (l 23). Of the class-nasals, *ṇ* is frequently used (ll 15, 22, etc.), once wrongly for *ṇ* (*pancha*, l 26), *n* occurs in ll. 15 and 19 and once wrongly in *vaṇṣa* (l. 25), and *ṇ* in l 16. Omissions of *visarga* (ll 4, 5, etc.), its redundant use (ll 20, 21, 30), and instances of letters (ll 10, 27, 30, 31) and particles (ll 23, 18) left out are specified in the footnotes. There are no symbols for *avagraha*, *ghvāmāliya* or *upadhmanīya*. The necessary punctuation marks are omitted in some places (ll 2, 3, etc.), and there are redundant lines (ll 1, 3, etc.) in others. Other mistakes are pointed out at the proper places.

All the grants recorded in the inscription are in favour of shrines attached to the monastery of Hari-Rishīśvara, who originally belonged to Daśapura (l 12). Under its management were the shrines of Vata-yakṣiṇī Dēvi (ll 12, 33), Indrāditya-dēva or Indrarājāditya-dēva (ll 23, 28) and Trailōkya mōhana-dēva (l 33), which were situated at the village of Ghōntā-varshika, where there was also a temple dedicated to Nityapramudita-dēva (l 23). Chief among the deities was Indrāditya-dēva, who is spoken of as "the deity of Ghōntā-varshika" (l 28), while Trailōkya-mōhana-dēva is spoken of as "(enshrined) within the grounds of Indrāditya-dēva" (l 31). This pre-eminence is borne out by the verses (ll 1-2) in praise of the sun-god (Indrāditya-dēva), which precede those (ll 3-4) extolling Durgā (Vata-yakṣiṇī Dēvi), who is the donee proper of the first grant.

The occasion of the grant of a village to Vata-yakṣiṇī Dēvi by the king of Mahodaya in Samvat 1003 was used by the authorities of the monastery for the purpose of consolidating on one stone all the grants in favour of one or other of the temples attached to it. Such consolidation of grants belonging to one institution, but issued at different periods, is not rare in Rājputānā. We have an instance of it in the Vasīṣṭha temple inscription<sup>1</sup> at Mount Ābū.

The inscription is naturally divided into four parts —

I A grant of a village in favour of Vata-yakṣiṇī Dēvi, issued by Mahārāja Mahēndra-pāla-Dēva II of Mahodaya (Kanauj), dated Samvat 1003, or A D 946 (ll 1-14)

II A grant of a village, etc., in favour of Indrāditya-dēva by Mādhava, the provincial governor of Ujjain (under the same king), at the request of Chāhamāna Indra-rāja, a feudatory chief, without date (ll 14-27)

III A grant of a field in favour of Indrarājāditya-dēva by Bhartṛi-patta, son of Khōmmāna, dated Samvat 999, or A D 942 (ll 27-31).

IV Minor grants to different deities by different persons, undated (ll 31-35)

<sup>1</sup> *Ind Ant.*, Vol II, p. 256.

## PART I

The first grant recorded in the inscription—though it is not the first from a chronological point of view—begins with two benedictory verses invoking the sun-god, followed by two similar verses in praise of the goddess Durgā (ll 1-4) It is issued from the capital at Mahōdaya and gives the genealogy of the donor as follows —

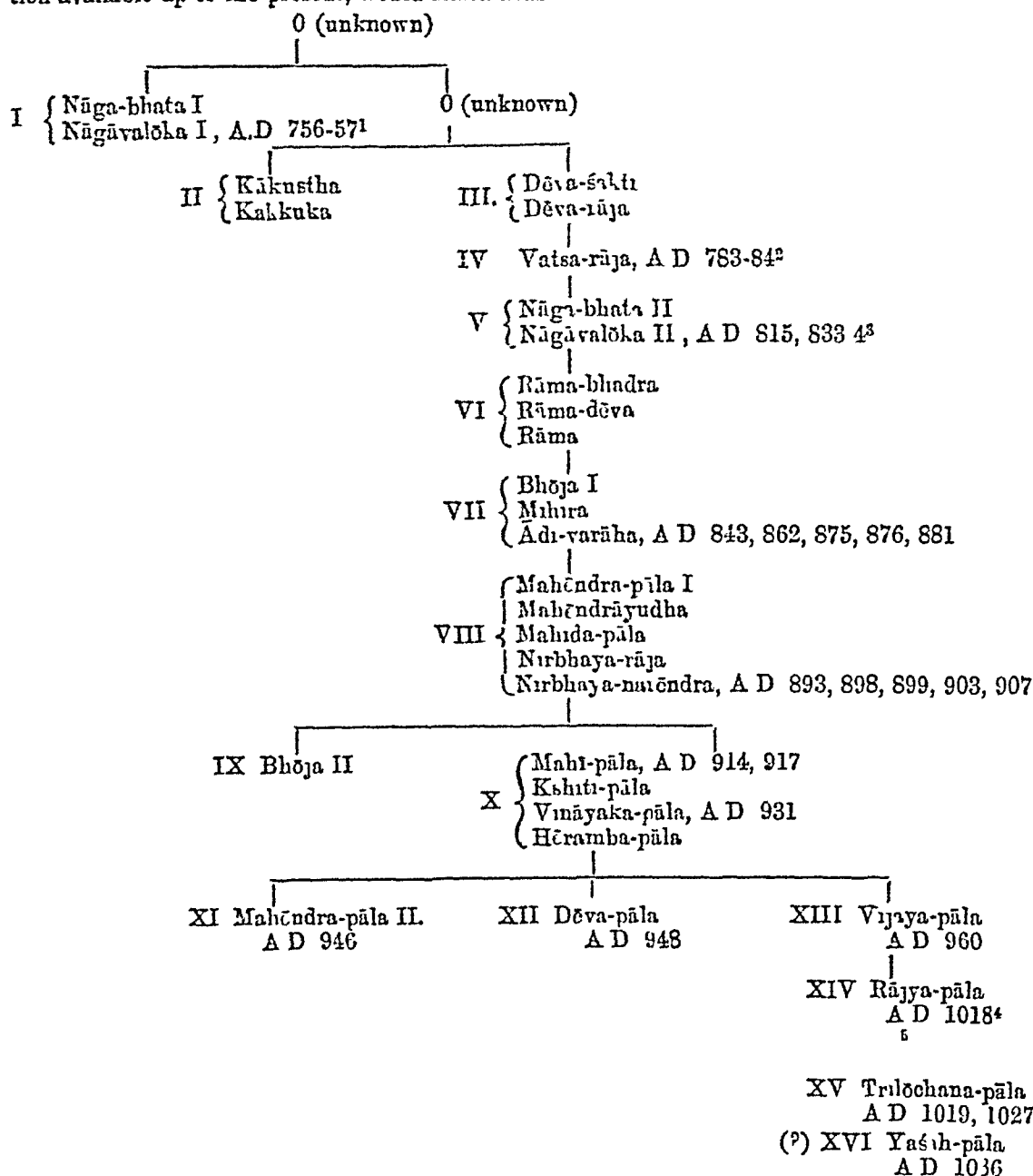
- 1 Mahārāja Dēva-śakti-Dēva, a devotee of Viṣṇu ,
- 2 His son, born of [queen] Bhūyikā-Dēvī, Mahārāja Vatsa-rāja-Dēva, a devotee of Mahēśvara (Śiva) ,
- 3 His son, born of [queen] Sundarī-Dēvī, Mahārāja Nāga-bhata-Dēva, a devotee of Bhagavatī (Durgā) ,
- 4 His son, born of [queen] Īsata-Dēvī, Mahārāja Rāma-bhadra-Dēva, a devotee of the sun-god ,
- 5 His son, born of [queen] Appā-Dēvī, Mahārāja Bhōja-Dēva, a devotee of Bhagavatī ;
- 6 His son, born of [queen] Chandra-bhattārikā-Dēvī, Mahārāja Mahēndra-pāla (I) , a devotee of Bhagavatī ,
- 7 His son, born of [queen] Mahādēvī-Dēvī, Mahārāja Vināyaka-pāla-Dēva, a devotee of the sun-god , and
- 8 His son, born of [queen] Prasādhana-Dēvī of the Devathāddhi (?) family, Mahārāja Mahēndra-pāla-Dēva (II) , a devotee of Mahēśvara (ll 5-9)

The last-named king enjoins all and sundry residing in the village of Kharpara-padraka, —in the holding of Tala-varṅika Harishada, and situated in the vicinity of Ghōntā-varshikā, in the western Pathaka (district) of Daśa-pura,—and the residents of the neighbourhood, that the said village Kharpara-padraka, with all rights belonging thereto, has been bestowed by him, for all time to come, at the request of Dhana-sūra, upon the goddess Vaṭa-yakshini Dēvī, (whose shrine is) connected with the *Maṭha* (monastery) of Hari Rishiśvara, versed in all the four Vēdas, resident of Dasa-pura, on an auspicious day, after bathing in the Kāhmkī Gamgā, for increase of religious merit to the donor's parents (ll 9-12) The grant is written by Parōhita Trivikrama-nātha, under orders from Jajja-nāga, is dated the fifth day of the dark half of Mārgga (Mārga-śirsha), in the Samvat year 1003 (A.D. 946), and is signed by Śrī Vīdagdha, "his own hand" (l 13)

The name of Mahēndra-pāla (II) , son of Vināyaka-pāla, comes to our knowledge for the first time from this inscription There seems to be a *double entente* in the word *prasādhana*, in which the writer pays a compliment to the queen-mother, by name Prasāadhanā-Dēvī, by calling her the 'ornament of the family of her birth' (l 9) The name of this family Devathāddhi (?) is not quite clear for purposes of identification Of the names and places mentioned Mahōdaya (Kanaṇ) and Daśa-pura (Mandasor), and the names of the kings and queens call for no remark. Kharpara-padraka is the modern village of Kharōt, 7 miles south-east of Partābgarh Ghōntā-varshikā<sup>1</sup> can be identified with Ghōtārsī, 7 miles east of Partābgarh and about 8 miles north-east of Kharōt The Kāhmkī Gamgā (the river Kāhmkī) cannot be identified Jajja-nāga was probably the *Dātaka* of the grant Vīdagdha appears to be the Governor of the province who issued this grant under his own signature

<sup>1</sup> The name of this village is spelt as Ghōntā-varshikā (l. 10), Ghōntā varshika (l. 23) and Ghōntā varsh (l. 34).

The genealogy of the Pratihāra kings of Mahodaya (Kanauj), in the light of the information available up to the present, would stand thus —



<sup>1</sup> This date is from a photograph in my possession of an unpublished copper plate grant from Hānsūt, in the district of Broach (Bombay presidency), issued by the Chāhamāna prince Bhartṛi-vaddha (Bhartṛi vardha) II, a feudatory of king Nāgāvalōka

<sup>2</sup> From the Jaina *Harī-vamśa Purāṇa* (Bom Gazetteer, Vol I, part II, p 197)

<sup>3</sup> The *Prabhāvakā charita* speaks of the death of king Nāgāvalōka of Kānya kubja, grand father of Bhōja, as taking place in Vikrama year 890 (A.D. 833 34) (Nirnayasāgara Press ed., p 177, verses 720 725). The Nāgāvalōka of the *Prabhāvakā charita* can be identified with no other than Nāga bhata II of Kanauj, and the date seems to be accurate, as the first known date of Bhōja I is A.D. 843

<sup>4</sup> This date of Rājya-pāla is given by Al-Uṭbī in his *Tārīkh-i Yamīnī* (Elliot's Hist., Vol II, p 45), where he speaks of Bai Jaipāl as the ruler of Kanauj when Sultan Mahmūd of Ghazni invaded it. He was killed the next year (A.D. 1019) by the Chandēla prince Vidyā dhara, son of Ganda, and Trilōchana-pāla succeeded him

<sup>5</sup> The dotted line in the table indicates a successor, not necessarily a son



worshipped the god Śiva and meditated on the unreality of life and wealth, bestowed, on the Mina samkrānti day, the village of Dhārā-padraka, with all its appurtenances, for repairs to, and maintenance of daily services at, the temple of Indrāditya-dēva at Ghontā-varshikā, a place associated with Nityapramudita-dēva, at the request of the great feudatory Indra-rāja, son of Durlabha rāja of the Chāhamāna race. He therefore enjoins all residents of the village and the neighbourhood to observe this order (ll 20-26). A further endowment of a field by the river-side to the north of the village, irrigated by a Persian wheel, and of five matting screens for the erection of a flower porch is recorded (l 26). The grant is signed by Mādhava and countersigned by the Vidagdha (l 27) of the first grant.

The names of the warlike Chāhamānas eulogized in this grant are not known from any other record. It was probably a local dynasty of the Chāhamānas which had entered into a subordinate alliance with king Bhōja-Dēva I and helped him in his wars, thus giving the overlord 'great pleasure'. Indra-rāja built a temple to the sun-god (Indrāditya-dēva) and applied to the governor of Ujjain, appointed by his overlord, the king of Kanauj, evidently Mahendra-pāla II of the first grant for an endowment for its upkeep. The grant is not dated, but we find from the third grant that the temple of Indrāditya-dēva was existing and was well-known after the name of the builder (l 28) four years before the date of the first grant. We thus have reason to suppose that the request of the builder to the provincial representative of his overlord to secure a permanent endowment for it must have immediately followed its erection and preceded the gift of Bhartri-patta recorded in the grant following. Thus this grant is evidently prior to the third, and is consequently the first, though not by many years, as is evident from the signature of the same governor, Vidagdha, affixed to both the grants. The custom of provincial governors countersigning grants issued by subordinate chiefs relating to lands in their (the governors') jurisdiction is borne out by the evidence of the Ūnā plate of the time of Mahendrapāla I of Kanauj, where Dhūka countersigned a grant of Bala-varman, a feudatory of the king (*Lp Ind*, Vol IX, p 6).

Mandapikā is Māndū, where another officer Śrī śarman, appointed by the king's commander-in-chief, resided. Dhārā-padraka is probably Dharyāvad (in Mēwār), situated near the boundary of the Partābgarh State. The matting screens referred to were to be used, evidently, in the periodical festivals in which the throne of the deity is placed in a porch of flowers and leaves temporarily erected over it.

### PART III

This grant records that Mahārājādhirāja Bhartri-patta, son of Khōmmāna, enjoins his descendants to maintain in perpetuity, and not to interfere with, the enjoyment of the bestowal of a field named Vavvūlika (Babbulika) by the side of the river Nandyā in the village of Palāsa-kūpikā, made by him upon Indrarājāditya-deva of Ghontā-varshi for increase of merit to himself and his parents (ll 27-30). The boundaries of the field are defined (ll 28-29), and a customary verse extolling the donor and the donee follows (ll 31-32). The date is given as the first day of the bright half of the month of Śrāvana in the Samvat year 999 (A D 942).

Bhartri-patta of this inscription is Bhartri-patta<sup>1</sup> II, son of Khōmmāna III of Mēwār, belonging to the Guhila family. Another inscription of his reign is dated Samvat 1000 (A D 943).<sup>2</sup> Palāsa-kūpikā is probably the present Parāsā, about 15 miles south of Mandasor. The river Nandyā and the village of Varāha palli, mentioned in the boundaries, cannot be identified at present.

<sup>1</sup> *Ind Ant*, Vol XXXIX, p 191

<sup>2</sup> *Annual Report on the working of the Rajputana Museum, Ajmer, 1914*, p 2



## PART IV.

This part records minor grants —

I The gift of a field named Chhittullāka, in which 10 *Mānīs* of seed could be sown, and which was irrigated by one leather bucket, in favour of Indrāditya-dēva, by Dēva-rāja, son of Chāmunda-rāja (l 31)

II The gift of a field, called Umdiyāka, with boundaries defined, in favour of Trailōkya-mōhana-dēva in the grounds of Indrāditya-dēva, by Indra-rāja (ll 32-33).

III The [permanent] endowment of one Palikā [of oil] per oil-mill, five bundles of foliage, 100 garlands of four strings, on the ninth day of the bright half of the month of Chaitra, together with two *palas* of saffron and one [*pala*] of betel-nuts from the trading community in the month of Chaitra, in favour of the Vata-yakshinī Dēvi (ll 33-34)

IV The gift of Dhādivāhā field, in which 10 *Mānīs* of seed could be sown, and of Mōchcha field, to the north-east of Ghōntā-varshī, requiring 10 *Mānīs* of seed, from persons not mentioned and in favour of deities not specified (l 34)

Then follows the usual verse extolling the giver of land and condemning the usurper (l 35), after which the name of the engraver of the inscription is given as Siddhapa, son of [Sa]tya and the date as Samvat 1003 (A. D. 946).

Dēva-rāja, son of Chāmunda-rāja (l 31), appears to be a scion of the Chāhamāna family mentioned in the second grant, and Indra-rāja (l 32) is the builder of the temple of the sun (ll 18-19) himself

TEXT<sup>1</sup>

[Metres v. 1, *Anushtubh (Ślōka)*, v 2, *Mandākrāntā*, v 3, *Sārdūlavikrīdita*, v 4, *Vasantatilakā*, v 5, *Sārdūlavikrīdita*, v 6, *Vasantatilakā*, v 7, *Anushtubh (Ślōka)*, v 8, *Sārdūlavikrīdita*, v 9, *Vasantatilakā*, v 10, *Sārdūlavikrīdita* (half), vv. 11 and 12, *Anushtubh (Ślōka)*]

L. 1 — — — — [स]: ॥

भवतु<sup>2</sup> भव[तां भानो]भूतये भानवः सदा ॥<sup>3</sup>

प्रातर्नभ[स्त]रीस्ताम्नाः पवित्राः पल्लवा इव ॥ [१\*]

‘ब्रह्मादीनां नियमितद्वियां’ [स्तोत्र]पात्रं यदेकं ।<sup>4</sup>

यस्मिन्नेताः पुनरपि दिशो ।<sup>5</sup>

2

— — — — — [1\*]

[सूर्याद्या<sup>6</sup>]ख्य प्रतिदिनमहो ध्यायते यन्मुनीन्द्रैः

‘तेजस्तहो हरतु दुरितं पावनं सप्तसप्तेः ॥ १०॥ [१२\*]

[सुद्रे] विद्रवति द्रुत सुरपतौ प[स्त्यं] प्रति प्रस्थिते ।<sup>7</sup>

वित्तेशे प्रतिपन्नरायि [त]-

<sup>1</sup> From impressions prepared by the writer and from the stone itself

<sup>2</sup> Read भवतु.

<sup>3</sup> Read ब्रह्मा<sup>8</sup>

<sup>4</sup> This stroke is redundant

<sup>5</sup> Read ‘दीन्द्रैः’.

<sup>6</sup> One stroke is redundant.

<sup>7</sup> Read ‘धिया’.

<sup>8</sup> This stroke is redundant

<sup>9</sup> This stroke is redundant.

- 3 — — — — [शाङ्गे] सति [1\*]  
 वैकुण्ठे मतिकुण्ठतामुपगते <sup>1</sup>त्रा[द्धयं श्रि]ते <sup>2</sup>ब्रह्मणि <sup>3</sup>  
 पायाद्दो महिषासुरं सुररिपुं देवी दृशा निघ्नतो ॥०॥ [1३\*]  
 वर्षह्रयाभ्यसनमम्ब<sup>4</sup> तवेदमेव  
 दुर्गेति नाकगमनाय
- 4 — — — — [न्ति] ।  
 कात्यायिनीति वरदेति च सन्ति कस्याः<sup>5</sup>  
 नामाक्षराणि परमाणि यथा भवत्या<sup>6</sup> ।०॥ [1४\*]  
 ओ<sup>7</sup> स्वस्ति । श्रीमहीदयसमावास्तितानेकनौहस्यश्वरथपत्तिसम्पन्न-  
 स्कन्धावारात्य-
- 5 [ <sup>8</sup>— — [वै]ष्णवो महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्त-  
 त्यादानुध्यात<sup>9</sup> श्रीभूयिकादेव्यामुत्पन्न<sup>10</sup> परममाहेश्वरो महाराजश्रीवत्सराज-  
 देवस्तस्य पुत्रस्तत्यादानुध्यात<sup>11</sup> श्री-
- 6 [ <sup>12</sup>— न्दरीदेव्यामुत्पन्नः परं<sup>13</sup>  
 भगवतीभक्तो महाराजश्रीनागभटदेवस्तस्य पुत्रस्तत्यादानुध्यातः श्रीमदी-  
 सटादेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीरामभट्ट-
- 7 [दे]वस्तस्य पुत्रस्तत्यादानुध्या[तः] श्रीमदप्पादेव्यामुत्पन्नः परम्भगवतीभक्तो  
 महाराजश्रीभोजदेवस्तस्य पुत्रस्तत्यादानुध्यातः श्रीचन्द्रभट्टारिकादेव्या-  
 मुत्पन्नः पर
- 8 भगवतीभक्तो महाराजश्रीमहेन्द्रपालदेवस्तस्य पुत्रस्तत्यादानुध्यातः श्रीमहा-  
 देवीदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीविनायकपालदेवस्तस्य  
 पुत्रस्तत्या-
- 9 दानुध्यातः ओदेव[था]<sup>14</sup> । द्वि १]नामनिजकुलप्रसाधनादेव्यामुत्पन्नः परम-  
 माहेश्वरो महाराजश्रीमहेन्द्रपालदेवः श्रीदशपुरपश्चिमपथके तलवर्गिकहरि-  
 षडभुज्य-

<sup>1</sup> Read त्रा.<sup>3</sup> This stroke is redundant<sup>5</sup> Read ०स्या<sup>7</sup> Expressed by a symbol<sup>9</sup> Read त<sup>11</sup> Read त<sup>13</sup> In most of the grants and seals of the Pratihāra Kings of Mahōdaya the adverb *param* (or *param*) is persistently used before *Bhagavati bhakta* in place of the adjective *parama*—which is used before the names of other deities, and there appears to be no need of correcting it to *parama*<sup>14</sup> The word is indistinct, it may also be read as देवळाडि, देवडाडि, देवडाडि or देवघाडि.<sup>2</sup> Read त्र.<sup>4</sup> Read ०म्ब<sup>6</sup> Read त्या<sup>8</sup> Read ०रमवै०.<sup>10</sup> Read त्र<sup>12</sup> Read श्रीसुन्दरी०

- 10 मानखर्परपद्रकग्रामे घोण्टावर्षिकाप्रत्यासन्ने समुपगतान् सर्वान्ने<sup>1</sup> यथा-  
स्थाननियुक्तान्प्रतिवासिनश्च समान्नापयत्यस्तु वः<sup>2</sup> उपरिलिखितग्रामः स्वसी-  
मावृणप्रति<sup>3</sup>
- 11 गोचरपर्यन्तो<sup>4</sup> सर्वादायसमेत आचन्द्रार्कक्षितिकाल पूर्वदत्तदेवत्र<sup>5</sup>द्वादेय-  
वर्जितो मया पित्रोः पुन्या<sup>6</sup>भिवृद्धये का[हि]क्यां गगायां स्नात्वा  
पुन्ये<sup>7</sup>हनि [ध]नशूरप्रार्थनया श्री-
- 12 दशपुरचातुर्वेद्यहरिर्षेश्वर<sup>8</sup>मठसर्व<sup>9</sup>ध्वमानश्रीवटयक्षिणोदेव्यै शासनत्वेन प्रति-  
पादितः<sup>10</sup> मत्वा भवद्भिः सा<sup>11</sup>सुनुमन्तव्यो<sup>12</sup> प्रतिवासिजनपदैरप्याज्ञास-<sup>13</sup>  
वणविधेयैर्भूत्वा यथा-
- 13 दीयमानभागभोगकरहिरन्या<sup>14</sup>दिक्कस्योपनेतव्यमिति [1\*] श्रीजज्जनागप्रद-  
त्तादेशात् । सवत्स्री<sup>15</sup> १०००<sup>16</sup> १००३ माग<sup>17</sup> वदि ५ [1\*] पुरोहित-  
त्रिविक्रमताच्च<sup>17</sup>लिखितमिदम् । स्व-
- 14 हस्तोयं श्रीविदग्धस्य ।०।  
यो राज्ञामुपरि स्थितः<sup>18</sup> वसुमतीर[चा]र्थमुत्पादितः<sup>19</sup>  
येनोच्चैः सुखमासितं क्षितिभृता श्रीभोजदेवेन च [1\*]  
यस्माद्भि<sup>20</sup>भ्यति विद्विषः किमपरं यस्माच्च
- 15 लक्ष्मीर्नृणां ।<sup>21</sup>  
सोयं राजति राजचक्रनिलयः[.] श्रीचाहमानान्वयः<sup>22</sup> [॥५\*]  
गोविन्दराज इति तत्र <sup>23</sup>वभूव भूपो ।<sup>24</sup>  
राकाशशाङ्गकिरणोत्करशुभकीर्तिः [1\*]

<sup>1</sup> Read सर्वानेव<sup>2</sup> Read °पूति°.<sup>3</sup> Read न्न<sup>4</sup> Read ख्ये<sup>5</sup> Read व<sup>6</sup> Read स<sup>7</sup> Read न्न<sup>8</sup> Read सवत्सरे<sup>9</sup> Here *samvatsarō* stands for *samvatsarē* and is followed by *sam* (=100), but in the copper-plates of other kings of Mahōdaya (*Ind Ant*, Vol XV, pp 112 and 140, and *Ep Ind*, Vol V, p 209) *sarō* itself represents 100, as it is not followed by the symbol for 100<sup>10</sup> The symbol *sam* is used to represent 100 and *lr* to denote 10. Thus *sam lr* means 100 × 10 = 1000. In the inscriptions of the 9th and 10th centuries, the symbol for 3 being the same as the numerical figure, it has been purposely omitted with the symbols to avoid the ambiguity of the date in figures being read as 31003. Hence the figure for 3 has been inscribed only at the end<sup>11</sup> Read °त्रिविक्रमनाथ°<sup>12</sup> Read ती<sup>13</sup> This stroke is redundant<sup>14</sup> Read व.<sup>2</sup> Supply सविदितम् or सुविदितम्.<sup>4</sup> Read °पर्यन्त<sup>6</sup> Read यथा<sup>8</sup> Read °हृयुषीश्वर° (हरि + ऋषी°).<sup>10</sup> Read °त इति स°<sup>12</sup> Read व्य<sup>14</sup> Read यथा<sup>18</sup> Read ती<sup>20</sup> Read हि°<sup>22</sup> Read °नाभ्वय<sup>24</sup> This stroke is redundant.





येन प्र[च]ण्डभुजदण्डतरण्डकेन ।<sup>1</sup>

प्रोता-<sup>2</sup>

16

रिता समरसागरती जयश्रीः [॥६\*]

यस्य पीनवृ<sup>3</sup>हद्भीमभुजपञ्चरमध्यगाः [॥१\*]

विपक्षाः संकुचत्पक्षाः पतत्रिण इवाभवन् ॥७\*]

लि<sup>4</sup>क्ष्यालिंगितविग्रहो हरिरिव क्रोधाग्निदग्धाहितः

17 सर्व्वे[षा] च शरन्य<sup>5</sup>तामुपगतो भास्वप्रतापोदयः [॥१\*]

श्रीमद्वृ<sup>6</sup>र्जभरा[ज]नामनृपति ।<sup>6</sup> तस्मादभूदगजो

वक्रं येन कृत नचार्यिनि जने वक्ता द्विषीवा[य]ति ॥ [८\*]

तस्मादनेकसमरार्जि-

18

तकीर्त्तिकोशः

चि<sup>7</sup>तामणिः प्रणयिनां प्रणती द्विज<sup>8</sup>तेः [॥१\*]

यो योषितां तनुधरोभिनवो मनोभू<sup>9</sup>

भू<sup>9</sup>षा भुवः समभव[त्सु]त इन्द<sup>10</sup>राजः ॥ [९\*]

तेनाकारि हिमाचलेन्द्रशट्श<sup>11</sup> भासा

19

प्रभोर्भासरं

धामेदं ध्वजकिङ्किणीकलमिलत्कोलाहल<sup>12</sup>लंकृत ॥ [१०\*]

स्वस्ति श्रीमदुज्जयन्या<sup>13</sup> महासामन्तदण्डनायकश्रीमाधवः ॥ तथा

मण्डपिकाया परमेश्वरपादोपजीविव<sup>14</sup>लाधी<sup>15</sup>क्त-

20 तश्रीकोकटनियुक्तश्रीशम्भे<sup>16</sup> च व्यापारं कुर्व्वते<sup>17</sup> इत्यस्मिन् काले वर्त्तमाने

इहैव श्रीमदुज्जयन्याया<sup>18</sup> कार्याभ्यागततत्र<sup>19</sup>पालमहासामन्तमहादण्डनाय-

कश्रीमाधवेनः<sup>20</sup> श्री-

<sup>1</sup> This stroke is redundant

<sup>2</sup> Read वृ

<sup>3</sup> Read वृ

<sup>4</sup> Read कोशस्थि

<sup>5</sup> Read मनोभूर्भू.

<sup>6</sup> Read सट्श

<sup>7</sup> Read यिन्या

<sup>8</sup> Read धि

<sup>9</sup> Read कुर्व्वते (or कुर्व्वते).

<sup>10</sup> Read तन्न

<sup>2</sup> Read त्ता.

<sup>4</sup> Read ल.

<sup>6</sup> Read °नृपतिसम्भा°. The stroke is redundant

<sup>8</sup> Read ना

<sup>10</sup> Read न्द्र

<sup>12</sup> Read लाल

<sup>14</sup> Read व.

<sup>16</sup> Read °शर्माणि च (or °शर्मा च).

<sup>18</sup> Read °यिन्या

<sup>20</sup> Read न. Correct to °माधव.

- 21 दासोदरसुतेन<sup>1</sup> ।<sup>2</sup> चाहमानान्वयमहासामन्तश्रीइन्द्रराज<sup>3</sup> ।<sup>4</sup> श्रीदुर्लभराज-  
सुतस्य प्रार्थनयाः<sup>5</sup> । श्रीविदग्धभोगावाप्तये धारापट्टकग्रामे समुपगतान्  
सर्व्वराजपुरुषान्<sup>6</sup> ब्राह्म-
- 22 शोत्तरीयान् प्रतिनिवासी<sup>7</sup> जनपदांश्च वो<sup>8</sup> धयत्यस्तु वस्त्रं विदितं श्रीमहा-  
कालदेवाय तने सुस्नात्वा महादेवमभ्यर्च्य<sup>9</sup> मातापित्रोरात्मनश्च सुपुण्य-  
कर्मयशोभिद्वये ।<sup>9</sup> परलोकहि-
- 23 ताय जलचन्द्रचपलजीवितं ते[त्य]<sup>10</sup> ।<sup>11</sup> क्षणदृष्टनष्टसंपदा<sup>12</sup> समन<sup>13</sup> चिन्त्य<sup>14</sup> ।  
मीनसंक्रान्ती<sup>15</sup> श्रीनित्यप्रसुदितदेवप्रति[व<sup>16</sup> ह]घोटावर्षिकस्थाने श्रीमदिन्द्रा-  
दित्यदेवस्य खण्डस्फुटितसमार-
- 24 चनाय<sup>17</sup> वलिचरुशत्रु<sup>18</sup> प्रवर्त्तनाय ।<sup>19</sup> ग्रामोय स्वसीमापर्यन्तं<sup>20</sup> सहस्रमाला-  
[कु]ल<sup>21</sup> सकाष्ट<sup>22</sup> दृणगोपचार<sup>23</sup> सजलस्थलसमेतं ।<sup>24</sup> चतुष्कंकट<sup>25</sup> विशुद्ध<sup>26</sup>  
भागभोगकरहिरन्या<sup>27</sup> दिस्कंध-
- 25 कमा[र्ग]णकादिराजभाव्यैस्सहित<sup>28</sup> उदकपूर्व्वकेन शासनेन प्रदत्त<sup>29</sup> ॥ मत्वे-  
तदस्मद्भु<sup>30</sup> जैरन्यैश्च धर्ममिदमनुपालनीय<sup>31</sup> । प्रतिनिवासी<sup>32</sup> जनपदैश्चाज्ञाश्र-  
वणविधेयैर्मत्वा .
- 26 यथा दीयमानं च दातव्यं ॥ अगमं [चै]तस्मिन्नेव ग्रामे उत्तरतो  
[दिग्भा]गे साधार कच्छ[क]नाम भरहटन तु सधुतं दत्त । पुनः  
पत्रमण्डपकिटिकाः पणच<sup>33</sup> शासनेन प्रदत्ताः ॥ स्वह-

<sup>1</sup> Correct to 'सुत .

<sup>2</sup> Read °राजस्य

<sup>3</sup> Read या The stroke is redundant

<sup>4</sup> Read सि

<sup>5</sup> Th s stroke is redundant

<sup>11</sup> This stroke is redundant

<sup>12</sup> Read नु

<sup>13</sup> Read °सक्रान्ती

<sup>17</sup> Read व

<sup>19</sup> This stroke is redundant.

<sup>21</sup> Read ल

<sup>23</sup> Read °प्रचार

<sup>25</sup> Read °कटक°.

<sup>27</sup> Read प्या

<sup>29</sup> Read च

<sup>31</sup> Read धर्ममिदमनुपालनीय

<sup>33</sup> Read च.

<sup>2</sup> This stroke is redundant

<sup>4</sup> This stroke is redundant

<sup>6</sup> Read ब्रा

<sup>8</sup> Read वो

<sup>10</sup> Read °ल जीवितमवेत्य

<sup>12</sup> Read °नष्टा सपद

<sup>14</sup> Read °चिन्त्य The stroke is redundant

<sup>16</sup> Read व

<sup>18</sup> Read °सत्र°

<sup>20</sup> Read ल..

<sup>22</sup> Read ष

<sup>24</sup> Read °समेत . The stroke is redundant.

<sup>26</sup> Read ड .

<sup>28</sup> Read त

<sup>30</sup> Read °दृष्ट°.

<sup>32</sup> Read सि.

27 स्तोय श्रीमाधवस्य । स्वहस्तोय श्रीविदग्धस्य ॥

संवत् ८८८ आवण सुदि १ समस्त[रा]जावलिपूर्वमग्रे<sup>१</sup> महाराजा-  
धिराजश्रीम<sup>२</sup>र्द्धपट्ट<sup>३</sup>: श्रीखोम्माणसुतः<sup>४</sup> रुमातृपित्रोरात्मनश्च ध-

28 म्माभित्वद्वये घोण्टावर्षोवेन्द्रराजादित्यदेवाय ।<sup>५</sup> पलामकूपिकाग्रामे वञ्चू-  
लिको नाम<sup>६</sup> कच्छ<sup>७</sup> । अस्य चाघाटानि लिख्यते<sup>८</sup> पूर्वस्या दिशि  
स्वर्गपालो दक्षिणस्यां दिशि च पलासकूपिका-

29 जेजातरित वराहपक्षिग्रामवर्त्म । पश्चिमस्यां दिशि सीमाया जेजाणि ।  
उत्तरस्या दिशि नन्द्यानदीसमीपवर्त्तिनी घ<sup>(?)</sup>मेत्ता<sup>९</sup>घाटानै स<sup>१०</sup>हायं  
वंचूलियकी नाम कच्छो अस्माभि<sup>११</sup> प्रदत्ती मत्वा<sup>१२</sup>स्म-

30 लुचपौत्रादिकैरयं च मा<sup>१३</sup>चन्द्रार्कचिल्युदधिसमकालं पालनी<sup>१४</sup> एतदीयरति-  
परिपथना न केनापि कर्त्तव्याः<sup>१५</sup> ।०।

भूमिं यः प्रतिगृह्णाति<sup>१६</sup> यश्च भूमि<sup>१७</sup> प्रयच्छति [।<sup>१८</sup>]  
द्वावेतौ पुण्यकर्माणी

31 नियतो स्वर्गगानौ<sup>१९</sup> [॥११\*] । ८३ ॥

श्रीदेवराजेन श्रीचामुण्डराजसुतः<sup>१०</sup> श्रीमदिन्द्रादित्यदेवस्य कोसवाहे  
क्षितुल्लाकक्षेत्रं माणवाप १० शासनेन प्रदत्तं ॥ श्रीमदिन्द्रा-  
दित्यदेवजगत्या । जे-

32 लोक्यमोहनदेवस्य श्रीमदिन्द्रराजेन उडिआकक्षेत्रं<sup>२०</sup>आघाटा लि<sup>२१</sup>ख्यते  
दक्षिणतः सा[धार]वहं पश्चिमतः<sup>२१</sup> राजवर्त्मनी उत्तरपूर्वतः<sup>२२</sup> ब्राह्मणकेशवा-  
दित्यस्य क्षेत्र । एवं चतुराघा-

<sup>१</sup> Read °मयह (if not °मय इह)

<sup>२</sup> मर्द्धपट्ट is also found in some Mewar inscriptions

<sup>३</sup> This stroke is redundant

<sup>४</sup> Read ष्च The next stroke is redundant

<sup>५</sup> Read इतिमात्रा°

<sup>६</sup> Read कच्छीष्माभि .

<sup>७</sup> Read °रयना°

<sup>८</sup> Read कर्त्तव्या

<sup>९</sup> Read मि

<sup>१०</sup> Read °सुतेन

<sup>११</sup> Read ती.

<sup>२</sup> This syllable is written below the line

<sup>३</sup> Supply a verb, e.g. समान्नापयति

<sup>४</sup> Read नाम

<sup>५</sup> Read लिख्यते (also in line 32)

<sup>६</sup> Read °घाटे° सु°

<sup>७</sup> Read प्रदत्त इति मत्वा°

<sup>८</sup> Read पालनीय ए°

<sup>९</sup> Read °गृह्णाति

<sup>१०</sup> Read °गामिनी

<sup>११</sup> Add अस्य

<sup>१२</sup> Read ब्रा.



- 33 टोपलक्षित<sup>1</sup> शासनेन प्रदत्त ॥ श्रीवटयक्षिणी<sup>2</sup> घाणापलिका १ पत्र-  
मण्डप[पालिका]—५ महानवम्यां चैत्रे पुष्पचौसरा शत्<sup>3</sup> १०० वणिवर्गेन<sup>4</sup>  
कुंकुम<sup>5</sup>पल २ पु<sup>6</sup>ग १ चैत्रे निवे-  
34 दनीया<sup>7</sup> ॥ ० ॥ धाडिवाहाक्षेत्र माणवाप ६ लौडाभिक्षत्र[भोज्ये?]  
दातव्य<sup>8</sup> मास वि ५ घोण्यावर्षपूर्वोत्तरतः भोजक्षेत्र माणवाप १०  
पठ्ठी<sup>9</sup>वरिष<sup>10</sup>सहस्राणि स्वर्गे ति[ष्ठ]ति  
35 भूमिदः [1\*]  
आच्छेता<sup>11</sup> चानुमन्ता च<sup>12</sup> तान्येव नरकं [वसेत्] [॥१२\*]  
[स]त्यसुत सिद्धपेन इय प्रशस्ती उ<sup>13</sup>त्कीर्णमिति<sup>14</sup> ॥ संवत् १००३ [॥\*]

No 14.—LAKSHMESHVAR PILLAR INSCRIPTION OF THE YUVARAJA  
VIKRAMADITYA

By LIONEL D BARNETT

The town of Lakshmēshwar is the head-quarters of the Lakshmēshwar *tāluka*, which is an outlying part of the Miraj State within the limits of the Dhārwar District, Bombay. It is situated about thirty-six miles south-east of Dhārwar, and is shown in the Indian Atlas quarter-sheet 41, S E (1904), in lat 15° 8', long 75° 31'. Its ancient name is found as *Porigere* in the record now published, and elsewhere as *Purigere* and *Puligere*, which forms were sanskritized as *Purikara* and *Pulikara*. It is still preserved in the name *Hulgere-baqa* of a part of the lands of the town (see Vol XIII above, p 179). For some facts of the early history of the place the reader may be referred to Vol XIII above, p 178. From this town comes the present inscription, which I edit from two ink-impressions and a plain squeeze placed at my disposal by the late Dr Fleet,<sup>15</sup> which are now in the British Museum.

The inscription is on two faces of a stone pillar which in 1892 was standing at the local *Kachēri*, along with a large number of other inscriptions which had been collected there for safe preservation. The first face, bearing ll 1-40, has an inscribed area of about 7 ft 1 in in height and 1 ft 2½ in in width, on the second face, comprising ll 41-55, the inscribed area is about 3 ft 6½ in in height and 1 ft 2 in in width. The state of the stone is very bad. ll 39-48 are wholly illegible, and there are many gaps and doubtful readings elsewhere.

The character is Kanarese, of a type characteristic of the early eighth century. The letters on the first face, which, though somewhat sprawling and irregular, are on the whole graceful and clean-cut, average between ⅞ in and 1 in in height, but on the second face a difference of type is noticeable, which possibly began from l 41, and is very obvious from l 46 onwards,

<sup>1</sup> This stroke is redundant

<sup>2</sup> Read त

<sup>3</sup> Read कुङ्कुम<sup>०</sup>

<sup>4</sup> Read निवेदनोयानि

<sup>5</sup> Read छि .

<sup>6</sup> Read चा

<sup>7</sup> Read प्रशस्तिर<sup>०</sup>

<sup>8</sup> The record has been mentioned by Dr Fleet in his *Dyn Kan Distr.*, p. 374, No 10

<sup>9</sup> Read खे

<sup>10</sup> Read वणिवर्गेन.

<sup>11</sup> Read पुग

<sup>12</sup> Read च

<sup>13</sup> Read ०वर्ष<sup>०</sup>

<sup>14</sup> Read च

<sup>15</sup> Read ०वर्षति

the letters becoming ruder and clumsier, with a height varying from  $\frac{7}{8}$  in to  $1\frac{1}{2}$  in. As will be seen below, a new section begins on or about l. 46, and probably it was inscribed by a different hand. The record contains all the test-letters kh, n, j, b, and l, and all of them, with the exception of l, are of archaic forms. Examples of kh appear in l. 12, of n in ll. 10, 18, of j in ll. 2, 3, etc., of b in l. 8. The l is usually of the ancient type, with the tail prolonged in a curve round it towards the left, but in *illi*, l. 21, *telliga*, l. 29, and possibly in the last word of l. 32, we find a cursive form almost identical with the modern Burmese letter. On the whole, then, we may safely ascribe the character to about A.D. 725, and hence we may conclude that the Yuvarāja or Heir-Apparent Vikramāditya mentioned in it as granting the constitution embodied in it to the burgesses of Porigere was no other than Vikramāditya, son of Viśayāditya, of the dynasty of the Western Chalukyas of Bādāmi, who about this time, A.D. 725, was ruling the province as Heir-Apparent, and subsequently, about A.D. 733, succeeded his father as Vikramāditya II.

The language is Kanarese prose, of the oldest dialect known. Typical of it are the following flexions: the accusative in *-ān*, as in *jivitangalān*, l. 10, *polalān*, l. 24, *vittriyān*, l. 35, the genitive in *-ā*, as in *Porigereyā*, ll. 2-3, *sovageyā*, l. 33, *uppattā*, l. 34, *keyyā*, ll. 34-35, the locative in *-ul*, as in *māsadul*, ll. 12, 22, the curious accusative *Vāranasivamam*, ll. 50-51, with which we may compare the locatives *Bāranāsivadol*, above, Vol. VII, p. 204, and *Vāranasivadol* in *Ind. Ant.*, Vol. XIX, p. 145, l. 13, the verbal forms *kāvodu*, l. 10, *envodu*, l. 21, *apporgge*, l. 13, *kottor*, l. 50, *holvom*, l. 50, *uḷvār* or *uḷvor*, l. 31, *ādadu* (imperative?), ll. 6 ff., and *aḷidona*, l. 52. In *ālḷe*, l. 12, there seems to be a use of *ḷ* instead of *l*. The name *Kupparma*, l. 46, is of a type similar to that of *Udayarmma* in the Narēndra inscription B, Vol. XII above, p. 321, l. 28. A considerable number of words are of lexical interest, as *ara*, l. 46 (cf. *purv-aramge* in the Bankāpūr inscription above, Vol. XIII, p. 174), *are-vāda*, l. 31, *gutta*, l. 22, *kūl*, l. 30, *pāha-danda*, l. 19 (cf. *kuru-kula*), *rūva*, l. 22, *sovage*, l. 33, *utsāha* in the sense of "generous gift," "bounty" (cf. the inscription of Vēma Reddī above, Vol. VIII, p. 14, verse 6, l. 13, and the Kalas record of Gōvinda IV, l. 5, Vol. XIII above, p. 329), besides some of which the reading is not quite certain.

The purport of the inscription is to record the mutual obligations and rights of the Royal authorities, represented by the Heir-Apparent Vikramāditya, and of the Mahājanas (Brāhman householders) and burgesses of Lakshmēshwar. The preamble (ll. 1-5) is as follows. "Hail! the social constitution which the Heir-Apparent Vikramāditya has granted to the Mahājanas and the burgesses and the eighteen *prakṛtis*<sup>1</sup> of Porigere (as follows)." The charter then proceeds to specify the position of the royal officers and their relation to the municipality in the following terms (ll. 5-10). "The king's officers are to protect those of the houses that are untenanted,<sup>2</sup> the king's gift, the king's proclamation, authoritative testimony of good men (?), constitutional usage, copper-plate edicts, continued enjoyment of (estate) enjoyed the lives of the five *dharma*s"<sup>3</sup>. Then comes the section defining the duties of the townspeople (ll. 10 ff.)

<sup>1</sup> The "eighteen *prakṛtis*" would naturally seem to denote the eighteen royal ministers, on whom see the *Kautiliya*, translation, p. 25 and (list) p. 23, *Pāñchatantra* (Bombay S. S.), III, p. 50, ll. 17 ff., *Mahābhārata*, Sabhā parvan, v. 38, *Rājataranginī*, I, 120 and IV, 141, *Ind. Ant.*, Vol. XXV, p. 183, and note 82, Kittel's Dictionary, s. v. *aśṭādasa-pradhāra*. But this will not suit the present context, which states that the constitution was granted by Vikramāditya to the *prakṛtis* and others. Hence we must understand *prakṛti* here to denote the classes of the population. The division of the population into 18 classes is well known: see Kittel, s. v. *aśṭādasa-jāti*, and the Eighteen Samayas mentioned in *Progress Report of Asst. Archaeol. Supt. for Epigraphy, Southern Circle, 1914-15*, p. 106 (which speaks of *padinen bhūmi samayattār*), and *Ep. Carn.* X, I, Kl. No. 70.

<sup>2</sup> For this suggested translation, and for several others in this paper, I am indebted to Mr. B. Narasimhachar.

<sup>3</sup> Mr. Narasimhachar suggests that this refers to the life (*pañcha prāṇa*) of *dharma* (can it be the life of children and men in the four *āśramas*?).

It begins with the Mahājanas or Brāhman burgesses (ll 10-23): "This is the municipal constitution for the Mahājanas. A tax that (*every*) occupied house shall pay once every year<sup>1</sup> in the month of Vaiśākha to the governors of the district each several household for festival expenses (?), the highest households (*paying*) ten *panas*, the intermediate households seven *panas*, the lower five, the lowest three - all previous usages, viz, *puttige*,<sup>2</sup> . . . fines for theft and minor delinquencies, (*fines for*) the ten offences,<sup>3</sup> likewise what is known as property of childless persons (*all these*) shall be paid in to the guild there in the month of Kārttika. A *gutta*<sup>4</sup> shall be paid for (? to) the *rūa* in the month of Māgha" Then after a reference, unfortunately only half legible, to the government of *pāndis* and *settis* in the town (ll 23-24), we have<sup>5</sup> the article on the braziers (ll 24-29) "For the guild of braziers (*every*) occupied house (*shall pay*) for festival expenses (?), the highest households twenty *palas* the intermediate fifteen, the lower ten, the lowest five, total, one *tole*"<sup>6</sup> Next to be mentioned are the oilmen, but the articles from this point (l 29) to l 35 are very obscure and the reading in many places doubtful. Then come about ten lines which are almost wholly illegible. They cover the bottom of the first face and the top of the second face. On l 46, the fourth line of the second face, we find a distinct change in the character of the writing, it has become larger, and more coarse and clumsy. Possibly this change may have begun from the first line of the second face (l 41), but ll 41-45 are too much defaced to allow of any conclusions of the kind.

Ll 46-55 record a supplementary endowment. "Also the field granted to (?) the *ara* of the fortunate Kuppārma the three-hundred households and the Gāmunda of the province, together with the *godigar* (?), have granted. He who may appropriate it shall be accounted equal to persons who should destroy Benares, (or) persons who should kill a thousand Brāhmans and a thousand cows."

#### TEXT<sup>6</sup>

##### First face.

- 1 [Ōm?] Svasti śrī-Vikramā-
- 2 ditya-yuvarājar Porī-
- 3 gereyā mahājanakkum na-
- 4 garakkum padinentum prakritigalgum
- 5 kotta āchāra-vyavasthi(sthe) [\*] rāja-
- 6 purushar=mmānegalol vid=illāda-
- 7 dū rāja-dattam rāja-śrāvitam saptra-
- 8 me<sup>8</sup> maryyāde tāmbra-śāsanam bhukt-ā-
- 9 nubhōgam \* \*<sup>9</sup> aydum dharmmadā jī-
- 10 vitangalān=kāvodu [\*] idu mahājanakke
- 11 nagara-maryyāde mane vid=illādadu
- 12 ōr-ālke ormmē Vaiśākha-māsādul
- 13 dēśādhipatigaḷ=apporgge kuduva
- 14 tere uttamam=appa okkal=mi \*<sup>10</sup>

<sup>1</sup> Understanding *āl* as = the Tamil *āndu*

<sup>2</sup> Probably a kind of measure, or possibly a tax on births

<sup>3</sup> See J. Jolly, *Recht und Sitte*, p. 123 f

<sup>4</sup> Mr. Narasimhachar suggests a connection between this word and *guttiga* (contract or monopoly, or tax thereon)

<sup>5</sup> Thus the local *tole* (*tuḷā*) contained 50 *palas*

<sup>6</sup> From the impressions.

<sup>7</sup> I conclude that the inscription began with the symbol for *ōm*, as there is a space for it, on which the stone is badly worn

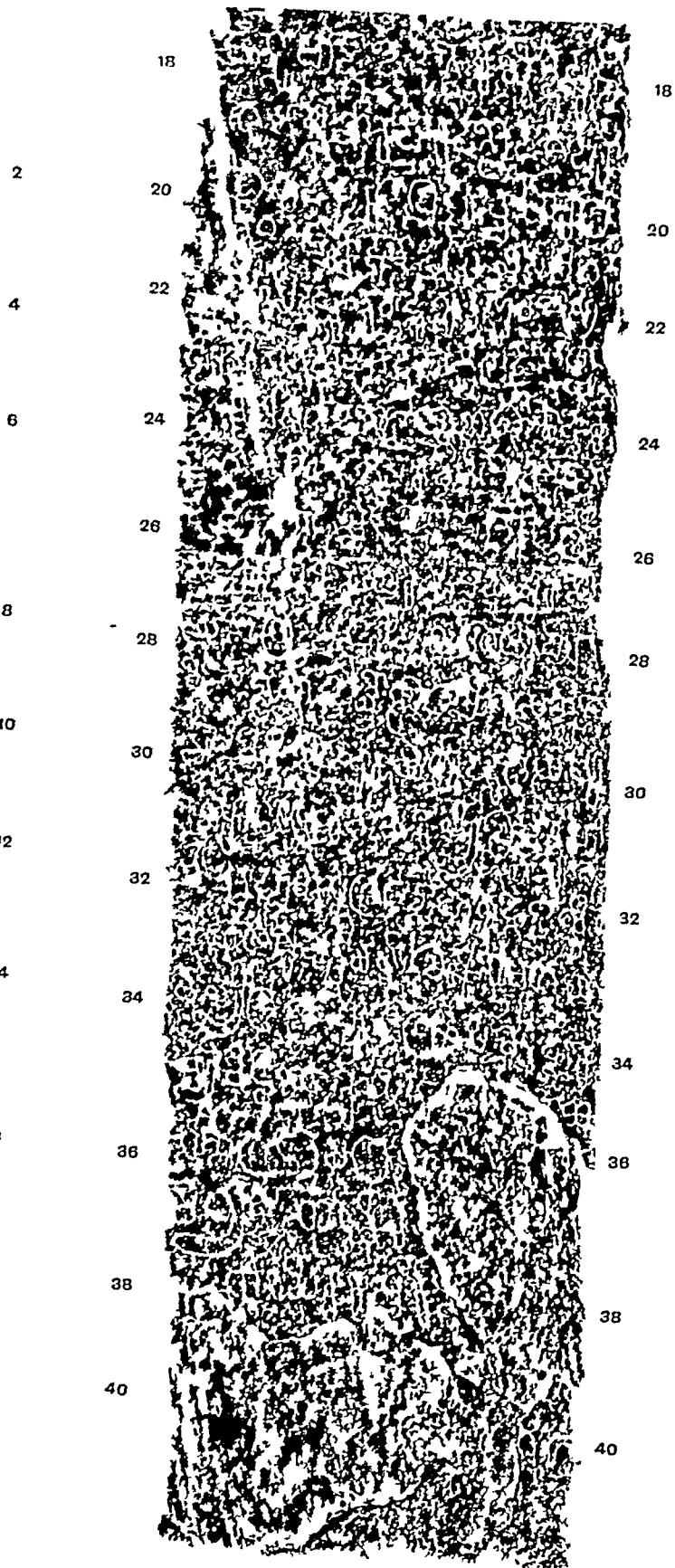
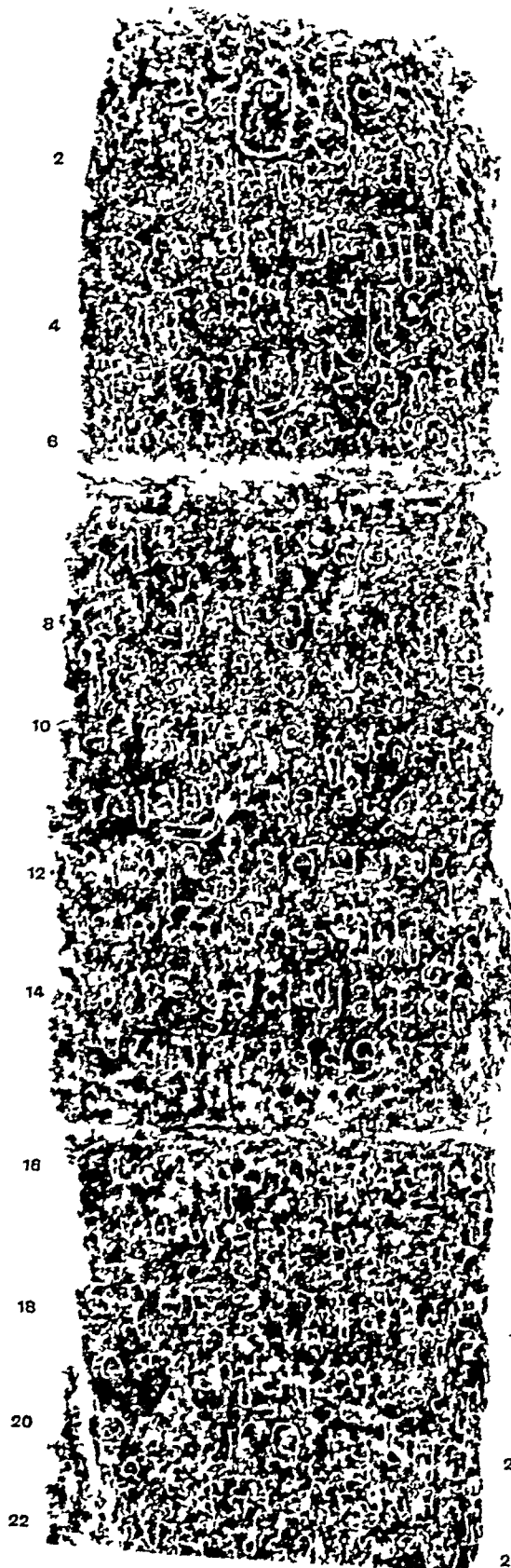
<sup>8</sup> Read *sat-prame*

<sup>9</sup> These two *akṣharas* are very uncertain. The first looks like *ōha*, but it might be *chā*, the second is like a *da* with the top curved back towards the left, and is surmounted by the sign for the vowel *ē*.

<sup>10</sup> The *m* is not quite certain, and the next syllable is quite illegible.

Lakshmeshwar inscription of the Yuvaraja Vikramaditya

*First face*

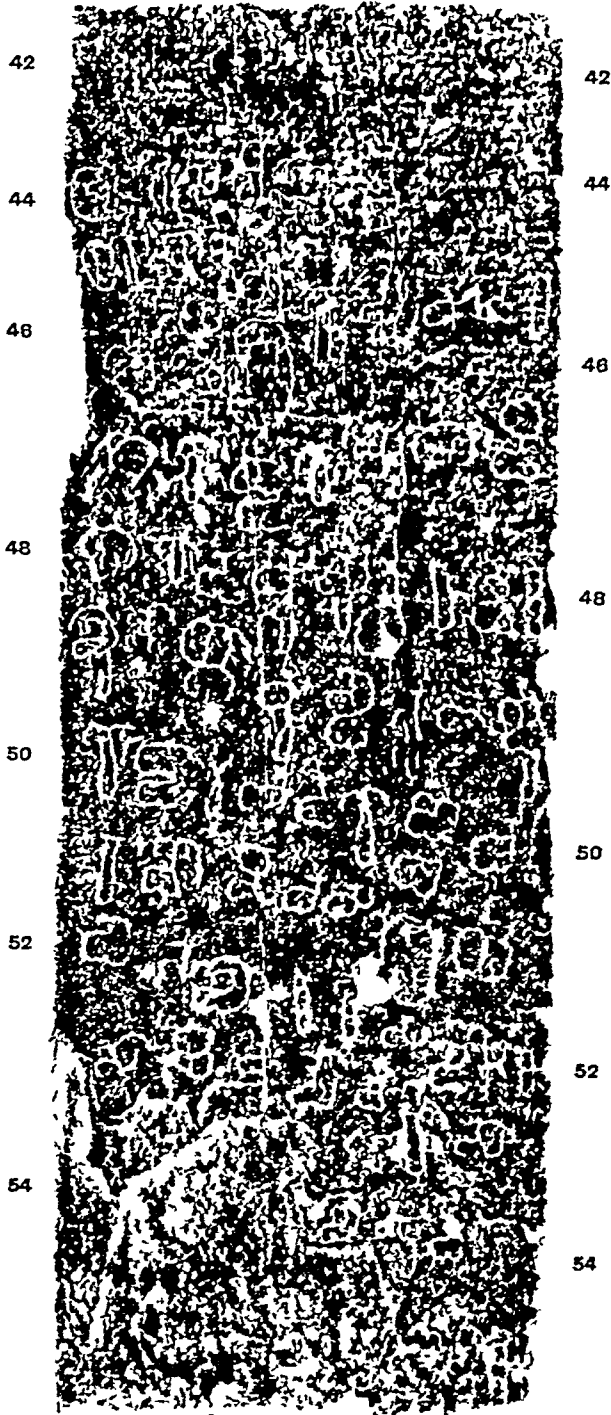


J F FLEET

SCALE ONE-SIXTH

W GRIGGS & SONS LTD PHOTO-LITH

*Second face*



- 15 sam pattu panavum madhyamam=a[ppa]  
 16 okkal c[un]m panavum kanishta(shtha)r=aydum  
 17 kaniyasar mūrum=amtt-appa osage-  
 18 utsāhangalge ond=okkal=ondu putti-  
 19 ge ma<sup>2</sup> chōra-pāka-danda daś āparā-  
 20 dhamgal=appav=ellam pūrvv-āchāram a-  
 21 [pu]tra-dhanam=envodu tāne illi s[ē]nig[e] Kā-  
 22 rttika-māsadul=koduvadu guttam rūvamge Mā-  
 23 gha-māsadul=koduvadu pāndi-setti nāl chihā<sup>1</sup>  
 24 sirum tumesagadenakko<sup>2</sup> polalān=āle ka-  
 25 āchagāra s[ē]nige mane vid=illādadu utta-  
 26 mam=appa okkal=chelade<sup>3</sup> irppattu pīlam  
 27 madhyamam padinaydu kanishta(shthi)m pattu kani-  
 28 yasam ydum=amtt-appa osage-utsāhanga-  
 29 lge samūhram or-ttole telliga-sēnige  
 30 mane vid=illādadu kūl=illādadu tereyum  
 31 k[e]y=ullār<sup>4</sup> are-vāda keyy=illādadu so-  
 32 re matt=appa osage-utsāhamgalge ilti<sup>5</sup>  
 33 vayilamum pettavī<sup>6</sup> vayilamum sovageyā  
 34 maiyyāde irppattā ayi valla ke-  
 35 yyā vittiyān=keyi nā \* \* [g]āra-  
 36 s[ē]nige uttamam a \* \* \* \* \*  
 37 madhyamam sāyira \* \* \* \* \*  
 38 \* \* sāyira[m] kanishta[m] kani[yasam]  
 39-40 [illegible]

*Second face*

- 41-43 [illegible]  
 44 \* \* ra s[ē]nige \* \* \*  
 45 aras-āle \* \* \* \*  
 46 svasti śri-Kupparmad=aram-  
 47 ge kotta keyum godi<sup>7</sup>  
 48 gar=odam mūnu(nū)rvvarum okka-  
 49 lum nāl-gāmuṇḍanum ildu  
 50 kottor [||\*] Idam kolvom Vā-  
 51 ranasivamam āli-  
 52 dona lōkakke sandon=akkum  
 53 sāsuvvar=pārvarum sā-  
 54 [yira kavī]leyumam ko-  
 55 [nda lōkakke sa]n[d]on=akkum [||\*]

<sup>1</sup> It is not quite clear whether this letter is meant for *chhā* or *chā*, I have decided for the former in accordance with grammatical rule (see Kittel's *Grammar*, p. 178)

<sup>2</sup> Most of these seven *aksharas* are more or less uncertain, and no sense can be obtained from them

<sup>3</sup> Or possibly *velade*

<sup>4</sup> The subscript letter which I read as *lā* is not quite clear, apparently what is meant is *uḷvār* or *uḷtor*

<sup>5</sup> Or possibly *ilti*, with a cursive *l*

<sup>6</sup> The *vi* (if that is the right reading) is written above the line, having apparently been omitted by the error of haplography

<sup>7</sup> Or possibly *gādi*

## No 15 —CHANDRAVATI PLATES OF CHANDRA-DEVA V S 1150 AND 1156.

By DATA RAM SAHNI, M A, RAI SAHIB

These plates, which are six in number, were found at Chandrāvati, in the district of Benares, at the same spot on the left bank of the river Ganges as the Chandrāvati plate of Chandra-dēva of Vikrama-Samvat 1148, published by Dr Sten Konow<sup>1</sup> Chandrāvati, pronounced Chandrauti, is a village situated on the river Ganges in the *pargana* of Katēhir (anc Kathēhali), a short distance to the east of the metalled road from Benares to Ghāzipur, three miles south of Kaithi and fourteen miles from the district head-quarters. It has long been, and still is, the chief village in the *pargana* of Katēhir. The village is now entered by a ruined gate on the west. Upon the southern wall of this gate is an inscription of Vikrama-Samvat 1797. The village contains two Jaina temples, to which we shall refer later on.

The plates under review were enclosed in a strong box of stone, measuring  $3' 1\frac{1}{2}" \times 2\frac{1}{2}' \times 1' 6\frac{1}{2}"$  high, provided with a lid of the same material. The box and the lid were transferred to the Lucknow Museum in 1912, where they, as well as the plates, are now preserved. The stone box was exposed to view by the erosion of the river bank. The fact was reported to the Executive Engineer of Benares, who had the box and its contents safely brought over to his office and presented them to the Lucknow Museum at the suggestion of the Director-General of Archaeology in India, who has kindly authorized me to edit them. The transcript published below was prepared in 1912, when, on a personal visit to Chandrāvati, I made the topographical notes that are subjoined. The same visit enabled me to identify with certainty some of the localities mentioned in the plates.

The plates are well preserved and measure  $2' 3"$  long by  $1' 3\frac{3}{4}"$  broad. They are all pierced with a circular hole,  $1\frac{1}{4}"$  in diameter, in the middle of the upper part, and were fastened with three copper rings, to the biggest of which was soldered a stout copper seal, bearing the legend Śrīmach-Chandradēva in Nāgarī characters. Above and below the legend are a flying figure of Garuda and a conch-shell in conformity with the Vaishṇava faith of the king who issued the plates. These are engraved on one side only. The characters are Nāgarī. The height of the letters averages  $\frac{9}{16}"$ . The language is Sanskrit throughout, the historical portions being in prose, the rest in verse.

In respect of orthography and spelling the following points may be noted. No distinction is made between *ba* and *va* and *ś* and *s*, syllables are sometimes omitted, as *kana* in *ālō-kana* l 17 and *va* in *va* l 18, consonants after *ra* are doubled or not in accordance with the optional character of the grammatical rule concerned, the *anuvāra* is used for *n* in *haram narakam* l 23 of the second inscription. We also notice *tri* for *tri* l 2, *ri* for *ra* in *kirina* l 22. Several examples of superfluous punctuation are also noticed, especially in the third, fourth and the fifth plates, on which the names of the donees are engraved. We have only one example of the lingual *l*, in the name Mahvāda in l 11 of the second inscription.

The six plates described in this paper contain two documents, both issued by king Chandra-dēva of Kānyakubja (Kanauj) in the years Vikrama-Samvat 1150 and 1156 respectively.

These inscriptions are interesting, for they supply the old official names of a large number of localities, which are discussed below in another paragraph. But there is another point which is equally interesting. The only dates so far known of king Chandra-dēva are Vikrama-Samvat 1148 (A D 1090-1) and 1154 (A D 1097-8). The inscriptions published here supply two more dates, namely Vikrama-Samvat 1150 (A D 1092-93) and 1156 (A D 1098-99), thus extending Chandra-dēva's reign by at least two years. We learn from the Basāhi plate of

<sup>1</sup> *Ep Ind*, Vol IX, pp 302 sq

Mahārāja-putra Gōvindahandra-Dēva that his father Madanapāla-Dēva was ruling in Vikrama-Samvat 1161. We may, therefore, assume that Chandra-Dēva must have died and his son Madanapāla-Dēva succeeded him some time between Vikrama-Samvat 1156 and 1161. We have for Chandra-Dēva no earlier dates than V S 1148. So we cannot yet determine the date of his coming to the throne of Kānyakubja, which he is said in the inscriptions to have conquered.

#### PLATES OF VIKRAMA-SAMVAT 1150

The first document is inscribed on five plates, comprising a total of ninety lines. It begins with an invocation to the Goddess Śrī, consort of Vishnu, favourite deity of the kings of the Gāhadavāla family, and goes on to describe the genealogy of the donor, king Chandra-Dēva, and his conquest of Kanauj. This is followed by the royal order announcing that the *Parama-bhattāraka Mahārāj ādhirāja Param ēśvara Parama-māhēśvara Śrīmach-Chandrāditya-Dēva*, after bathing at the Svarga-dvāra *tīrtha* at the confluence of the Śarayū and the Ghargharā in Ayōdhyā, conferred on a body of 500 Brāhmanas (*pañcashaṭsa-samkhyēbhyah*) the *pattalā* of Kathēhalī with the exception of certain villages formerly given to temples, Brāhmanas etc., on Sunday the fifteenth day of the dark half of the month of Āśvina in the year Samvat 1150 (expressed both in words and figures), on the sacred occasion of a solar eclipse. The date corresponds to A D 1093, October 23. He also gave away the village of Sarisōda in the Vrihadrihēvamkāna *pattalā* for the residence of the same community of Brāhmanas. The document winds up with nine verses, the first seven of which are of an imprécatory nature. The eighth mentions the name and the parentage of the scribe Hridayadhara, son of the illustrious Śivastambha, and the last eulogizes the donor Chandra-Dēva as the king by the resoundings of whose copper-plates bearing grants of land, "at the time of their being engraved with rows of closely written lines, the universe has become deafened."

It is interesting to note that one of the *ghāts* of Ayōdhyā still bears the name of Svarga-dvāra. The *pattalā* of Kathēhalī is now known as Katēhīr, the largest *pargana* in the district of Benares. "It is bounded on the south by Athaganwan, Sheopur and Jahlupur, on the east by the Ganges and the *pargana* Barah of *Tahsil* Chandauli, on the west by Kol Aslah and on the north by the small *pargana* of Sultanipur and the river Gumti." Its ancient boundaries (*chatu-āghāla*), as recorded in this inscription, were "Kōllakanandivāra *pattalā*, the Gōmatī, Bhāgīrathī and Varanā." We may assume that the *pattalā* of Kathēhalī was nearly co-extensive with its modern representative, for, though one of the old boundaries, Kōllakanandivāra has not been identified with certainty, it is not impossible that it is the same as Kol Aslah which now marks the western limit of the Katēhīr *pargana*. We note in support of this that Kol Aslah is also a *pargana* and its first component may well be a remnant of "Kōllaka."

#### TEXT.<sup>1</sup>

- 1 11 — — — — — सोयं नरपतिमुकुटमकरिकामर-  
 कतप्रभापटलपल्लवितपादपोठी गजपतिगलगर्जितप्रलयपंचाननस्त्रिशकुपतिक-  
 1 12 पटपाटनक्रकचपातश्चपलपचालचूलचुवनचणचद्रहामो गिरिपतिपिबुपिण्डचण्डमा-  
 रुतः कवलितकलिकालकपटपेटको निर्व्वीणपथिकलोपाकदशेनः समधिग-  
 1 13 तसकलदर्शनस्वरसपेशलज्ञानसपदिजितसुनिमनोवृत्तिराश्रयः श्रेयसामाकरः सर्व्व-  
 विद्यानामालयः कलानामाधारः सा(स्वा)मिसपदा परमभट्टारकमहाराज-  
 धिगजप-

<sup>1</sup> From the plates



- 1 14 रमेश्वरपरमसाहेश्वरनिजभुजोप जिंतश्रोक्कचकुजाधिपत्यश्रीमच्चन्द्रादित्यदेवो विजयी  
॥ ॐ ॥ कठेहलीपत्तलानिवासिनो निखिलजनपदानुपगतानपि च रा-
- 1 15 जराज्ञोयुवराजमन्त्रिसेनापतिपुरोहितप्रतोहाराक्षपटलिकभाण्डांगारिकभिषग्नैमित्त-  
कान्तःपुरिकदूतकरितुरंगपत्तनाकरस्थानविषयगोकुलप्रसुखाधिकारिपु-
- 1 16 रुषानपारनपि यथार्हं मानयति बोधयत्याज्ञापयति च यथास्तु वो विदितैव  
तावदियमनित्यता जगतः कतिपयदिवसावलोकमणोया मधुमासकु-  
सुमसंपदिव सं-
1. 17 पत(त्) सततगत्वरस्वरूपं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव देहिनामा-  
युरापातमधुरा कटुकपाकिनो दुर्जरास्तिलखला इव विषयभोगाः सदस-  
दालो[किन<sup>१</sup>]परः-
- 1 18 क्षुणानि स्वार्थैकनिष्ठानि वेश्याविलसितानीव दुरूपचाराणोन्द्रियाणि कतिपय-  
कलाविलासिनी जलबुद्बुदस्तवकसंपदि[व] यौवनश्रीस्तदिदमस्माभिरपि  
सकलदर्शनावि-
- 1 19 सवादिनीभिः प्रामाणिकोभिः श्रुतिभिः परिच्छिद्य हरिहरकमलासनसुना-  
सोरपुरभोगभाजन भूमिदानमिति कृतनिश्चयैरुत्तरकोशलाभिधानायामयोध्या

## Plate II

- 1 20 यां पंचाशदधिकैकादशशतसवत्सरे आश्विने मासि अमावस्यायां रविदिनेऽपि  
सवत् ११५० आश्विनवदि १५ रवौ सूर्योपरागपर्वणि जनितसरयूधर्वरा-
1. 21 घमर्षणे स्वर्गहारनास्त्रि तीर्थे स्नात्वा विधिवन्मन्त्रदेवमुनिमभुजभृतपितृगणास्त-  
र्पयित्वा तिमिरपटलपाटनपटुमह[मसु]णरोचिपमुपस्थाय क्षितिजलदहनपवनग-
1. 22 गनयजमानतुहिनकिरि(र)णारुणवपुषमोषधीपतिशकलशेखरं समभ्यर्च्य भगवत-  
स्त्रिभुवनचातुर्वासुदेवस्य पूजा विधाय प्रचुरपायसेन हविषा हविर्भुजं  
हुत्वा पितृपि-
1. 23 रुडयज्ञनिर्वर्त्य उपरिलिखितपत्तला सजलस्थलगिरिगङ्गनगर्तोपरपाषाणलोह-  
लवणाकरा समधूकचूतवनवाटिकाविटपतृणयूतिगोचरपर्यंता विशेषतो निर्हेक्ष-  
(र्हिश्य)-
- 1 24 माणपूर्वदत्तदेवद्विजविकरग्रामवर्जिता कोल्लकनदिवारपत्तलागोमतीभागीरथी-  
वरणासरिद्विचतुराघाटविशुद्धा निर्हेक्ष(निर्हेश्य)माणनानानामगोत्रेभ्यस्तुष्टर-  
णचा(च)तु(तुः)शु-

<sup>1</sup> Cf राजश्रीर्दण्ड तस्य नवले मूसुजी समवत् *Rājataranginī* of Kalhana, Bk V, verse 19.

*[The text in this block is extremely faded and illegible due to extreme fading or damage. It appears to be a dense Sanskrit manuscript.]*

[illegible]



1. 25 तिपाठकेभ्यः पंचग्रतसंख्येभ्यो ब्राह्मणेभ्यो गीकर्षकुशपूतकरतलोदकपूर्वभाप-  
ग्रसन्नानी हृद्भुक्तान्तं यावच्छासनीकृत्य प्रदत्ता तद्ब्रह्मपुरीनिवासाय हृह-  
डृहेवंकाणैप-
- 1 26 तलायां सरिसोडग्रामः प्रदत्त इति मत्वा यथादीयमानभागभोगकरतुरुष्क-  
दण्डप्रत्यादायविषयदान(न)प्रभृतिसमस्तादायान् तथा स्वनौकाभाटकतरादा-  
यानेभ्यः उपने-
1. 27 [त\*]व्य[ान\*]उपनेयथेति ॥ च्छ ॥ अस्यां पत्तलायां देवद्विजविकरग्रामास्तथा  
देवग्रामाः ॥ भंडदह । उडेल्डी । पणिहली । खजुरी । तलभाम ।  
भायी । लघुवडवि-
1. 28 ण्डी । मलेणी । दूणा । उंधरौंहा । भागमग्रामाई । जिगणा ।  
लघुकमवली । सेंचलवण । चठतरा । सीणक । अधिव ।  
उपलाइच । हृहृत्सीउ । हृहृत्वंचलाम । सीणदहा ।
1. 29 कधिवी । अणदौरी । अणदौरा । चमेख । कुण्डाम । द्विजग्रा-  
माः ॥ चुदवासडादशक । तलहुति । विकरग्रामाः । चिरिविलो ।  
सेविली । गुलवट । वडयला । दीवाक-
1. 30 च । चिलाड— — — — —
1. 35 द्विजवरनतिरक्तः शुद्धकायस्थवंश्यो  
हृदयधरसमाख्यः श्रीशिवस्तभसूनुः ।  
अलिखदखिलवर्णव्यक्तपक्तिप्रशस्यं  
नवकिश(स)लयकान्तं ताम्ने(भ्रमे)तद्वि(द्वि)जानाम् ॥
1. 36 किं तस्य चन्द्रनृपतेर्व्वत वर्णु(र्ण)यामो  
यस्य द्विजेन्द्रसुरशासनताम्रपट्टैः ।  
उत्कीर्यमाणनिविडाचरपंक्तिजाल-  
वाचालितैर्व्वधिरभावमियाय विश्वम् ॥

## TRANSLATION

(Il 14-30, 35-36)

(Lines 14-6) He (Chandrāditya-Dēva) respects, informs and commands, according to their position, all the people resident at the *pattalā* of Kathēhālī, and visitors, and also Kings, Queens, *Yuvarājas*, counsellors, commanders of troops, chaplains, chamberlains, keepers of records, superintendents of stores, physicians, astrologers, superintendents of gynæceums, envoys, officers in charge of elephants, horses, towns, mines, stations, districts and *gōkulas* (cattle stations) and others, as follows —

(Il 16-26) The transitoriness of this world is, indeed, known to you. Prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season

The life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain. The enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest, like oil-cakes. The senses are hard to deal with, always given to their selfish ends and averse to discriminating between good and bad, like the coquetry of prostitutes. Youth lasts only for a few seconds, like a cluster of bubbles of water. Therefore we too, having resolved—according to the authentic precepts of the Vedas, not disagreeing with all the *Śāstras*—that the giving of land leads one to the attainment of the abode of Hari, Hara, Brahmā, and Indra, after having bathed at the Svarga-dvāra *tīrtha* at the sin-effacing (confluence) of the Sirayū and the Ghargharā at Ayōdhyā—also called Uttara-Kōśala—, on Sunday the fifteenth day of the dark half of the month of Āśvina, in the year eleven hundred increased by fifty, also in figures Samvat 1150, Āśvina, vadi 15, Sunday, on the sacred occasion of a solar eclipse—after having duly satisfied the sacred texts, divinities, saints, men, beings and the group of the departed ancestors—after having worshipped the sun, whose splendour is potent in rending the veil of darkness—after having praised him (Śiva) whose crest is a portion of the moon and whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun—after having performed adoration to the holy Vāsudēva, the protector of the three worlds—after having sacrificed to fire an oblation of abundant milk, rice and sugar—after having offered oblations to manes—have conferred the above-named *pattalā*, with its water and dry land, hills and forests, ravines and saline wastes, stones mines of iron and salt, with and including its groves of *madhūla* and mango trees, enclosed gardens, bushes, grass and pasture land, clearly defined by four boundaries consisting of the Kōllakanandivāra *pattalā* and the rivers Gōmatī, Bhāgirathī, and Varanā, with the exception of certain specified villages formerly given to temples, Brāhmanas and to *vikaras*,<sup>1</sup> upon five hundred Brāhmanes of the different names and *gōtras* specified below, versed in the four Vedas with their divisions—(confirming our gift) with (the pouring out) from the palm of our hand of water purified with *luśa* grass and *gōharna* (and) ordaining (that it should be theirs) as long as the sun and moon (endure). The village of Samśōda in the Vrihadrihēvamkāna *pattalā* has (also) been given away for the residence of the same community of Brāhmanas.

(Ll 26-30) Aware of this, you will present to them every usually rendered kind of income, the due share of the produce, the *bhōga*, *kara*, *turushkadanda*, *pratyādāya*, *vishayadāna* etc.<sup>2</sup> In this *pattalā* the villages (given to) the temples, Brāhmanas and to persons deprived of hands, are the following—Villages of temples Bhandadaha, Udēdī, Panihālī, Khajurī, Talabhāma, Bhāyī, Laghuvadavindī, Malēnī, Dūnā, Umdharaumbhā, half of the village of Bhāgama, Jiganā, Laghukamavali, Sēmchalavana, Chathatarā, Sōpaka, Adhiva, Upalāicha, Vrihatsū, Vrihatyamchalāma, Sōnadahā, Kadhivī, Anadaurā, Anadaurī, Chamēkha, Kundāma Brāhmana villages Chudavāsadvādaśaka, Talahutī. The villages belonging to *vikaras*<sup>1</sup> Chirivilī, Sēmvilī, Gulavata, Vadathalā, Divākaksha and Chulāda.

(L 35) Hridayadhara, the son of the illustrious Śivastambha, fond of saluting the Brāhmanas and belonging to a pure Kāyastha family, has written this copper-plate of the Brāhmanas, smooth like a fresh leaf, and adorned with lines in which the lettering is quite clear. What should I speak of the King Chandra, by the sound produced from whose copper-plate grants given to Brāhmanas and divinities, at the time of their being engraved with rows of closely written lines, the universe has become deafened.

<sup>1</sup> The word *vikara* would naturally mean 'tax-free', but we may expect a more technical meaning. In the case of Kirtipāla's inscription of Samvat 1167 (*Lp Ind Vol VII*, pp 94, 96) Kielhorn took the word as proper name of a village—F W T.]

<sup>2</sup> On these taxes see Vol XI, p 21 and ref

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## PLATE OF VIKRAMA-SAMVAT 1156

This document is inscribed on one plate only and comprises twenty four lines of writing. The inscription begins with the remark that this grant was made after a munificent gift of gold and other valuables equal to the king's weight (*tulā-purusha*) and a thousand oows before the beautiful image of the illustrious *Adi-kṛṣṇa*. After the usual genealogical information the inscription goes on to record that the *Parama-bhattāraka Mahārāja-ādhirāja Param-śvara Param-mānśvara Śrīmaś-Chandrāditya-Dēva*, having bathed at the *ghāt* of *Śrīmad-Ādikṛṣṇa* at the confluence of the rivers *Gangā* and *Vairāṇī*, bestowed thirty villages in the *Vṛhadrihēdōvaratha pattaḷā* and two villages in the *Kathēhālī pattaḷā* upon the same five hundred *Brāhmanas* who were the donees in the previous copper plates of *Vikrama-Samvat 1150*. The inscription also records the dedication of the village of *Majauda*, situated in the *Vamkānai pattaḷā*, together with all its revenues, for the maintenance of the shrine of *Śrī-Chandramādhava* at *Chandrāvati*. The grant was made in the year *Samvat 1156*, on Saturday, the third day of the bright half of the month of *Vaiśākha*. The date corresponds to A D 1100, April 14.

The temple of *Chandramādhava* is no longer extant. Mr Chhote Lal, Executive Engineer, Benares, has expressed the opinion<sup>1</sup> that this designation of the town was probably given to it by *Chandra-Deva*. Similarly we may assume that the shrine was also founded by the same king and that it was for this reason that he selected it for his special grant on this occasion. On my visit to *Chandrāvati* I learnt that the site of a *Śvētāmbara* Jaina temple in the village is still known to the Hindu inhabitants of *Chandrāvati* by the name of *Chandramādhō*. There are two inscriptions in this temple. One of them, bearing the date *Vikrama-Samvat 1757*, is built in the north wall, and the other, which is dated in the *Vikrama-Samvat* year 1564, is carved on the base of an image of *Śāntinātha* worshipped in this temple. It seems obvious that the temple of *Chandramādhava* must have disappeared before *Vikrama-Samvat 1757*, when the Jaina temple was constructed on its site. The temple was probably washed away by the river. The box which contained the six plates was found near the modern site of the temple. We may assume that they were deposited in the temple and escaped destruction because possibly they were buried deep in the ground or a little further away from the river bank. Copper-plates bearing records of grants of land and other gifts to religious establishments have been frequently found buried under the foundations or floors of buildings for whose maintenance they had been issued. The other five plates which were issued in favour of the five hundred *Brāhmanas* were preserved in the same box with the *Chandramādhava* plate, because, we may infer, those *Brāhmanas* were the trustees or guardians of the temple. This should account also for the special favour shown to them by the king in bestowing upon them a large number of villages by two consecutive grants in the course of six years.

Extracts from the TEXT (ll 1, 8-21, 24).<sup>2</sup>

1. 1 ओं । देवश्रीमदादिकेशवदक्षिणमूर्ती तुलापुरुषगीसहस्रमहादान-  
समनन्तरम् । — — — — —  
1. 8 सोयं नरपतिसुकुटुम्भकरिकामरकतप्रभापटलपद्मवितपादपीठो गजपतिगलग-  
ज्जितप्रलयपचाननस्त्रिशकुपतिकपटपाटनक्रकचपातो निर्वाणपथिकलोपाकदर्श-

<sup>1</sup> *Ep Ind*, Vol IX, pp. 302 sq

<sup>2</sup> From the plate



1. 9 नः परमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरनिजभुजोपार्जितश्रीकन्य-  
कुलाधिपत्यश्रीमच्चन्द्रादित्यदेवो विजयी ॥ च्छ ॥ वृहदृहेदेवरठपत्तलायां  
गोदंज-
1. 10 र । मयडसिद्ध । गंगहडा । देउली । सपाटकसिरिसी । भडौहा ।  
टकौली । मणिअ । घडसिथ । कोसण्ड । इन्दिणी । माण्डु ।  
पटणा । कठाली । गडसंडा । कडलासी । गोउडी । च्छतेसु ।  
कै-
1. 11 थ्रोण्डी । भरथी । लघुकोली । चन्दवली । मक्किवाड । मलुथी ।  
पकडिआ । बुधरामौथी । संखवायी । वमणा । दिधवंट । बरेठा ।  
एवं ग्रामास्त्रिंशदङ्गतोपि ग्राम ३० तथा कठहे(ठेह)लीपत्तलायां  
टकौर । पव-
1. 12 णाहपुर । ग्राम २ उभयं पत्तलादये ग्राम ३२ एषु निवासिनो  
निखिलजनपदानुपगतानपि च राजराज्ञीयुवराजमन्त्रिसेनापतिपुरोहितभिष-  
मैमित्तिकान्तःपुरिकदूतकरि-
1. 13 तुरगपत्तनाकरस्थानगोकुलाधिकारिपुरुषानाञ्जापयति बोधयत्यादिशति च ।  
अस्तु वो विदितैव तावदियमनित्यता जगतः कतिपयदिवसावलीकरमणीया  
मधुमासकुसुमसंप-
1. 14 दिव संपता(त्) सततगत्वरं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव 'देहि-  
नामायुरापातमधुराः, कटुकपाकिनी दुर्जरास्तिलखला इव विषयभोगाः  
सदसदालोकनपराङ्मुखानि वे-
1. 15 श्याविलसितानोष दुरुपचाराणीन्द्रियाणि । तदिदमस्माभिरपि 'सकलशास्त्रा-  
विसंवादिनीभिः प्रामाणिकीभिः स्मृतिभिर्विमृश्य षट्चाशदधिकशतैकदेश-  
(कादश)संवत्सरे वैशाखसिताक्षतः(त)-
1. 16 तृतीयायां शनिदिने अद्यात्ततृतीयायां<sup>१</sup> युगादिपर्वणि जनितसुरसरिद्धर-  
णाधमर्षणे श्रीमदादिकेशवसङ्गे स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजभूतपितृ-  
गणांस्तर्पयित्वा तिमिरपटलपा-
1. 17 टनपटुमहसमुष्णरोचिषसुपस्थाय स्थितिजलदह्मपवनगगनयजमानतुहिनकिरि-  
(र)णारुणवपुषमोषधिपतिशकलशेखरं समभ्यर्च्य भगवतो<sup>२</sup> वासुदेवस्य पूजां  
विधाय प्रभुरपा-

<sup>१</sup> This syllable is engraved above the line.<sup>२</sup> \* is added at the bottom of the line.





1. 18 यसेन हविषा हविर्भुजं हत्वा पितृपिण्डयज्ञं निर्व्वर्त्य उपरिलिखितयामाः  
सजलस्थलगिरिगहनगर्तोषरपाषाणलोहलवणाकराः समधूकचूतवनवाटिकावि-  
टपटण्यूतिगोचर-
- 1 19 पर्यन्ताश्चतुराघाटविशुद्धाः कठेहलीसक्तताम्रपत्रलिखितनानानामगोत्रेभ्यो ब्राह्म-  
णेभ्यश्चतुश्चरणचा(च)तु[.\*]श्रुतिपाठकेभ्यः पञ्चशतसंख्येभ्यो गोकर्षकुशपूतकर-  
तलोदकपूर्व्वमाप-
- 1 20 शसन्नो हहुकान्त यावच्छासनीकृत्य प्रदत्ता मत्वा यथादीयमानभागभी-  
गकरतुरुष्कदण्डप्रभृतिसमस्तादायानेभ्यः समुपनेष्येति तथा<sup>1</sup> वकाणैपत्तलायां  
मञ्जुश्रङ्गग्राम [.\*] सर्वादायसहि-
1. 21 तः चद्रावत्यां देवश्रीचद्रमाधवाय पूजायर्थं शासनोक्त्य प्रदत्त इति ।
- . . . . .
- 1 24 उत्कीर्णं माधवेनेदं श्रीगंगाधरसूनुना ।  
श्रीचन्द्रमाधवो येन घटितोऽन्यं हसनि(सन्नि)व ॥

## TRANSLATION

(ll 1, 9-21, 24)

(Line 1) Ōm After giving away gold etc equal to his own weight and a thousand cows before the excellent image of the divine (and) illustrious Ādi-kēśava . . .

(Ll 9-21) Victorious is he, the illustrious Chandrāditya-Dēva, the *Parama-bhaṭṭāraka*, *Mahārāj-ādhirāja*, *Param-ēśvara*, the devout worshipper of Mahēśvara, who, by his arm, has acquired the sovereignty over the glorious Kanyakubja . . . In the *pattalā* of Vṛhadrīhēdēva-ratha, the villages Gōimjara, Mayadasitna, Gamgahadā, Dēulī, Sapātakasirīṣī, Bhedanbā, Takaulī, Mania, Ghadasittha, Kōsanda, Indinī, Māndu, Patanā, Kathālī, Gadasamdā, Kan-kalāsī, Gōndī, Chehhatēmbu, Kaithnōndī, Bharathī, Laghukōlī, Chandavalī, Malivāda, Maluyī, Pakadiā, Vudharāmauyī, Samkhavāyī, Vamanā, Dīghavamṭa, Varēthā, these thirty villages, in figures also, villages 30, also, in the *pattalā* of Kathēhālī, two villages, Takaura, Pavanāhapura, making thirty-two villages in both the *pattalās* . in these (villages) (the king, Chandra-Dēva) commands, informs and directs all the people, resident and visitors, also Kings, Queens, Yuvarājas, counsellors, commanders of troops, priests, physicians, astrologers, superintendents of gynaeceums, envoys, officers in charge of elephants, horses, towns, mines, stations and *gōkulas* . The transitoriness of the world should, indeed, be known to you, prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season, the life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain, the enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest like oil-cakes, the senses are difficult to deal with, averse to discriminating between good and evil, like the coquetry of prostitutes . Therefore, we, too, having considered, with the help of authentic precepts of the *Vēdas* and the *Smṛitis*, not disagreeing with all the *Sāstras*, and having bathed at the glorious Ādi-kēśava ghāṭa at the sin-effacing (confluence) of the Ganges and the Varanā, on Saturday, the akshata third day of the dark fortnight of Vaiśākha, in the year eleven hundred increased by fifty-six, to-day on the akshata-

<sup>1</sup> त is engraved above the line

tritiyā, in the *yugādī parvan*, after having duly satisfied the sacred texts, divinities, sages, men, beings and the group of departed ancestors—after having worshipped the sun, whose splendour is potent in rending the mass of darkness—after having praised him (Śiva) whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun, and whose crest is a portion of the moon—after having performed adoration to the holy Vāsudēva—after having sacrificed to the fire an oblation of abundant milk, rice and sugar—after having offered oblations to the manes—have given away the above-mentioned villages with their water, dry land, hills, forests, ravines, saline wastes, stones and mines, of iron and salt, together with and including their groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, with their four boundaries clearly defined, to the five hundred Brāhmanas, versed in the four *Vēdas* with their four divisions, whose different names and *gōtras* are recorded in the copper-plate pertaining to Kathēhalī, (confirming our gift) with (the pouring out) from the palm of our hand of water purified with *gōharna*<sup>1</sup> and *kusa* grass, and ordaining (that it should be theirs) as long as the sun and the moon (endure) Aware (of this), you will present to them every kind of income, the due share of the produce, the *bhōga*, *kāra*, *turuṣka-danda* etc. At the same time the village of Majuadā in the Vamkānāi *pattalā*, with all usually rendered kinds of income, has been given as a grant to (the temple of) the divine and illustrious Chandramādhava at Chandrāvati for purposes of worship.

(L 24) (The deed) was engraved by Mādhava, the son of the illustrious Gamgādhara, who made (the image of) the illustrious Chandramādhava, which puts to shame the other (images)

Of the localities mentioned in the plates the most interesting are Laghukamavalī and Chandavalī. The first is probably the same as the modern Kamanli, situated 8 miles south of Chandrāvati. It was here that a plate of Singara Vatsarāja<sup>2</sup> and 21 Gāhādavāla plates<sup>3</sup> were found. We may presume that the village was divided into two portions, the "smaller Kamavalī" and the "larger Kamavalī." Chandavalī, situated 18 or 20 miles south-east of Chandrāvati, is a *Tahsil* in the Benares district. The following is an alphabetical list of the other localities referred to in the plates, with their modern names as far as I have been able to ascertain them —

(1) Adhiva

Ādi-kēśava *ghatta* There is a bathing *ghāṭ* at Benares which still bears this name

Anadaurā

Anadauri

Bhadauhā This is the same as *Baduā*, situated in Katēhir *pargana* 3 miles south-west of

Chandrāvati

Bhandadaha. Same as Bhandahā, situated 2 miles north of Chandrāvati

Bhāgama

Bharathī

Bhāyi

Brihatsiu

Brihatyamchalāma.

Chamēkha

Chathatarā

Chchhatēmbu

Chilāda

<sup>1</sup> The meaning of this word is not clear. *Gōharna* is the name of a place of pilgrimage on the Malabar Coast. Perhaps *kusa* grass of that place was considered to be of extra sanctity. [See above, Vol. XI, p. 303 and ref. to Kielhorn, *Indian Antiquary*, Vol. XV, p. 10, n. 57.—F. W. T.]

<sup>2</sup> *Ep. Ind.*, Vol. IV, pp. 130 sq.

<sup>3</sup> *Ep. Ind.*, Vol. IV, pp. 97 sq.

Chirivili

Chudavāsa

Divākaksha.

Dēulī There is a village Deoria, 4 *kōs* south of Chandrāvati

Dīghavamta. This is identical with Dīghavat, a *pargana* in the Chandrāvati *Tahsil*

Dūnā

Gamgahadā. Same as Gamgōhara, 18 miles to the south of Chandrāvati

Gadasamdā. This is identical with Gadasara, a village south of Katāri

Ghadasitha

Gōimjara

Gōudī This is the same as the village Gaurī, situated 6 miles west of Chandrāvati

Gulavata Known by its modern name Guravata, it lies 3 miles south of Chandrāvati

Indinī

Jiganā

Kadhivō.

Kaithnōndī.

Kankalāsī.

Kathālī. A village named Katāri is situated 8 miles west of Chandrāvati

Khajurī Is a village or Mahalla near *Chungī*

Kōllakanandivāra *pattalā*, possibly the same as the modern *pargana* of Kol Aslah

Kōsanda

Kundāma There is a village Kundā 10 miles to the south of Chandrāvati

Laghukōlī.

Laghuvadavindī.

Majuada is probably Mahuar, situated 2 miles to the south-east of Chandrāvati

Malēnī

Malivāda. Majwar is a *pargana* in *Tahsil* Chandauli

Maluyī is a village lying 8 miles to the south of Chandrāvati

Māndu There is a village Maduā-dih, 16 miles south of Chandrāvati

Mania A village called Manai is situated across the Ganges, 2 miles to the east of Chandrāvati

Mayadasitna

Pakadiā. There is a village Pakadi 8 miles south of Chandrāvati

Panihālī is a village 3 miles south of Chandrāvati

Patanā is situated 6 miles north of Chandrāvati

Pavanāhapura.

Samkhavāyī.

Sapātakasirisī. Sīrisitī is a village 6 miles south of Chandrāvati in Alhupur *pargana*  
*Pātālā* means "outlying hamlet"

Sarisōda. Sarasvar or Sarasval is a village 2 miles south-east of Chandrāvati

Sēmvilī A village named Simari is situated 14 miles to the north-east of Chandrāvati.

Semchalayana

Sōnadahā, known by its modern name Sōnadahām, is situated between the 5th and 6th miles on the Benares-Ghazipur Road

Sōnaka.

Takaulī There is a village named Tikāri 4 *kōs* to the east of Chandrāvati

Takaura,

Talabbhāma

Talahuti.

Udēldī.

Umdharaumba. There is a village Udharā 8 miles to the south of Chandrāvati Upalāicha.

Vadathalā, modern Barathala, is a village lying 3 miles to the south of Chandrāvati Vamanā.

Vamkānai pattalā.

Varēthā.

Vudharāmauyī. There is a *pargana* named Mavai, in the *Tahsil* of Chandavali

Vrihadrihēdēvaratha pattalā

Vrihadrihēvamkānai pattalā

*List of Donees*

Serial No	Name	Gōtra	Serial No	Name	Gōtra
1	Āchārya pandita Śrī Vṛtikara	Vasiṣṭha	25	Dēlhana	Bhāradvāja
2	Śrī Rīgvēdacharanē chatur vēdin Jāta.	Kās(ś)yapa	26	Sivāicha .	Bhāradvāja
3	Padmanābha	Vasiṣṭha	27	Ālhana . . .	Sāmkṛitya
4	Vishnu	Kāśyapa	28	Amṛitadhara	Sāmkṛitya
5	Sāthū	S(Ś)āndilya	29	Nārasi(m)ha	Kṛishnātrēya.
6	Padmē	Gautama	30	Gangādharma	Kaundinya
7	Dēvagarbha	Gautama	31	Mahipati	Kaundinya
8	Nārāyana	Gautama	32	Pavannāha	S(Ś)āndilya
9	Nālhana	Bhāradvāja	33	Gōlhana	Gautama
10	Kōki	Vatsa	34	Sōmadatta	Gautama
11	Śrīdhara	Kṛishnātrēya	35	Dāyīm	Kaus(ś)ika
12	Yōga-Svāmin	Vandhula	36	Yas(ś)ahpāla	Sārkara
13	Vithu .	Kṛishnātrēya	37	Vithu . . .	Sāmkṛitya
14	Rajapāla .	Sāmkṛitya.	38	Gōpati	Sāndilya
15	Māhava .	Sāmkṛitya	39	Yajūna .	Upamanyu
16	Harivarman	Śāndilya	40	Sāhu	Sāmkṛitya
17	Kēs(ś)ava .	Sāmkṛitya	41	Dharanīdhara	Sāmkṛitya
18	Bhāskara .	Kaus(ś)ika	42	Gāga	Bha(Sā)mkṛitya
19	Māhula .	Kapishthala	43	Yōgē .	Sāmkṛitya
20	Harī .	Kṛishnātrēya	44	Mahēśvara .	Sāmkṛitya
21	Dēsala . . .	Bhāradvāja	45	Ālhū .	Maunya
22	Gayādharma . . .	Kāśyapa.	46	Mahīdhara .	Sau(Śau)naka
23	Vahudhara . . .	Kāśyapa	47	Vālē . . . .	Kātyāyana.
24	Yas(ś)ōdhara .	Kāśyapa	48	Sāta .	Kāśyapa
			49	Bilhē .	Gautama

Serial No	Name	Gōtra	Serial No	Name	Gōtra.
50	Śrīkumbha	Kāśyapa	81	Lakshmana .	Kṛishnātrēya
51	Pavanāha	Kāśyapa	82	Salakhū . .	Sāmkrītya
52	Mahār(ī)shī	Kāśyapa	83	Kaduācha .	Sāmkrītya
53	Māyādlara	Bhāradvāja	84	Dēva Svāmīn	Gārgya
54	Ālhaṇa	Bhāradvāja	85	Pānidhara	Kauśika.
55	Lakshmidhara .	Bhāradvāja	86	Kshīra Svāmīn	Kauśika
56	Tihuna Svāmīn	Bhāradvāja	87	Tikama .	Kāśyapa.
57	Bharatha	Kāśyapa	88	Tikama . .	Kṛishnātrēya
58	Dēvadatta	Bhāradvāja.	89	Dāmara . .	Kṛishnātrēya
59	Mahāsarmṇa (or śar man)	Kṛishnātrēya	90	Pavanāha . .	Gārgya
60	Dēśū . . .	Vandhula	91	Vāmana Svāmīn .	Gārgya
61	Vyāsa	Bhārgava	92	Kaduatha . .	Kāśyapa
62	Lakshmidhara	Kāśyapa	93	Gaja . . .	Kāśyapa
63	Lakshmidha(ra)	Śāndilya	94	Pālhō . .	Vasishtha
64	Jānī	Sāmkrītya	95	Bhāskara . . .	Kṛishnātrēya
65	Dēvas(ś)arman	Upamanyu	96	Vasurāta .	Śāndilya.
66	Kēsa(śa)va	Bhāradvāja.	97	Gangādihara	Bhāradvāja
67	Rāghava	Vasishtha	98	Lōkānanda	Vatsa
68	Dāyīm .	Pārūs(ś)ara	99	Chakra . .	Bhāradvāja
69	Lāhada .	Jivantyāyana	100	Udharana . .	Bhāradvāja
70	Pīthana .	Jivantyāyana	101	Dhāyīm . . .	Dhaumya.
71	Mādhava .	Kṛishnātrēya.	102	Madhu . .	Sauśravasa
72	Nārāyana	Bhārgava	103	Vilhana .	Dhaumya
73	Dāmara .	Kauśika	104	Jāta	Sauśravasa.
74	Lakshmana	Garga	105	Gayādihara .	Kāśyapa
75	Madhusūdana	Garga.	106	Gangādihara . .	Dhaumya
76	Kēśava	Kāśyapa	107	Sīma .	Vasishtha.
77	Dāyīm .	Kāśyapa	108	Sātē . . .	Bhāradvāja
78	Dhavana-S[v]āmīn	Kāśyapa.	109	Malu . .	Upamanyu
79	Gayādihara	Kṛishnātrēya	110	Vatsa . . .	Kāśyapa
80	Harīschandra .	Kṛishnātrēya.	111	ada . . Dēśē .	Vatsa.
			112	Jāta . .	Vasishtha.



Serial No	Name.	Gōtra	Serial No	Name	Gōtra,
113	Valū . .	Vasishtha	144	Brahman .	Kāśyapa
114	Dharanidhara . .	Vasishtha	145	Pabākara .	Vasishtha.
115	Janārdana . .	Kāśyapa.	146	Vāhada . .	Dhaumya
116	Prabhākara . .	Kāśyapa	147	Rajapāla . .	Dhaumya
117	Jalū . .	Bhāradvāja	148	Sūdhā . .	Vasishtha
118	Daśaratha . .	Sāvarna	149	Vitbu . .	Bhū[ra]dvāja
119	Vāmadēva . .	Sāvarna	150	Harī . .	Gautama
120	Dharanidhara . .	Krishnātrēya	151	Vasudēva . .	Bhārgava
121	Vams(ś)adhara . .	Bhārgava	152	Rājē . .	Kapishthala
122	Janārdana . .	Gautama	153	Mādē . .	Kapishthala
123	Mādhala . . .	Gautama	154	Kuhila . .	Kapishthala
124	Pāpata . .	Upamanyu	155	Thirū . .	Kauśika
125	Tithu . .	Gautama	156	Nāgarshi . .	Gautama
126	Sri Yajur vēda charanē chatur-vēdin Vilha	Vasishtha	157	Bhābhū . .	Bhāradvāja
127	Sahārana . .	Bhārgava	158	Parushōttama . .	Bhāradvāja
128	Dhārē . .	Bhāradvāja	159	Sōmata . .	Gālava
129	Vithu . . .	Bhāradvāja.	160	Dāmara . .	Sārkhara
130	Rānē . . .	Sauśravasa	161	Viśvarūpa . .	Śāndilya
131	Ganē . . .	Sauśravasa	162	Śrīdhara . .	Sārkarāksha
132	Manū . .	Vasishtha	163	Gōvinda . .	Sārkarāksha
133	Yayim . .	Vasishtha	164	Yāsū . . .	Kāśyapa
134	Yacōdhara . .	Vasishtha	165	Rishi (Rishi) . .	Vasishtha
135	Śubhamkara . .	Vasishtha	166	Gālhē . .	Sāmkṛitya.
136	Gaṁgādhara . .	Vasishtha	167	Nārāyana . . .	Kāśyapa
137	Jāgū . . .	Sauśravasa.	168	Mahidhara . .	Bhāradvāja.
138	Daśaratha . .	Vasishtha	169	Padmanābha . .	Pārāsara
139	Brahmānanda . .	Kāśyapa	170	Bhagavata . .	Gautama
140	Mādhava . .	Bhārgava.	171	Nārāyana . . .	Kāśyapa
141	Yāsū . .	Kutsa.	172	Paṇḍita Dālā . .	Bhāradvāja
142	Bālhē . . .	Kāśyapa	173	Svapata . . .	Bhāradvāja
143	Pānidhara . .	Kāśyapa.	174	Agastī . .	Bhāradvāja
			175	Dhājāma . .	Bhāradvāja.

Serial No	Name	Gōtra	Serial No	Name	Gōtra
176	Rājē .	Bhāradvāja	208	Ābhata	Bhāradvāja
177	Prabhākara	Dhaumya	209	Gayādhara .	Bhāradvāja
178	Sivānanda .	Bhāradvāja	210	Dēvadhara	Vasishtha
179	Brahman .	Sauśravasa	211	Dēvēśvara	Vasishtha
180	Gōlhana . .	Bhārgava	212	Dēlū .	Bhāradvāja
181	Dāmara . .	Bhāradvāja	213	Drōna	Bhāradvāja
182	Vāyīm .	Bhāradvāja	214	Sōma	Bhāradvāja
183	Vasādhana	Bhārgava	215	Achasara .	Bhāradvāja
184	Gnyādhara	Bhārgava	216	Vānu .	Bhāradvāja
185	Sōmēśvara .	Chau(Sau)śravasa	217	Sūpata	Dhaumya
186	Nārāyana	Bhārgava	218	Gāgū	Bhārgava
187	Madhu	Bhārgava	219	Dēvaradhā (dhara)	Bhāradvāja
188	Bhōnapāla	Bhāradvāja	220	Dēvēśvara	Dhaumya
189	Yasa(sah)pāla	Bhāradvāja	221	Gālhē . .	Bhāradvāja
190	Vāsudēva .	Vasishtha	222	Śrī Atharvac h a r a n ē divēdin Chhila	Bhāradvāja
191	Rīsū .	Vasishtha	223	Mahīdhara .	Vasishtha
192	Jālhā .	Vasishtha	224	Sridhara	Vasishtha
193	Gamgādhara .	Bhāradvāja	225	Dēvadhara . .	Vasishtha
194	Gamgādhara . .	Bhārgava	226	Śāmkara .	Bhāradvāja
195	Jāta .	Sauśravasa	227	Dhāhada	Vasishtha
196	Gamsavara	Daksha	228	Vāhada	Vasishtha
197	Brahman .	Bhāradvāja	229	Dēvēśvara .	Vasishtha
198	Vams(ś)adhara	Bhāradvāja	230	Gōdhana .	Vasishtha
199	Titē .	Bhāradvāja	231	Dēvēśvara . .	Dhaumya
200	Śubhākara	Bhāradvāja	232	Sūpata .	Dhaumya
201	Rāma .	Vasishtha	233	Vamsādhara .	Vasishtha
202	Lālē	Vasishtha	234	Māhava	Dhaumya
203	Pithē	Sauśravasa	235	Sōkhē . .	Bhārgava
204	Garga	Sauśravasa	236	Dhāmō . .	Bhāradvāja
205	Gāngu	Vasishtha	237	Titē .	Dhaumya
206	Pithū .	Bhāradvāja	238	Pavanāha .	Bhāradvāja
207	Jālhē	Bhāradvāja			

Serial No.	Name	Gōtra.	Serial No	Name	Gōtra
239	Gautama . .	Vasishtha	271	Dhavana-S[v]āmin	Kāśyapa
240	Gira(p)dhara .	Vasishtha.	272	Nānō .	Kāśyapa
241	Sahārana . .	Sauśravasa.	273	Sūta . . . .	Vatsa
242	Nānā .	Bhāradvāja	274	Manōratha .	Vatsa
243	Pithū .	Bhāradvāja	275	Gōyi . .	Vatsa
244	Kūndā .	Sauśravasa.	276	Mahādēva . .	Vatsa
245	Lākhana . . .	Sauśravasa	277	Sahārana . .	Śāndilya
246	Bhālana .	Sauśravasa	278	Titi . . .	Sāmkritya
247	Pāpya . .	Bhāradvāja	279	Nāmtē .	Sāmkritya
248	Janārdhana . .	Bhāradvāja.	280	Gāgū . .	Kāśyapa
249	Rajapāla . .	Śāndilya	281	Nārāyana . .	Sāmkritya.
250	Pālbē .	Dhaumya	282	Sahārana .	Kāśyapa
251	Gōvinda . . .	Pārāsara	283	Dēvadhara . .	Sārkhya(ra)
252	Lakshmīdhara . .	Kāśyapa	284	Kithāicha .	Bhāradvāja
253	Vāsudēva . . .	Śāndilya	285	Mādhū . .	Kauśika
254	Sāmkū . .	Kātyāyanakīla	286	Siri .	Gautama
255	Nānā .	Kātyāyanakīla	287	Chāndō .	Śāndilya
256	Brahman .	Chandratrēya.	288	Purāsa . .	Kāśyapa
257	Nānū .	Chandratrēya	289	Kalyō .	Kāśyapa
258	Lakshmīdhara	Sāmkritya.	290	Vāsukī . .	Kāśyapa
259	Śrīdhara . .	Kṛishnatrēya	291	Kūkē . . .	Vasishtha
260	Dhāmvi . .	Vatsa	292	Pārāsara . . .	Vatsa
261	Kṛishna . .	Gautama	293	Vardhamāna .	Śāndilya
262	Sūpata .	Garga.	294	Āśādhara . . .	Gautama
263	Sōdala . .	Sāmkritya	295	Dēvēsvara . .	Vatsa
264	Pabākara . .	Kāśyapa	296	Madhusūdana .	Kāśyapa
265	Ābhō . . .	Bhāradvāja.	297	Pavanāha . . .	Gautama
266	Vādhala . . .	Upamanyu	298	Jaga[d]dhara . .	Vasishthapada.
267	Gōpati .	Gautama	299	Gāngū . . .	Kāśyapa
268	Sōmadatta . .	Kāśyapa	300	Brahmarshi .	Sāmkritya
269	Nārāyana . . .	Kāśyapa	301	Dēvasarman . .	Bhārgava.
270	Mahōdadhī . .	Sāvarna	302	Dharanīdhara . .	Kṛishnatrēya

Serial No	Name	Gōtra	Serial No	Name	Gōtra.
303	Mādhava . .	Kauśika	335	[Nara]pati .	Gautama
304	Mahidhara .	Vasishtha.	336	Gōlhō . .	Kāśyapa
305	Dēlhana	Kṛishnātrēya.	337	Mālō .	Kāśyapa
306	Dēvākara . .	Kāśyapa	338	Silē . .	Kṛishnātrēya.
307	Silē .	Kāśyapa.	339	Vithu .	Gautama
308	Yōgēśvara .	Bhāradvāja	340	Gōlhō	Gaunya
309	Viṭhu .	Kṛishnātrēya.	341	Bhālana .	Śāndilya
310	Gōch(vi)nda . .	Kṛishnātrēya.	342	Gāmgū .	Vasishtha
311	Vāhula .	Kṛishnātrēya	343	Rāma .	. <sup>1</sup>
312	Lālā	Vasishtha	344	Purōhita Śrī Dēvadhara	Sārkarāksha
313	Higō .	Sāvarna	345	Mīśra Pan[dita] Mahi- dhara.	Sārkarāksha.
314	Gōlhō .	Kauśika	346	Pandita Gōdhana .	Sārkarāksha
315	Ripi . .	Jātūkarna	347	Gāmgādhara . .	Pip[p]alāda
316	Bhāskara .	Kṛishnātrēya	348	Salhana . .	Kṛishnātrēya.
317	Mahasū . .	Kṛishnātrēya	349	Jālhana . .	Kṛishnātrēya
318	Vāṭhu .	Kāśyapapada	350	Jasānamda .	Vasishtha.
319	Mahēśvara . .	Kāśyapa	351	Dhārō . .	Śāndilya
320	Sālhū .	Upmanyu	352	Dāmara .	Gautama
321	Jē . .	Vateā.	353	Kēśava .	Kāśyapa
322	Rāchchhaṭa . .	Kāśyapa	354	Sridhara .	Kāśyapa
323	Dīvākara . .	Kṛishnātrēya	355	Dinakara	Vatsa
324	Pahākara .	Kṛishnātrēya	356	Abhū . .	Kāśyapa
325	Bhāskara	Kṛishnātrēya	357	Hari .	Maunya
326	Dālō	[Kṛi]shnātrēya	358	Dharanīdhara . .	Kātyāyana.
327	Sa(Śa)mkhapānī	Kāśyapa	359	Vēda . .	Kāśyapa
328	Dēvaśarman .	Sāmkṛitya	360	Sahārana .	Jaska
329	Kēśava	Kṛishnātrēya	361	Lakshmidhara	Bhāradvāja.
330	Viṭhu	Kṛishnātrēya	362	Rāma . .	Śāndilya.
331	Śubhānkara	Kṛishnātrēya	363	Gōlhana . .	Kṛishnātrēya.
332	Bhāskara . .	Gautama	364	Mahēśvara .	Sāmkṛitya.
333	[Gō]vīnda	Gautama.	365	Lakshmidhara	Kṛishnātrēya.
334	Śāmkara . .	Gautama	366	Śridhara . .	Kāśyapa

<sup>1</sup> Omitted in the plate.

Serial No	Name	Gōtra	Serial No	Name	Gōtra
367	Harī .	Kāśyapa	399	Pāpata	Sārkarāksha
368	Gōpati .	Gautama	400	Śrīdhara .	Kauśika
369	Kēśava .	Kāśyapa.	401	Kujāira . .	Maudgalya
370	Viśvarūpa .	Śāndilya	402	Gāmgata .	Bhāradvāja.
371	Dharanīdhara .	Hārīta	403	Chākū .	Kauśika
372	Nārāyana .	Bhāradvāja.	404	Harīśarman	Kāśyapa.
373	Gāmgādharma	Kaundinya.	405	Divākara .	Kauśika.
374	Pāsū .	Bhāradvāja.	406	Vṛtikara	Bhāradvāja
375	Padī . . Kēśava	Vasishtha	407	Vālana .	Sārkarāksha
376	Mahasōna .	Kutsa.	408	Dēbhara .	Sārkarāksha.
377	Vilha . .	Kutsa	409	Khalu .	Pārāsara
378	Vatsa	Vatsa	410	Lakshmidhara .	Kapishthala
379	Jayaśurman	Bhāradvāja	411	Nārāyana .	Kāśyapa
380	Śubhamkara .	Vatsa	412	Sōmēśvara	Bhāradvāja
381	Yaśōdhara . .	Bhāradvāja	413	Mumjāla .	Darbha
382	Rishi (Rishi)	Jivant[ī*]āyana	414	Śrīdhara .	Kāśyapa
383	Vīthu	Bhārgava	415	Lōhika . .	Kapishthala.
384	Chhōtē .	Sāmkṛitya.	416	Dēvarshi . .	Kāśyapa
385	Ājusha .	Kāśyapa	417	Nānā .	Darbha
386	Kēśava	Kāśyapa	418	Lālā .	Kāśyapa
387	Yaśōdhaṭṭa .	Maunya	419	Ālada .	Kapishthala.
388	Dēlhaṭṭa .	Vasishtha.	420	Vasurāta .	Bhāradvāja -
389	Mahasōna . .	Śā[n]dilya	421	Śrī-chhandōga - charaṇē tripāmti(tripāthi)n Śrī Dēdiga.	Vatsa
390	Māsū .	Śāndilya.	422	Rāhila .	Kapishthala.
391	Gōpāla .	Vasishtha.	423	Nārasimha .	Vatsa
392	Gahilē .	Upamanyu	424	Pavanāha .	Kapishthala
393	Gayādharma . .	Jivantyāyana	425	Viśvēśvara	Kṛishnātrēya
394	Jayapāla .	Vasishtha	426	Rāghava .	Kapishthala.
395	Lakshmidhara . .	Jivantyāyana	427	Sōmēśvara .	Bhāradvāja
396	Jālthē . .	Vatsa	428	Pavanāha .	Kṛishnātrēya
397	Jahmani . .	Sārkarāksha	429	Gōdhana(na)	Kapishthala
398	Nāgadēva .	Sārkarāksha.			

Serial No	Name	Gōtra.	Serial No	Name	Gōtra
430	Jālhē . .	Kautsa	463	Sūpā	Bhāradvāja
431	Aniruddha	Kapishthala	464	Bhāskara	Bhārgava
432	Pālhana	Vatsa	465	Dēva Svāmin	Kaundinya
433	Ālhana .	Sāvarna	466	Mahārishi(rishi) .	Ātrēya
434	Kēsava .	Kṛishnātrēya	467	Nārāyana	Kāśyapa
435	Kānba . .	Śāndilya	468	Vidhi-larani Gangādharā	Srī Vasishtha
436	Kṛishna	Sāvarena	469	Bhṛṣi(Śaśi)dharā	Vasishtha
437	Bhadrēśvara	Kṛishnātrēya	470	Sīju .	Vasishtha
438	Vāhmata .	Kanva	471	Māmō	Upamanyu.
439	Yasa(śah)kara	Maunasa	472	Chāvana or Rāvana	Pārāsara
440	Dēvaśarman	Maunasa	473	Māgha .	Gautama
441	Dalā . .	Bhāradvāja	474	Madhāicha .	Pārāsara
442	Nārāyana	Bhāradvāja	475	Isaraicha . . .	Śāndilya
443	Gāka .	Śāndilya	476	Viṭhu .	Bhāradvāja
444	Yasāicha .	Pārāsara	477	Jānū	Śāndilya
445	Vidyākara .	Pārāsara	478	Jāna .	Kāśyapa
446	Dhāvana .	Gautama	479	Śrīdhara .	Śāndilya
447	Bhāvaśarman	Gautama	480	Jameka .	Śāndilya
448	Lakshmīdhara	Gautama	481	Gachchhū . . .	Pārāsara
449	Śubhaśarman .	Gautama	482	Pārāsara .	Śāndilya
450	Nārāyana	Gautama	483	Dhāvana .	Bhāradvāja
451	Gayādhara	Gautama	484	Śrīkara .	Kāśyapa
452	Brahmāditya	Vatsa	485	Vāsudēva .	Bhāradvāja
453	Kēsava .	Śāndilya	486	Viṭhu . .	Pārāsara
454	Punāicha .	Sārkarāksha	487	Nārāyana .	Pārāsara
455	Nārā[ya]na	Śāndilya	488	Vidyādhara . .	Bhāradvāja
456	Purnashōttama	Gālava	489	Tikama .	Śāndilya
457	Rīlhū .	Kāśyapa	490	Ampitadhara	Bhāradvāja
458	Bhābhū	Vatsa	491	Sahārana . .	Vasishtha
459	Silū .	Kālyā(śya)pa	492	Trilōchana . .	Kuśika
460	Dēvadhara . .	Agastī	493	Āsādhara	Bhāradvāja
461	Gabilāda . .	Bhāradvāja	494	Lālō . .	Sauśravasa
462	Garga	Kāśyapa	495	Ratikara . .	Bhārgava

## No. 16 —BEVINAHALLI GRANT OF SADASIYA-RAYA SAKA 1473

By PROFESSOR S V VENKATESWARA, M.A., AND S V VISWANATHAN, M A, KUMBARONAM

These plates were obtained by Rao Sahib H Krishna Sastri from Bashir ud Din Ahmad, Esq, the Collector of Raichur, and are now in possession of the latter. We edit the inscription from excellent ink-impressions supplied to us by Mr Krishna Sastri

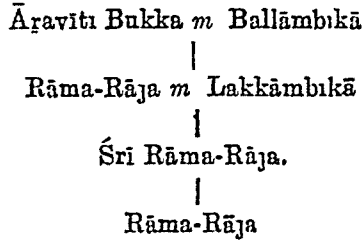
The inscription is on seven copper plates, which measure  $10\frac{5}{8}$  in by  $7\frac{1}{8}$  in. All the plates are engraved on both sides, except the first and the last, which are inscribed on one side. The rims of the plates are raised a little. Holes are bored at the top of the plates to let in a ring intended to hold the plates together. The hole measures  $\frac{1}{2}$  in in diameter. The plates are numbered in Telugu-Kannada numerals.

The characters of the inscription are Nandī-Nāgarī, and the language Sanskrit, and the whole is in verse, excepting *Śrī Ganādhīpatayē namaḥ*, and the signature at the bottom *Śrī Virūpākṣa*, which is, as usual, written in large Kannada characters. The metres used are the usual Anushtubh, etc. The inscription is practically free from mistakes, and there are only a few orthographical peculiarities worth noticing. Stops are not supplied in their proper places. Mistakes of this kind have been corrected in the text. In the latter portion of the inscription long *ī* is represented only by a loop over the consonants. A case of redundant *anusvāra* is found in *°kamnyā* in l 105, and various instances where *anusvāra* and *visarga* have been omitted are noted in the footnotes to the text. We find a needless reduplication of a consonant after *r*, as in *sūnur=Ddēvāna* in l 161. There is confusion in these plates also, as in other plates of the Vijayanagara kings, though not to so great an extent, between the sibilants *śa* and *sa*, e.g. *°nānīyasīva* in l 73 f. for *°nānīyasīva*, *°nīlāsītām* in l 76 in the place of *°nīlāsītām* and *°vēsmanah* in l 126 instead of *°vēśmanah*. In one instance long *ī* is represented by a vertical stroke and an *i*-loop over short *i*, as if the latter were a consonant, e.g. l 301. A conjunct consonant is, as usual, expressed by combining the full form of the first consonant and the secondary form of the second consonant. The vernacular sound *r* is represented by an *r* sign over the consonant *r*. Instances of these are —*mūrru* in l 80 and *Ārraviṭṭi* in l 104. The forms *tāmmra-sāsana* in l. 309, *vōshadhī* in l 78, and *Vōbāmbikā* in ll 24-25 are due to vernacular pronunciation.

The inscription records the grant of the village of Bēvinahalli, otherwise known as Rāmasamudram, with a small hamlet by name Ponnāpurī to learned Brahmans of various *Gōtras* and *Sūtras*. The grant was made by Rāma-Rāja, the Karnāta minister and brother-in-law of Sadāsīva-Rāja, at the request of a subordinate Muhammadan chieftain Anana Malukka, who seems to have been a great patron of Brahmans. The village granted is styled '*gana-bhōgyam*,' to be enjoyed by Brahmans and subordinate ministers of the king, a very small portion being allotted to the gods Hari and Hara. It is given in perpetuity as *sarva-mānya* to be enjoyed by the donees and their successors. The boundaries of the village, the details regarding the donees, their *Gōtras*, *Sūtras* and the number of shares that fell to each are likewise clearly set forth in the grant.

The inscription gives in detail the genealogy of the family to which Rāma-Rāja belonged. It is, however, somewhat different from others, in that in the place of Śrīranga-Rāja, the third in the line and the father of Rāma-Rāja, we find Śrī Rāma-Rāja. This probably is a mistake on the part of the engraver.

## The genealogy of Rāma-Rāja.



The year in which the grant was made is given in numerical words *Gun-āśva-vēda-sītāmsu*, i.e. 1473. The date of the grant is thus Śaka 1473, Virōdhikrit; Āshādha, bright Dvādaśī; Monday. Thus all the details regarding the date are given. We have to add here that the date as given in Appendix A to *Epigr Rep*, 1914-1915, p 8, 'Śaka 1473, Virōdhikrit, Āshādha śu di 11' is not correct, as the week day is there omitted and the *tithi* is given as Ēkādaśī instead of Dvādaśī<sup>1</sup>

As regards the names of persons occurring in the grant, Sadāśiva-Rāya had a large number of ministers and subordinate chieftains under him. The most powerful of these was Rāma-Rāja, the Karṇāta minister and brother-in-law of the king, Rāma-Rāja was the *de facto* sovereign in the reign of Sadāśiva until his death, which took place at the battle of Tālikōta, 23rd Jan 1565. His place in the Vijayanagara court was taken by his brother Tirumala, whom we know as a great author and who set up the third Vijayanagara dynasty. Rāma-Rāja is seen to bear various *birudas* (vv 55-58), of which *Antembavaraganḍa* and *Aibiruda-rāya rāhuta-vēsy-aika-bhuyanga* are the most important.

We are told in the record that it was as a result of the request of Ainana Malukka to Rāma-Rāja that the village was granted by Sadāśiva. Ainana Malukka was evidently therefore a Muhammadan subordinate chieftain under Sadāśiva-Rāya. About Ainana Malukka Rao Sahib H. Krishna Sastri has inserted in his report<sup>2</sup> the following note from Mr Henry Consens' *Guide to Bijapur* —

"About 2 miles away to the east of Bijapur is the tomb of Ain-ul-Mulk" "It is a square, massive-looking building, surrounded by a very elegantly shaped dome. Within upon the walls are some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of Ain-ul-Mulk, one of the officers of Ibrahim I, who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque" "The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-Mulk, whose sympathy for the Brāhmanas deserves to be noticed. In Vol III, p 381, of Briggs' *Ferishta* we find mention made of Mullik Ein-ool-Mulk Geelany, who was a friend of Rāmarāj and was treated by him as a brother on account of his bravery. Geelany is perhaps the chief Ainana Malukka referred to in the inscription." Since both the father and the son are known by the same name in our inscription, it is difficult to find out to which of these exactly the references will apply.

The village granted is divided into 135 *vrittis* and allotted to various Brāhmanas and ministers of the king, leaving a very small portion to the gods. The total number of *vrittis* distributed among the donees comes to only 133½, while according to the grant there ought to be 135. There is thus a mistake here that cannot be accounted for. The names of the Brāhmanas, their fathers' names, their *Gōtras*, *Sūtras* and the number of shares allotted to each are appended below in the form of a table —

<sup>1</sup> [According to Mr L. D. Swamikannu Pillai's *Epigraphs* the date regularly corresponds to Monday, June 15, A.D. 1551 — H. K. S.]

<sup>2</sup> *Epigraphical Report*, 1914-1915, p 112



Name	Father's Name.	Gotra	Sākḥā	Number of Shares	Revāṅka.
(1) & (2) Hari and Hara	...	...	..	1 + 1	
(3) Mahā Mahādōva-Bhatta	Rāmachandra	Kāśyapa	Bahv richa	4	
(4) Mahā Ganapati	Mahā Rāmachandra	Do	Do	4	Sūri
(5) Mahā Vishnu-Bhatta	Mahā Mudgala Bhatta	Do	Do	4	
(6) Mahā Kṛishna-Bhatta	Ditto	Do	Do	1½	
(7) Mahā Gōpāla-Bhatta	Mahā-Rāmachandrāya	Do	Do	2	
(8) Dattam Bhatta	Raghunātha Sudhī	Parāśara	Do	2	
(9) Nārāyaṇa-Bhatta	Ākūti-Vishnu-Bhatta	Kaundinya	Yajus	2	
(10) Kaundya Bhatta	Ananta Bhatta	Gautama	Bahv richa	2	
(11) Sarvā Bhattā	Ditto	Bharadvāja	Yajus	2	Satām varāḥ
(12) Nāgav Adhvarin	Nṛsimha-Bhatta	Gārgya	Do	2	Viprēndra
(13) Yallam Bhatta	Purushōttama Bhatta	Do	Do	2	
(14) Sēha Bhatta	Ananta-Bhatta	Bharadvāja	Do	2	
(15) Phani-Bhatta	Narasimha Sudhī	Gārgya	Do	2	
(16) Gangana-Bhatta	Ananta Bhatta	Śrīvata	Do	2	
(17) Nāgā Bhatta	Ditto	Gautama	Bahv richa	2	Satām varāḥ
(18) Timma-Bhatta	Purushōttama Bhatta	Gārgya	Yajus	2	Gonin and Dhīmān
(19) Kṛishna Bhatta	Ananta Bhatta	Bharadvāja	Do	2	
(20) Śrīmat-Timmana Bhatta	Narasimha Sudhī	Gārgya	Do	2	
(21) Ananta Bhatta	Nāmana-Bhatta	Kāśyapa	Do	2	
(22) Kāmara Bhatta	Kāmara Bhatta	Do	Do	2	Sudhī
(23) Sōmanātha-Bhatta	Purushōttama Bhatta	Gārgya	Do	2	

(24) Timmāy Adhvarin . . .	Lingana Bhatta . . .	Ātrāya . . .	Do . . .	Sudhī	2
(25) Timmāya Bhatta . . .	Dōvana Bhatta . . .	Gargya . . .	Bahv richa . . .	Dhīmān.	2
(26) Jannī Bhatta . . .	Dharmā Bhatta . . .	Bhāradvāja . . .	Do . . .	2	2
(27) Kāmā Bhatta . . .	Tippana Bhatta . . .	Kāśyapa . . .	Yajus . . .	2	2
(28) Bacchī Bhatta . . .	Buśī Bhatta . . .	Parāśara . . .	Do . . .	Sūri varya	2
(29) Śrīmat Timmana Bhatta . . .	Nāmanā-Bhatta . . .	Kaundinya . . .	Bahv richa . . .	Sudhī	2
(30) Kṛitīn Hiranya . . .	Dharmā Bhatta . . .	Bhāradvāja . . .	Do . . .	2	2
(31) Kṛishna Bhatta . . .	Tippana Bhatta . . .	Kāśyapa . . .	Yajus . . .	2	2
(32) Śrī Kāmēśvara . . .	Timmana-Bhatta . . .	Bhāradvāja . . .	Do . . .	2	2
(33) Ananta Bhatta . . .	Sarva-Bhatta . . .	Do . . .	Do . . .	2	2
(34) Timmana Bhatta . . .	Tippana-Bhatta . . .	Kāśyapa . . .	Do . . .	Dhīmān	2
(35) Bhārava . . .	Bhārava-Bhatta . . .	Kaundinya . . .	Do . . .	2	2
(36) Gōpāla Paṇḍita . . .	Śēsha Mālopana . . .	Parāśara . . .	Bahv richa . . .	2	2
(37) Hari-Bhatta . . .	Lakshmidhara Manishin . . .	Kaundinya . . .	Do . . .	2	2
(38) Antam (Annam)-Bhatta . . .	Yallam Bhatta . . .	Vasishtha . . .	Do . . .	Dhīmān	2
(39) Ganapati . . .	Bhōndu Bhatta . . .	Jāmadagnya . . .	Do . . .	Sudhī	2
(40) Sōma Bhatta . . .	Ēchī Bhatta . . .	Kaundinya . . .	Yajus . . .	Gunā and Dvijōttama	2
(41) Poddī Bhatta . . .	Yallam Bhatta . . .	Bhāradvāja . . .	Bahv richa . . .	2	2
(42) Nāgā Bhatta . . .	Konḍu-Bhatta . . .	Gautama . . .	Do . . .	2	2
(43) Śrīdhara Sudhī . . .	Śrī Rāmēśvara-Bhatta . . .	Kauśika . . .	Yajus . . .	1½	1½
(44) Nāgā Bhatta . . .	Giri-Bhatta . . .	Do . . .	Do . . .	1½	1½
(45) Parubōttama-Bhatta . . .	Rāmēśvara Manishin . . .	Kapī . . .	Do . . .	1½	1½
(46) Timmana Bhatta . . .	Giri Bhatta . . .	Kauśika . . .	Do . . .	1½	1½
(47) Nāgā Bhatta . . .	Rāmēśvara Bhatta . . .	Kapī . . .	Do . . .	1½	1½
(48) Vāmana Bhatta . . .	Kaśvā Bhatta . . .	Bhāradvāja . . .	Do . . .	1½	1½

Name	Father's Name	Gotra	Sūkṣā	Number of Shares.	REMARKS.
(49) Tippapa Bhatta	Māyī-Bhatta	Bhāradvāja	Yajus . .	1½	Dhīmān
(50) Nārasimha Sudhī	Rāmēśvara-Bhatta	Kīśapa	Do . .	1½	
(51) Brahma Bhatta	Nīmana Bhatta	Kaundinya	Bahv-riha .	1½	Sudhī.
(52) Vēnmana Bhatta	Luṅgapa-Bhatta	Kāśyapa	Yajus . .	1½	Do
(53) Dharmā Bhatta	Narasimha Sudhī	Kaṇva	Do. . .	1½	Do
(54) Konda Bhatta	Ananta-Bhatta	Bhāradvāja	Do. . .	1½	
(55) Kōṇḍri Bhatta	Buṣṣī Bhatta	Parāśara	Do. . .	1½	
(56) Mudgala Bhatta	Rāmēśvara-Bhatta	Harita	Bahv-riha .	1½	
(57) Rāghava	Kasavā-Bhatta	Gārgya	Yajus . .	1½	Dhīmān
(58) Śingari Sudhī	Aubhala-Bhatta	Do.	Do . .	1½	
(59) Timmana Sudhī	Nārāyana-Bhatta	Kaundinya	Do. . .	1½	
(60) Kṛtin Hiranya Bhatta	Mudgala-Bhatta	Kāṇva Śyāvāśa	.. ..	1	
(61) Parvata-Bhatta	Lakṣmana Manishin	Ātrōya	Yajus . .	1	
(62) Namana Bhatta	Kasavā Bhatta	Bhāradvāja	Do . .	1	Dhīmān.
(63) Kṛshṇa-Bhatta	Dharma-Bhatta	Kāśyapa	Do. . .	1	
(64) Viśvanātha-Bhatta	Nārāyana-Bhatta	Kaundinya	Do . .	1	
(65) Malli-Bhatta	Nāmana-Bhatta	Do.	Bahv-riha .	1	
(66) Kōṇḍri-Bhatta	Ditto	Kauśika	Yajus . .	1	Gunān.
(67) Manishin Giri-Bhatta	Yanāyaka-Bhatta	Harita	Do . .	1	
(68) Timmana Sudhī	Kōṇḍri-Bhatta	....	Bahv-riha .	1	The (adopted) son of another Kōṇḍri-Bhatta.
(69) Yallam-Bhatta	Ditto	Gautama	Do. . .	1	Dhīmān varāḥ
(70) Bhāra-Bhatta	Gangapa Bhatta	Śrīvata	.. ..	1	

(71) Timmarasa . . . . .	Lakshmarasa . . . . .	Harita . . . . .	.	Yajus . . . . .	1	Dhiman.
(72) Hamparasa . . . . .	Virupparasa . . . . .	Kaundunya . . . . .	.	Bahvricha . . . . .	1	
(73) Rayasa Venkatañri . . . . .	Timmayy amitya . . . . .	Harita . . . . .	.	Yajus . . . . .	1	
(74) Virapp amitya . . . . .	Basav amitya . . . . .	Do . . . . .	.	Bahvricha . . . . .	1	
(75) Timmarasa . . . . .	Viramarasa . . . . .	Bhāradvāja . . . . .	.	Do . . . . .	1	
(76) Timmapp amitya . . . . .	Chendakō Basav amitya . . . . .	Kaundunya . . . . .	.	Do . . . . .	1	
(77) Venkatañri . . . . .	Kāmarasa Timm amitya . . . . .	Bhāradvāja . . . . .	.	Do . . . . .	1	
(78) Timmapp amitya . . . . .	Nāñjay amitya . . . . .	Kāśyapa . . . . .	.	Do . . . . .	1	
(79) Bhāmarasa . . . . .	Vennarasa . . . . .	Agastya . . . . .	.	Do . . . . .	1	
(80) Gasapati Amitya . . . . .	Mujuvāgala Kōñeri Dēva . . . . .	Harita . . . . .	.	Do . . . . .	1	
(81) Kāva Basav amitya Sēkhara . . . . .	Dēhitrāja Basava rāja . . . . .	Kaundunya . . . . .	.	.	1	
(82) Basavapp . . . . .	Mailāpura Madarasa . . . . .	Bhāradvāja . . . . .	.	Yajus . . . . .	1	

Among the names specially interesting to us are Rāyasā Venkatādri, the son of Timmayy-āmātya, who may certainly be identified with Rāyasam Venkatādri, son of Mosalimadugu Timmarāja, who is mentioned in the Ūnamāñjērī plates and the Tiruppuṅkkuḷi stone inscription (No C 175 of 1916, Madras) as a subordinate of Śrīdāśiva Rājā. It is clear from our plates, however, that there are two Venkatādris, both sons of ministers of Achyuta by name Timma. The other Venkatādri is the son of Kīmarasa Timm-āmātya. The Rājā seems to have provided for some other sons of ministers as well, as indicated by the names 74, 76, 78, 80 and 81.

The names of donees are derived from Sanskrit or from colloquial Kannada corruptions of Sanskrit names. In a few cases only do they seem to be connected with territory. The most interesting of the latter is Mailāpura Mādarasa, which seems to suggest the modern names Mylapore and Madras. The etymology of the word Madras is uncertain, and we may well suggest for Madras-patnam of the East India Company's records the origin from some Mādarasa in the 16th century or earlier. In any case our inscription is nearly a century before the foundation of Fort St. George and is probably the oldest record suggestive of a derivation for the word 'Madras'. That Mailapur is one of the very oldest parts of Madras is clear from the Syrian Christian traditions regarding the visit of St. Thomas to that place. [We cannot also ignore the fact that Mailāpura is mentioned as suburb of Bēvīnahallī in l. 278 f—H K S.]

It is clear from the above table that of the 80 Brahmins among whom the land was divided 46 were students of the *Yajur-vēda*, 31 of the *Rig-vēda*; and of the remaining 3 it is not stated to which *Śākhā* they belonged. This is interesting on account of the non-mention of the *Sāma-vēda* and of the *Sūtras* to which the *Sāma-vēda* Brāhmanas belonged. Among the *gōtras* rare in South India at the present day are Kapi *gōtra* of Nos. 45 and 47, Vasiṣṭha *gōtra* (No. 38), and Agastya *gōtra* (No. 79). It is possible that Kapi *gōtra* is a contraction of Kapila *gōtra*. These *gōtras* were not unknown in South India in earlier times. We find two names of donees of the Kapi *gōtra* in the Tandantōttam plates<sup>1</sup> of Pallava Vijaya-Nandivikrama-varman. One of them belongs to the Āpastamba-*sūtra* and the other to the Prāvaṇṇa-*sūtra*. In the same plates we have four donees of the Vasiṣṭha *gōtra*, all of whom are of the Āpastamba-*sūtra*.

After the names of the donees, etc., have thus been given, there appear in the grant the surrounding villages, the neighbouring locality and certain other marks for identifying the places granted. These are recorded in the Kannada dialect, the *Dēsa-bhāṣhā* as it is called in our grant.

The edict was composed by Sabhāpati Svayambhu at the order of the king. The engraver of the grant is Viranāchārya, son of Virana.

#### TEXT :

[Metres vv 1-4, 6-8, 13, 19-20, 37-41, 43-53, 60-152, 155-9, *Anushtubh*, v 9, *Harinī*, v 36, *Dōdhaka*, v 160, *Śālinī*, vv 5, 21, 25 29-30, 32-3, 35, 42, *Śārdūlavikrīḍita*, vv 5, 8, 19, 11 22 3, 34, *Sragdharā*, vv 14, 54, 59, *Indravajrā*, vv 24, 26, *Mālinī*, vv 27-28 31, *Upendravajrā*, vv 55-8, *Vasantatīlakā*]

#### First plate

1 श्रीगणाधिपतये नमः । नमस्तुंगशिरश्चुबिचंद्रचामरचार-

2 वे । त्रैलोक्यनगरारभमूलस्तभाय शंभवे ।[ १\* ] हरेर्लीलावराहस्यं दं-

<sup>1</sup> *South-Indian Inscriptions*, Vol II, Pt V, p 534

<sup>2</sup> From the ink-impressions

<sup>3</sup> Another reading is °वराहस्य, as we find in "Conjeevaram plates of Krishnadēva Rājā" published by us (*Ep Ind*, Vol XIII, pp 123 ff) [But the plate has there °वराहस्य, perhaps an error for °वराहस्य —H K S.]

3 द्वादशः स पातु वः । हेमाद्रिकलशा यत्र धात्री छत्रश्रिय दधौ ।[ २\*]

कल्याणा-

4 यास्तु तद्धाम प्रत्यहृतिमिरापहं । यद्गजोप्यगजोद्भूत हरिणापि च पू-

5 ज्यते ।[ ३\*] अस्ति क्षीरमयादेवैर्मथ्यमानान्महांशुधेः । नवनीतमिवोद्भू-

6 तमपनीततमो महः ।[ ४\*] तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामा बु-

7 धः पुण्यैरस्य पुरुरवा भुजवलैरायुधैर्षा निघ्नतः । तस्यायुर्नहुषोस्य

8 तस्य परुषो युद्धे ययाति[\*] क्षितौ (i) ख्यातस्तस्य तु तुर्वसुर्वसुनिभः श्रीदे-

9 वयानीपतेः ।[ ५\*] तदंशे देवकीजानिर्दिदोपे तिमभूपतिः । यशस्वी तुलुवे-<sup>१</sup>

10 द्रेषु यदोः कृष्ण इवान्वये ।[ ६\*] ततोभूद्भुक्मजानिरोत्तरचित्तिपा-

लकः । अ-

11 त्रासमगुणभ्रश मौलिरत्नं महीभुजा ।[ ७\*] सरसादुदभूतस्त्रान्नरसाव-

12 निपालकः । देवकीनदनात्कामो देवकीनदनादिव ।[ ८\*] विविधसुकृतोद्वा-

13 ने रामेश्वरप्रमुखे मुहुर्मदितहृदय[\*] स्थाने स्थाने व्यधत्त यथाविधि । बु-

14 धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्गीतं स्कीतं

15 यशः पुनरुक्तयन् ।[ ९\*] कावेरीमाश्रु वध्वा वङ्गलजलरयां ता विलब्धेव

16 शत्रुं जीवग्राहं गृहीत्वा समिति भुजवलात्तंचराज्य तदीय । कृत्वा

श्रीरं-

17 गपूर्वं तदपि निजवसे<sup>३</sup> पट्टणं यो वभासे ।<sup>४</sup> कीर्त्तिस्तंभं निखाय त्रिभुव-

18 नभवनस्तूयमानापदानः ।[ १०\*] चेर चोल च पाण्ड्य तमपि च मधुरावक्त्रभं

19 मानभूषं वीर्योदय तुरुष्क गजपतिनृपति चापि जित्वा तदन्यान् ।

20 आगगातीरलंकाप्रथमचरमभूत्तटात नितात ख्यातः क्षोणोपतो-

21 ना सजमिव शिरसां शासन यो व्यतानीत् ।[ ११\*] तिप्पाजीनागलादेव्यै<sup>५</sup>

की-

22 सत्याश्रीसुमित्तयोः । देव्योरिव नृसिंहेन्द्रात्तस्मात्पत्तिरथादिव ।[ १२\*] वीरी

23 विनयिनौ रामलक्ष्मणाविव नन्दनौ [\*] जाती वीरनृसिंहेन्द्रकृष्णरायभ-

24 हीपती ।[ १३\*] रगच्छितीन्द्राच्युतदेवरायौ रक्षाधुरीणाविव रामकृष्णौ । वो<sup>६</sup>-

25 वाविकायां नरसत्तितीन्द्रादुभावभूतान्मुरगेन्द्र<sup>७</sup>सारी ।[ १४\*] वीरश्रीनार-

<sup>१</sup> Read °रायुधैर्षा

<sup>२</sup> Read श्रे

<sup>३</sup> Read र्यो

<sup>४</sup> Read वं

<sup>५</sup> Omit stop

<sup>६</sup> Read श्री

<sup>७</sup> The same reading is found in the Krishnāpurāṇ plates of Sadāsiva Rāya (*Ep Ind*, Vol IX) The British Museum plates have भूतान्मुरगेन्द्र Prof Kielhorn corrects this into भूतां नरकेन्द्र, while Dr Sten Konow proposes तासुरगेन्द्र The last seems to be the best reading.

- 26 श्रीनार<sup>१</sup>सिंहः स विजयनगरे रत्नसिंहासनस्थः कीर्त्या नीत्या निरस्य-  
 27 नृगनलनहुषानप्यवन्यामयान्यान् । आसेतीरासुमेरोरवनिसुर-  
 28 नुतः स्वैरमाचोदयाद्रेरापाद्यात्वाचलांतादखिलहृदयमापन्नं राज्यं  
 29 शशास ।[। १५\*] नानादानान्यकार्पीत्कनकमदसि यः श्रीविरूपाक्ष-  
 देवस्थाने  
 30 श्रीकालहस्तीशितुरपि नगरे वैकटाद्री च कांच्यां । श्रीशैले शोणशैले

## Plate II.

- 31 महति हरिहरेद्दीवले संगमे च (।) श्रीरंगे कुंभघोणे हततम-  
 32 सि महानंदितोर्थे निवृत्तौ ।[। १६\*] गोकर्णे रामसेतौ जगति तदितरेष्व-  
 33 ष्येषेषु पुण्यस्थानेष्वारव्यनानाविधवहलमहादानवारिप्रवाहैः ।  
 34 यस्योदंचत्तुरंगः(।)प्रकरखुररज(।)शुष्यदंभोधिमग्न(।) क्ष्माभृत्यचक्षिदो-  
 35 द्यत्तरत्कुलिशधरोत्कंठिता कुठिताभूत् ।[। १७\*] ब्रह्मांडं विश्वचक्रं घटमुदि-  
 36 तमहाभृतकं रत्नधेनु (।) समांबोधीश्च कल्पचितिरुहलतिके कांचनीं  
 37 कामधेनुं । स्वर्णक्ष्मां योहिरण्याश्चरधमपि तुलापूरुषं गोसङ्घं । हेमा-  
 38 श्व हेमगर्भं कनककरिरथ पंचलांगत्यतानीत् ।[। १८\*] प्राज्यं प्रशास्य  
 निर्वि-  
 39 ब्रं राज्यं द्यामिव शामितुं । तस्मिन् गुणेन विख्याते क्षितेरिद्रे दिषं  
 गते ।[। १९\*] ततोप्य-  
 40 वार्यवीर्यः[\*] श्रीकृष्णरायमहोपतिः । विभर्त्ति मणिकेयूरनिर्विशेषं महौं सु-  
 41 जे ।[। २०\*] कीर्त्या यस्य समंततः प्रसृतया विश्वं रुचैक्यं ब्रजे-  
 दित्वाशंक्य पुरा पुरा-  
 42 रिरभवज्ञालेक्षणः प्रायशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोद्भवपद्म-  
 43 भू (।) कालो खड्गमधाद्रमा च कमल वीणां च वाणीं करे ।[। २१\*]  
 शत्रूणां वासमेते द-  
 44 दत इति रूपा किं नु समांबुराशोन्नानासेनात्तुरंगवृटितवसुमतीधूलिका-  
 45 पालिकाभिः । संशोष्य स्वैरमेतत्प्रतिनिधिजलधिःश्रेष्ठिका यो विधत्ते (।) ब्रह्मा-  
 46 ऽखर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः ।[। २२\*] स्तुत्यौदार्यं सुधीभिस्तु वि-  
 47 जयनगरे रत्नसिंहासनस्थः क्ष्मापालान्कृष्णरायचित्तिपतिरधरीकृत्य  
 48 नीत्या नृगादीन् । आ पूर्वाद्रेरधास्तक्षितियरकटकादा च हेमाचलांता-

<sup>१</sup> Omit one श्रीनार.<sup>४</sup> Read °वक्त्रोभव°.<sup>२</sup> Read °घटशरकुलिश°.<sup>३</sup> Read आ<sup>५</sup> Read नु.

- 49 दा सेतोरधिंसार्वधियमिह बहलीकृत्य कीर्त्या वभासे ।[1 २३\*] कृतवति  
सुश्लो-  
50 कं क्षणराये निजांश<sup>1</sup> तदनु तदनुजन्मा पुण्यकर्माच्युतेन्द्रः । अखिलम-  
51 वनिलोकं स्वांशमेत्यारिजेता विलसति हरिचेता विद्वदिष्टप्रदाता ।  
[1 २४\*] अं-  
52 भोदेन निपोयमानसलिलोगस्त्येन पीतोकिं तस्तप्तो राघवसायकाग्नि-  
53 शिखया मतप्यमान<sup>2</sup> सदा । अंतस्त्वैवडवामुखानलशिखाजालैर्विशुष्को  
54 ध्रुव यद्दानां वरवुधि<sup>3</sup>रयं पूर्णः समुद्योतते ।[1 २५\*] समजनि नरपालः  
सत्यध-  
55 मप्रतिष्टो<sup>4</sup> विजयनगरराजद्रुसिंहासनस्थः ।[\*] नृमलमहुपादीशोच-  
56 यन्नाजनीत्या निरुपमभुजवीर्योदार्यभूरच्युतेन्द्रः ।[1 २६\*] क्षितिप्रतिष्ठा<sup>5</sup>पित-  
कीर्त्ति-  
57 देहे प्राप्ते पदं वैष्णवमत्युतेन्द्रे<sup>6</sup> । अह्मसास्य भद्रासनमस्य सत्तुर्वीरो वभौ वै-  
58 कटदेवरायः ।[1 २७\*] प्रयास्य राज्यं अश्ववा<sup>7</sup>स्वरूपे विद्वन्निधी वैकटराय-  
भूपे । अ-  
59 भागधेयादचिरात्प्रजानामाखंडलावासमघाधिरुडे ।[1 २८\*] तिमांवावर-  
गर्भमौ-

Plate II, side u

- 60 क्तिकमणी रगक्षितीद्रात्मजः चत्रालकरणेन पालितमहाकर्णा-  
61 द्दराज्यधिया । शौर्योदार्यदयावता स्वभगिनीभक्षा<sup>8</sup> जगत्वायिना<sup>9</sup> (1) राम-  
62 क्ष्मापतिनाप्यमात्यतिलकैः कृ<sup>10</sup>त्ताभिषेकक्रमः ।[1 २९\*] श्रीविद्यानगरी-  
ललामनि  
63 महासा<sup>11</sup>न्वाज्यसिंहासने संतानद्रुरिव स्फुरन्मुरगिरौ संहृत्य विद्वेषिणः ।  
64 आ सेतोरपि चा हिमाद्रि रचयन्नाजो निजाज्ञाकरान्तर्यां पाक्षयते सदाशि-  
65 वमहारायचिराय चमां ।[1 ३०\*] विख्यातविक्रातिनयस्य यस्य पद्मा-  
भिषेके निय-  
66 तं प्रजानां । आनदबाष्पैरभिषिच्यमाना देवीपदं दग्धयते अरिली ।  
[1 ३१\*] गोत्रो-

<sup>1</sup> The reading elsewhere is नितान्त

<sup>2</sup> Read तिम

<sup>3</sup> Read घनाङ्गुराधि

<sup>4</sup> Read छी

<sup>5</sup> Read छा

<sup>6</sup> Read ०च्युतेन्द्रे.

<sup>7</sup> Read प्रसवा<sup>०</sup>.

<sup>8</sup> Read ०भक्षा

<sup>9</sup> Read जगत्वायिना

<sup>10</sup> Read कृत्ता<sup>०</sup>. The reading here may be justified by the rule रजयोरभेद.

<sup>11</sup> Read सा.



- 67 इ'रविशारदं कुवल्यापीडापहारोदुर (I) सत्यायत्तमतिं समस्तसुम-  
 68 नस्तोमावनेकायनं [I\*] संजातस्मृतिभूरुचिं सविजयं संनंदकन्धीभरं (I)  
 69 यं असंति यशोदयांचितगुण कृष्णावतारं बुधाः ।[I ३२\*] विख्यातं  
 बहुभोगर्षु-  
 70 गविभवैरुद्दामदानोदुरं (I) धर्मेण स्मृतिमात्रतोपि भुवने दत्तं प्रजारक्ष-  
 71 णे । प्राप्तां यस्य भुजं भुजंगमहिम्नद्विदतिकूर्मोपमं पातिब्रत्यपताक्रिके-  
 72 ति धरणी<sup>१</sup> जानंतु सर्वे जनाः ।[I ३३\*] यत्सेनाधूलिपाली शकम-  
 शकसमुच्चाटने  
 73 धूमरेखा रोमाली कीर्त्तिवध्वा इव भुवनमिदं सर्वमतर्वहंत्याः । वेणी ना-  
 74 णीयशीव<sup>२</sup> प्रकटितविद्वतेर्वीरलक्ष्म्या रणाग्रे (I) शान्ते जीमूतपङ्क्ति<sup>३</sup>  
 किल सक्त-  
 75 लखलस्तोमदावानलानां ।[I ३४\*] तुगामेव दयां पदांबुजयुगं शोणं च  
 कृष्णां तनुं  
 76 रक्तानीलशितां<sup>४</sup> त्रिवेणिमनघां व्रीक्षा<sup>५</sup> गिरं नर्मदां [I\*] तीर्थानीति समा-  
 वहत्य-  
 77 वयवैः शेषाद्रिवासी विभुः प्रायो यस्य विशेषभक्तिमुदितः पट्टाभिषेक-  
 श्रिये ।  
 78 [I ३५\*] वी<sup>६</sup>षधिपत्युपमायितगंडस्तोषणरूपजितासमकांडः [I\*] भाषेतेतपुवरा-  
 79 यरगडः पोषणनिर्भरभूनवखंडः ।[I ३६\*] राजाधिराजविरुदो राज-  
 राजसमां-  
 80 हृतिः । स्वाराजराजमानः(ः)त्री[.I\*] श्रीराजपरमेश्वरः ।[I ३७\*] मूर्ध्नाय-  
 रगंडांकी मेरु-  
 81 लंधियशोभरः । शरणागतमंदारः पररायभयंकरः ।[I ३८\*] करदाखि-  
 लभूपा-  
 82 लः परदारसहोदरः । हिंदुरायसुरत्ताण इदुवंशशिखामणिः ।[I ३९\*]  
 गजौ-  
 83 घगडभेरुंडी<sup>७</sup> हरिभक्तिसुधानिधिः । वधमानापदानश्रीरर्द्धनारीन-  
 84 टेश्वरः ।[I ४०\*] इत्यादि विरुदैर्वदितया नित्यमभिष्टुतः । कांभोज-  
 भोजका-

<sup>१</sup> Read वा<sup>२</sup> Read यौ<sup>३</sup> Read यशोव.<sup>४</sup> Read शान्ते...पङ्क्ति.<sup>५</sup> Read विवां.<sup>६</sup> Read वीषां<sup>७</sup> Read श्री<sup>८</sup> This reading seems to be better than that in the Kṛishṇāpikṛaṇ plates, which read "हरिभक्तभेरुंडी".<sup>९</sup> Read कांभोज

- 85 लिंगकरहाटादिपार्थिवैः साविदल्लपद प्राप्ते. सदशितनृपोपदः ।[ ४१\*]  
 86 सोयं नीतिविशारदः सुरतरुस्फडालविश्राणनः सर्वोर्वीश्रनतः स-  
 87 दाशिवमहारायक्षमानायकः । बाहावंगदनिर्विशेषमखिला स-  
 88 वंमहामुहहन्विदक्षणाणपरायणो विजयते वीरप्रतापोन्नतः ।[ ४२\*] सु-  
 89 णाश्ववेदशीताशुगणिते शकवत्सरे । वपं विरोधिल्लन्नान्नि मा-

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- 90 सि चापाढनामनि ।[ ४३\*] पत्ते वल्लेषु[पथे][क्षे\*] हादश्यासिंदुवाशरे ।  
 91 तुंगमद्रानदीतीरे विठ्ठलेश्वरमनिधौ ।[ ४४\*] नानाशाखाभिधागो-  
 92 वसूत्रेभ्यश्चास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविज्ञो विश्वे-  
 93 षत ।[ ४५\*] वक्षिते हस्तिनावत्याश्वोकेऋवडिनाडुके । रौडकुदीयसी-  
 94 मायामपि विख्यातिमाश्रितं ।[ ४६\*] ग्रामाहुडूरुनाञ्जोपि प्राच्य सोमन-  
 95 हक्कित । जालोहक्यभिधाङ्गामाहक्षिणस्या दिशि स्थित ।[ ४७\*]  
 जालोह-  
 96 क्लीकारटिकग्रामयोरुभयोरपि । सोमातात्सयुतादाशं पश्चि[मां\*]-  
 97 समुपाश्रित ।[ ४८\*] ग्रामात्कारिकाभिध्यादुत्तरा दिशमाश्रित । श्रीम-  
 98 द्रामसमुद्राव्यामपरां समुपाश्रितं ।[ ४९\*] पौनापुराभिधानेन ग्राम-  
 99 केण समन्वितं । ग्रामं वैविनहक्यास्य सर्वसस्योपशोभितं ।[ ५०\*] सत्-  
 100 मान्य चतुस्सीमासयुतं च समंततः । निधिनिक्षेपपाषाणसिद्धसा-  
 101 द्धज[ला\*]न्वित ।[ ५१\*] अक्षिण्यागामिसयुक्तं गणभोग्य समूह । वापीकूप-  
 102 तटाकैश्च कश्चरामैश्च संयुत ।[ ५२\*] पुत्रपौत्रादिभिर्भोग्यं क्रमादाचद्रता-  
 103 रकं । दानाधमनविक्रीतियोग्यं विनिमयोचित ।[ ५३\*] भूकल्प-  
 शास्त्री  
 104 प्रधितार्वीटिवुक्कक्षमापीजनि पुण्यशीलः । यक्षाविका तस्य  
 105 बभूव पत्नी पुरदरस्येव पुलोमकन्या ।[ ५४\*] अस्मादशेषभुवना-  
 106 वन[वारिजात्ता]श्चृगारराजवदजायत रामराजः । लक्ष्मीस-  
 107 मानचरिता ललनामतङ्गी लक्षाविका रतिरिवाजनि तस्य  
 108 देवी ।[ ५५\*] तस्याधिकैस्समभवत्तनयस्तपोभिश्चरामराजनृप-  
 109 तिश्चाशिवंशदीपः । यस्यास्वलन्भुजमहासि यथा तथासन्नेत्रा-

<sup>1</sup> Read सौ

<sup>4</sup> Read ता

<sup>2</sup> Read कन्या

<sup>3</sup> Read स्यर्द्धा

<sup>5</sup> Read क

<sup>6</sup> The bracketed letters appear to have been written over an erasure.

<sup>3</sup> Read पु

<sup>6</sup> Read कारामैय

- 110 णि वैरिसदृशा<sup>1</sup> च निरजनानि ।। ५६\* ] स्त्रीरूपकंठविहृतिसदृशां वि-  
 111 शालस्वालोक्तदूरिततमास्तनयस्तदीयः । अत्रासद्वत्तिरव-  
 112 दातगुणानुवर्त्ती श्रीरामराजनरपालमणिसमिधे ।। ५७\* ] यस्मि-  
 113 न्प्रशासति महीं जगदेकवीरे भगो नदीषु<sup>2</sup> च पक्षपातः । वल्लीपु  
 114 पक्षवरुचिर्वनितारतेषु नीवीविमोचनमभून्नियतं प्रजानां ।। ५८\* ]  
 115 इन्दुर्यशोविन्दुरपि प्रतापतेजस्कुलिंगस्त परं पतंगः । कंतु-  
 116 शिञ्चयो यस्य तु चाटुकारः कर्णोधमर्णः करदानकेल्या ।। ५९\* ]  
 सुमतेरस्य  
 117 धीरस्य सुता<sup>3</sup>मसमतेजसः । सोमवशावतंसस्य सुकृतस्य मनी-

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- 118 पिणां ।। ६०\* ] आत्रेयगोत्रालंकारमणेरमनुनयस्थितेः । अंतैववर-  
 119 गडस्य हरिभक्तिसुधानिधिः<sup>4</sup> ।। ६१\* ] नहुषोपमस्य नानावर्णश्री-  
 120 मंडलोकगंडस्य । ऐविरु[द]रायराहुतवेश्यैकभुजंगत्रि-  
 121 रुदभरितस्य ।। ६२\* ] विख्यातविरुदमनियविभाकलीलस्य विजयशी-  
 122 लस्य । विश्वभरामृतिस्तुटविश्रुतधरणीवराहविरुदस्य ।। ६३\* ] क-  
 123 न्यानकुलरत्नेन काश्यपीकल्पशाखिना । प्रौडै(टै)ननमलुकेंद्रपू-  
 124 र्वपुण्यफलात्मना ।। ६४\* ] वीरैननमलुकेंद्रविजितारातिभूभुजा<sup>5</sup> ॥  
 125 विहितांजलिबध्नेन र्याचितस्य यशोनिधेः ।। ६५\* ] विनयीदार्य-  
 126 गांभीर्यविक्रमावासवेस्मनः<sup>6</sup> । वीरस्य रामराजस्य विज्ञ-  
 127 सिमनुपालयन् ।। ६६\* ] परीतः प्रयते. स्त्रिग्वै पुरोहितपुरोग-  
 128 मैः । विविधैर्विवुधैश्चोतपथिकैरधिकैर्गिरा ।। ६७\* ] सदाशिव-  
 129 महारायो माननीयो मनस्विना । सहिरण्यपयोधारापृव-  
 130 क दत्तवान्सुदा ॥ ६८\* ] पचत्रिंशद्युतं वृत्तिशत ग्रामेष्ट मन्त्रिते ।  
 वृत्ति-  
 131 सतो विलिख्यते विप्रा वेदातपारगाः ।। ६९\* ] कृतसनिधये गामे ह-  
 132 पाकूपारचक्षुषे । अर्पिता वृत्तिरेकात्र सुधाहाराय श्रमवे ।। ७०\* ]  
 विष्णु-  
 133 वे ग्रामदेवाय विश्वरक्षाविधायिने । विधातुं प्रत्यहं पूजां ह-

<sup>1</sup> Read °स्मृद्भा.

<sup>2</sup> Read सु

<sup>3</sup> Read भगो नदीषु पक्षगेषु

<sup>4</sup> Read सुवा°

<sup>5</sup> Read °निधे

<sup>6</sup> Read स्त्री [This correction is unnecessary. A more desirable correction would be °मलुकेंद्र for °मलुकेंद्र —

H K S ]

<sup>7</sup> Read यः The preceding akshara is confused

<sup>8</sup> Read °स्मनः.

<sup>9</sup> Read या

12 b

111 a



- 134 त्तिरेकात् कश्चिता ।[ ७१\*] महामहादेवभट्टश्रीमहारामचंद्रजः । च-  
 135 'तुवत्तोरि[हा]प्रोति वट्टचः<sup>२</sup>[\*] काश्यपान्वयः ।[ ७२\*] महागणपतिस्सू-  
 रिश्यो  
 136 महारासचंद्रजः । काश्यपान्वयजो वत्तोद्यतसोवैहि<sup>३</sup> वट्टचः<sup>२</sup> ।[ ७३\*]  
 137 श्रीमहाविष्णुभट्टोत्त महासुत्रलभट्टजः । चतस्रो वट्टचोस्येति  
 138 वत्तोः काश्यपगोत्रजः ।[ ७४\*] श्रीमहाकृष्णभट्टोत्त महासुत्रलभट्ट-  
 जः । सार्द्ध-  
 139 कवत्तिमाप्रोति वट्टचः . काश्यपान्वयः ।[ ७५\*] श्रीमहारासचंद्रार्यस्सुनुः  
 काश्य-  
 140 पगोत्रजः । महागोपालभट्टोत्त वत्तो द्वे वट्टचोस्युते ।[ ७६\*] रघुनाथसुधीस्सुनु-  
 141 श्रियोपराशरगोत्रजः । वत्तिद्वयमवाप्रोति दत्तभट्टोत्त वट्टचः ।[ ७७\*] आकूति-  
 142 विष्णुभट्टस्य सुनुः कौडिन्यगोत्रजः । श्रीनारायणभट्टाख्यो या-  
 143 जुषोत्त द्विवत्तिकः ।[ ७८\*] नदनोनंतभट्टस्य गौतमान्वयसंभवः ।  
 144 वत्तिद्वयमवाप्रोति कौडुभट्टोत्त वट्टचः ।[ ७९\*] भारद्वाजान्व-  
 145 योज्झूतो याजुषोनंतभट्टजः । वत्तिद्वयमिहाप्रोति सर्वाभट्टसूतां [वरः] ।[ ८०\*]

## Plate IV, side 2

- 146 सुनुर्त्तसिंहभट्टस्य याजुषो गार्ग्यगोत्रजः । नागावधानी विप्रै-  
 147 द्रो वत्तिद्वयमिहास्युते ।[ ८१\*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः ।  
 वत्तिद्व-  
 148 यमवाप्रोति यक्षभट्टोत्त याजुषः ।[ ८२\*] नंदनोनंतभट्टस्य भारद्वाजान्वयो-  
 द्ववः ।  
 149 याजुषशेषभट्टाख्यो वत्तिद्वयमिहास्युते ।[ ८३\*] गार्ग्यगोत्रसमुद्भूतो नरसिंह-  
 150 सुधीसुतः । वत्तिद्वयमवाप्रोति फणिभट्टोत्त याजुषः ।[ ८४\*] याजुषोनंत-  
 भट्ट-  
 151 स्य सुनुः श्रीवल्लभगोत्रजः । अत्र गगणभट्टाख्यो वत्तिद्वयमिहास्युते ।[ ८५\*]  
 नंदनो-  
 152 नंबभट्टस्य नागाभट्टसूतां वरः । अत्र द्विवत्तिमाप्रोति वट्टचो गौतमान्व-  
 153 यः ।[ ८६\*] पुरुषोत्तमभट्टस्य नदनो गार्ग्यगोत्रजः । गुणो 'द्विवत्ति-  
 को धोमांस्ति-

<sup>१</sup> Read 'तुवत्तो'.<sup>२</sup> Read वट्टच.<sup>३</sup> Read 'वैति

- 154 माभट्टोत्र याजुषः ।[ ८७\*] नदनीनंतभट्टस्य भारद्वाजान्वयोद्भवः ।  
याजुषः कृष्णभ-
- 155 द्वाष्ट्यो वृत्तिद्वयमिहाश्रुते ।[ ८८\*] नरसिंहसुधीसुनु'याजुषो गार्ग्य-  
गोत्रजः श्री-
- 156 मत्तिमणभट्टाख्यसुधीरत्र द्विवृत्तिकः ।[ ८९\*] सुनुनामणभट्टस्य काश्यपान्वय-
- 157 संभव । याजुषोऽनंतभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[ ९०\*] श्रीम[त्का]मण-  
भट्टाख्यसु-
- 158 धीः कामणभट्टजः । वृत्तिद्वयमिहाश्रुति याजुषः काश्यपान्वयः ।[ ९१\*]  
श्रीसीमना-
- 159 [य]भट्टाख्यः पुरुषोत्तमभट्टजः । कृती द्विवृत्तिमानत्र याजुषो गार्ग्यगोत्र-
- 160 जः ।[ ९२\*] सुनुर्लिङ्गणभट्टस्य सुधोरात्रेयगोत्रजः । तिस्रमाव-  
धानी द्वे वृत्तौ या-
- 161 जुषोत्र समश्रुते ।[ ९३\*] सुतुर्देवणभट्टस्य बह्वृचो गार्ग्यगोत्रज-  
धीमांस्तिम-
- 162 णभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[ ९४\*] भारद्वाजान्वयोद्भूतो धर्मा-  
भट्टतनू-
- 163 ङ्गवः । बह्वृचो जंनिभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[ ९५\*] सुनुस्ति-  
प्पणभट्ट
- 164 स्य याजुषः काश्यपान्वयः । वृत्तिद्वयमिहाश्रुतिपि कामाभट्टो महा-
- 165 मतिः ।[ ९६\*] पराशरान्वयोद्भूतो वुश्लिभट्टस्य नंदनः । याजुषो बच्चि-
- 166 भट्टोत्र सूरिवर्यो द्विवृत्तिकः ।[ ९७\*] सुनुनामणभट्टस्य सुधीः कौडि-
- 167 न्यगोत्रजः । श्रीमत्तिमणभट्टाख्यो बह्वृचोत्र द्विवृत्तिकः ।[ ९८\*]  
धर्मा-
- 168 भट्टतनूजश्रीभारद्वाजान्वयोद्भवः । कृती हिरण्यभट्टाख्यो ब-
- 169 ह्वृचोत्र द्विवृत्तिकः ।[ ९९\*] सुनुस्तिप्पणभट्टस्य काश्यपान्वय-  
संभवः । या-
- 170 जुषः कृष्णभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[ १००\*] सुनुस्तिमणभट्टस्य  
भारद्वा-
- 171 जान्वयोद्भवः । श्रीरामेश्वरभट्टाख्यो याजुषोत्र द्विवृत्तिकः ।[ १०१\*] भार-  
द्वाजा-
- 172 न्वयोद्भूतस्सर्वाभट्टतनूद्भवः । याजुषोऽनंतभट्टाख्यो वृत्तिद्वयमिहाश्रु-

173 ते ।[। १०२\*] श्रीमत्तिमणभट्टाख्यो धीमांस्तिष्यणभट्टजः । काश्यपा-  
न्ययसभूतो या-

Plate IV, side 11

- 174 जुषोत्र द्विवृत्तिकः ।[। १०३\*] याजुषो भैरवाभिख्यसुधीर्भैरवभट्ट-  
175 जः । वृत्तिद्वयमिहाप्नोति कौडिन्यान्ययसभवः ।[। १०४\*] गोपालपंडि-  
176 तश्चेपमालोपंततनृद्धवः । बह्वृचोर्वैति वृत्ती द्वे श्रीपराशरगो-  
177 त्रजः ।[। १०५\*] कौडिन्यगोत्रसभूतो लक्ष्मीधरमनीषिजः । बह्वृचो  
हरि-  
178 भट्टाख्यो वृत्तिद्वयमिहाप्नुते ।[। १०६\*] यक्षभट्टोजो<sup>१</sup> धीमान्वसिष्ठान्वयसभ-  
179 वः । <sup>२</sup>अतभट्टाख्यो वृत्तिद्वयमत्रैति बह्वृचः ।[। १०७\*] नंदनो भीडु-  
भट्टस्य जा-  
180 मदङ्गान्वयोद्भवः<sup>३</sup> । बह्वृचोत्राप्नुते वृत्तिद्वयं गणपतिस्सुधीः ।[। १०८\*] कौडि-  
181 न्यगोत्रजस्सूनुर्वचिभट्टस्य याजुषः । गुणो द्विवृत्तिमानत्र सोम-  
182 भट्टो द्विजोत्तमः ।[। १०९\*] भारद्वाजान्वयोद्भूतो यक्षभट्टस्य नदनः ।  
बह्वृचो  
183 पेद्भिभट्टाख्यो वृत्तिद्वयमिहाप्नुते ।[। ११०\*] नंदनः कौडुभट्टस्य नागा-  
184 भट्टस्यता वरः । वृत्तिद्वयमिहाप्नोति बह्वृचो गौतमान्वयः ।[। १११\*]  
श्रीरा-  
185 मेश्वरभट्टस्य सूनुः कौशिकगोत्रजः । याजुषः श्रीधरसुधीरत्र  
186 सार्द्धैकवृत्तिकः ।[। ११२\*] नदनो गिरिभट्टस्य नागाभट्टस्यता वरः ।  
सार्द्धैक-  
187 वृत्तिमानत्र याजुषः कौशिकान्वयः ।[। ११३\*] पुरुषोत्तमभट्टः[\*] श्रीरामे-  
188 श्वरमनीषिजः । सार्द्धैकवृत्तिमानत्र याजुषः कपिगोत्रजः ।[। ११४\*]  
धीमां-  
189 स्तिमणभट्टाख्यो गिरिभट्टात्मनभवः । कौशिकान्वयजो वृत्ति सा-  
190 र्द्धैका याजुषोऽप्नुते ।[। ११५\*] श्रीरामेश्वरभट्टस्य नदनः कपिगोत्रजः ।  
[ना]  
191 गाभट्टोत्र सार्द्धैकवृत्तिमाप्नोति याजुषः ।[। ११६\*] भारद्वाजान्वयोद्भूतः क-  
192 सवामभट्टनंदनः । याजुषो वामनसुधीरत्र सार्द्धैकवृत्तिकः ।[। ११७\*]  
193 भारद्वाजान्वयस्सूनुर्मायिभट्टस्य याजुषः । धीमांस्तिष्य-

<sup>१</sup> Read यक्षभट्टात्मजी

<sup>२</sup> Read अन, the name *Annamballa* being more common than *Anam*?

<sup>३</sup> Read जामदग्न्यान्ययो°.



- 194 णभट्टोत्त साङ्गैकावृत्तिमश्रुते ।। ११८\* ] श्रीरामेश्वरभट्टस्य नन्द-  
 195 नः काश्यपान्वयः । याजुषो नारसिंहाख्यसुधोस्माङ्गै-  
 196 कवृत्तिकः ।। ११९\* ] सनुर्नामणभट्टस्य सुधीः कौडिन्यगोत्रजः । ब्र-  
 197 ह्माभट्टोत्त साङ्गैकवृत्तिमानत्र बह्वृचः ।। १२०\* ] सनुर्भिगण-  
 198 भट्टस्य याजुषः काश्यपान्वयः । सुधीः पौन्यणभट्टोत्त सा-  
 199 ङ्गैकां वृत्तिमश्रुते ।। १२१\* ] नारसिंहसुधीसूनुः याजुषः कण्वगोत्रजः ।  
 200 धर्माभट्टो भवत्यत्र सुधोस्माङ्गैकवृत्तिकः ।। १२२\* ] नन्दनोन्तभट्ट-  
 201 स्य भारद्वाजान्वयोद्भवः । साङ्गैकवृत्तिमानत्र कौडुभ-  
 202 ट्टोत्त याजुषः ।। १२३\* ] नदनोवृश्चिभट्टस्य ओपरामरगोत्रजः ।

*Plate V, side 1.*

- 203 कोनेरिभट्टस्माङ्गैकवृत्तिमानत्र याजु-  
 204 षः ।। १२४\* ] श्रीरामेश्वरभट्टस्य नन्दनो हरितान्वयः । वृत्तिं  
 205 मुद्गलभट्टोत्त साङ्गैकां बह्वृचोश्रुते ।। १२५\* ] धीमात्राव्रवभट्टाख्यः  
 206 कसवाभट्टनन्दनः । साङ्गैकवृत्तिमानत्र याजुषो गार्ग्य-  
 207 गोत्रजः ।। १२६\* ] सनुरोभक्तभट्टस्य गार्ग्यगोत्रसमुद्भवः । याजु-  
 208 षः शिगरिसुधोरत्र साङ्गैकवृत्तिकः ।। १२७\* ] श्रीनारायणभट्ट-  
 209 स्य सनुः कौडिन्यगोत्रजः । याजुषस्तिमणसुधोरत्र साङ्गै-  
 210 कवृत्तिकः ।। १२८\* ] सनुर्मुद्गलभट्टस्य काण्वश्यावाश्वगोत्रजः ।  
 211 कृती हिरण्यभट्टोत्त वृत्तिमेका समश्रुते ।। १२९\* ] सुधीः पर्वतभ-  
 212 ट्टाख्यो लक्ष्मणाख्यमनीषिणः । याजुषोत्तश्रुते वृत्तिमेका-  
 213 मात्रेयगोत्रजः ।। १३०\* ] भारद्वाजान्वयोद्भूतः कसवाभट्टनन्द-  
 214 नः । धीमानमणभट्टाख्यो याजुषोत्रैकवृत्तिकः ।। १३१\* ] काश्य-  
 215 पान्वयसंभूतो धर्माभट्टनूद्भवः । याजुषः कृष्णभट्टोत्त  
 216 वृत्तिमेकां समश्रुते ।। १३२\* ] श्रीनारायणभट्टस्य सनुः कौडि-  
 217 न्यगोत्रजः । श्रीविश्वनाथभट्टाख्यो याजुषोत्रैकवृत्ति-  
 218 कः ।। १३३\* ] सनुर्नामणभट्टस्य कौडिन्यान्यसम्भवः । मल्लिभ-  
 219 ट्टो भवत्येकवृत्तिमानत्र बह्वृचः ।। १३४\* ] सनुर्नामणभट्टस्य  
 220 याजुषः कौशिकान्वयः । गुणी कोनेरिभट्टाख्यो वृत्तिमे-  
 221 कामिहाश्रुते ।। १३५\* ] मनीषो गिरिभट्टाख्यश्रीविनायकभट्ट-  
 222 जः । वृत्तिमेकामिहाश्रुति याजुषो हरितान्वयः ।। १३६\* ] सनुः

- 223 कोनेरिभट्टस्य सुधोः कोनेरिभट्टजः । बह्वृचस्तिमण-  
 224 सुधीरत्रैका वृत्तिमश्रुते ।[ १३७\* ] गौतमान्वयसभृतो बह्वृचो  
 225 धीमता वरः । यल्लभट्टोश्रुतेत्रैका वृत्ति कोनेरिभट्ट-  
 226 जः ।[ १३८\* ] स्रुगुगणभट्टस्य श्रीवत्तान्वयसभवः । भानुभट्टो  
 227 भवत्यङ्गवृत्तिमानत्र याजुषः ।[ १३९\* ] हरितान्वयसंभूतः श्री-  
 228 मल्लक्षरमात्मजः । याजुषश्चोतिंमरसस्त्रिपाद्वृत्तिमिहा-

Plate V, side n

- 229 श्रुते ।[ १४०\* ] कौडिन्यगोत्रसभूतश्चोतिंमरसमात्मजः ।  
 230 बह्वृचोत्र त्रिपाद्वृत्तिमेति हपरसस्सुधोः ।[ १४१\* ] याजुषस्ति-  
 231 मयामात्यनदनो हरितान्वयः । रायसश्चोतिंमरसमा-  
 232 त्रैका वृत्तिमश्रुते ।[ १४२\* ] हरितान्वयजश्चोतिंमरसमात्यन-  
 233 दनः । बह्वृचो वीरपामात्यो वृत्तिमेकामिहाश्रुते ।[ १४३\* ] भारद्वा-  
 234 जान्वयोद्भूतश्चोतिंमरसमात्मजः । बह्वृचः श्रीतिंमरसो  
 235 धीमानत्रैकवृत्तिमान् ।[ १४४\* ] चेडिकेवसवामात्यसूनुः कौडि-  
 236 न्यगोत्रजः । बह्वृचस्तिमपामात्यो वृत्तिमेकामिहाश्रुते ।[ १४५\* ]  
 237 वेंकटाद्रिः कामरसतिमयामात्यनदनः । बह्वृचो वृत्ति-  
 238 मत्रैका भारद्वाजान्वयोश्रुते ।[ १४६\* ] बह्वृचस्तिमयामात्यो नज-  
 239 यामात्यनदनः । वृत्तिमेकामिहाश्रुति काश्यपान्वयस-  
 240 भवः ।[ १४७\* ] बह्वृचः श्रीवेनरसनदनोगस्यगोत्रजः । अत्रैका-  
 241 मश्रुते वृत्ति श्रीमद्भूमरसस्सुधोः ।[ १४८\* ] मुकुवागिलकोनेरि-  
 242 देवजो हरितान्वयः । गणपत्याह्वयोमात्यो बह्वृचोत्रैकवृ-  
 243 त्तिकः ।[ १४९\* ] कौडिन्यगोत्रजः काण्डो वसवामात्यशेखर-  
 श्रीदे-  
 244 चिराजवसवराजजोत्रैकवृत्तिकः ।[ १५०\* ] भारद्वाजान्वयो मै-  
 245 लापुरमादरसात्मजः । याजुषो वसवप्योत्र वृत्तिमेका  
 246 समश्रुते ।[ १५१\* ] ग्रामस्यास्त्रैव सीमानो दिक्षु प्राच्यादिषु क्रमा-  
 247 त् । तत्र चिह्नसमायुक्ता लिख्यन्ते देशभाषया ।[ १५२\* ] पोनापुर-  
 248 वेव ग्रामग्रामसहितवाद वेविनहळ्ळिगे प्रतिनामवा-  
 249 द रामसमुद्रवेव सर्वमान्याग्रहारद वळेयद दिवर  
 250 मूडळिगे खुडकुंदीदारि आ दारिगे दक्षिण कोडिहळ्ळद व-  
 251 ळि सीकुळिग वळिय वामनमुद्रे । अदके दक्षिण चद्रम-  
 252 हळ्ळिगिद वद दारि वळिय वामनमुद्रे । अदके पडुवळु

## Plate VI, side 1

- 253 चंद्रनहक्कीदारि आ मुंदे वेळसर आ मुंदे कारडिकेसोमे होदि-  
 254 द हक्कद वकिय वामनमुद्रे । अक्षिंदं मुंदे कोत्तिकवागि दक्षि-  
 255 ण होक्क कारडिकेयलु तिमरसमान्यद वकिय वामन-  
 256 मुद्रे । अदके पश्चिम कारडिकेयिद वंद दारि वकिय वाम-  
 257 नमुद्रे । अदके पश्चिम कारडिकेवेविनहक्किपोनापुरहोल  
 258 कूडिद मुगुडे वकिय वामनमुद्रे । अक्षिंदं दक्षिण कारडि-  
 259 केयिद वेविनहक्किगे वंददारि वकिय वामनमुद्रे । अद-  
 260 के दक्षिण मंग्योडोवेन्से वकिय वामनमुद्रे । अक्षिंदं दक्षिण  
 261 कारडिकेयिंदलु नविलिगे होद दारीवकियण काल्वेक-  
 262 हेमेलण वकिय वामनमुद्रे । अक्षिंदं मुंदे पश्चिम कार-  
 263 टिकेचेकूरवेविनहक्किमुगुड्डे लोकीवेन्सेयोळगण वाम-  
 264 नमुद्रे लिगमुद्रे । अक्षिंदं पश्चिमवेकियहुट्टुगुड्डवकि-  
 265 य वानमुद्रे<sup>1</sup> । अक्षिंदं मुंदे ग्रामके दक्षिण पट्टणद मार्ग [\*] अ-  
 266 क्षिंदं मुंदे पश्चिमदलु चेकूर गौडनमान्यद वकिय नवि-  
 267 लिमार्गदोळगण वामनमुद्रे । अदके पश्चिम ग्रामके नैरु-  
 268 ल्य हुणिसेगुड्डवकिय सोमनहक्कीचेकूरवेविनहक्कीसुगु-  
 269 ड्डेवकिय वामनमुद्रे करसगट्टु अदके उत्तर सोमनहक्किंदं  
 270 वेवि[न]हक्कि(गे) वंद मार्गद वकिय वामनमुद्रे । अक्षिंदं मुंदे  
 271 उत्तर उप्पारर होलद वकिय वामनमुद्रे । अदके उत्त-  
 272 र जडगोडवसवन होलद वकिय वामनमुद्रे । अदके  
 273 उत्तर हुट्टुगुड्डिन वकिय वामनमुद्रे । अदके उत्तर ग्रा-  
 274 मके पश्चिम सोमनहक्किवेन्से वकिय [वा]मनमुद्रे । अक्षि-  
 275 दं पश्चिम कोतलवागिगुड्डूसोमनहक्किवेविनहक्कि-  
 276 सुगुडे वकिय वामनमुद्रे लिगमुद्रे । अक्षिंदं उत्तर त-  
 277 कवारर होलद वकिय वेकियगुड्डि[न] मेले पश्चिमदक्षि

## Plate VI, side 2

- 278 वामनमुद्रे<sup>1</sup> । अक्षिंदं मुंदे मैसापुरगुड्डुहोलद मेरेय ब-  
 279 कि अरयमेलण वामनमुद्रे । अक्षिंदं उत्तर मैसापुरविंद-  
 280 लु वेविनहक्किगे वंद दारियोळगण वामनमुद्रे । अदके

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ॐ नमो भगवते वासुदेवाय



- 281 उत्तर गाणद पर्वतन होलन होदिद मैलापुरद सेनवोव  
 282 मल्लरसन होलद वक्रिय वामनमुद्रे [1\*] अदके उत्तर रेडिड य\*]ल्लप  
 283 चिकरामयल्लपन होलन होदिद वक्रिय वामनमुद्रे । अल्लिद  
 284 उत्तर मैलापुरदिद वद हळद वक्रिय वामनमुद्रे । अल्लिदं उत्त-  
 285 र हळद आचयल्लि ग्रामके वाय[व्य] मैलापुरजालीहळीवेविन-  
 286 हळीमुगुडेदारीवक्रिय वामनमुद्रे । अल्लिद मूडलु जालीहळि  
 287 यल्ल रामयदेवर मान्यद वक्रिय वामनमुद्रे । अदके मूडलु ह-  
 288 ळद नाल[न] वक्रिय वामनमुद्रे । अदके मूडलु जालीहळीयलु वि-  
 289 रूपाक्षदेवरिगे सलुव मान्यद वक्रिय वामनमुद्रे [1\*] अल्लि-  
 290 द दक्षिण कोत्तकवागि होळ आ विरूपाक्षदेवर मान्यद  
 291 वक्रिय वामनमुद्रे । अल्लिद मूडलु ग्रामके उत्तर जालीह-  
 292 ळीयिद वंद मार्गद वक्रिय वामनमुद्रे । अदके मूडलु जाली-  
 293 हळियिंद कारटिके होद मार्गदल्लि वामनमुद्रे । अल्लिद  
 294 मू[ड]लु जालीहळी नम मेरेयल्लि वामनमुद्रेल्लि यरड [1\*] अ-  
 295 ल्लिद दक्षिणवागि होळ जालीहळीवेविनहळीपीनापुर-  
 296 मुगुडेयल्लि वामनमुद्रे नळुगिल्ले । अल्लिद, मूडलु गड-  
 297 दोडियर होलद वक्रिय वामनमुद्रे । अदके मूडलु पीना-  
 298 पुरदल्लि शेनवोव तिंमरसहपरसर मान्यद वक्रिय  
 299 वामनमुद्रे ॥ । अदके मूडलु जालीहळीयिद कोतनूरिगे  
 300 होद । रि वक्रिय वामनमुद्रे । अल्लिद मूडलु पीनापुर-  
 301 दल्ल रामयदेवमान्यद वक्रिय ग्रामके ईशान्यदल्ल  
 302 पीनापुरजालीहळीमुगुडे वक्रिय वामनमुद्रे । अल्लि-

## Plate VII

- 303 दं दक्षिण रामयदेवर होलद वक्रिय 'समळीहळीहो-  
 304 लद वक्रिय वामनमुद्रे । अल्लिदं दक्षिण हुडुविक्रिय-  
 305 गुंडु करियगुंडु । अल्लिद दक्षिण वडविनकुद्रे हसुत-  
 306 गीकुद्रे वक्रिय वामनमुद्रे । अल्लिद दक्षिण ग्रामके  
 307 मूडलु रवुडकुंदीदारिय कूडितु ॥  
 308 सरससदाशिवरायचित्तिपतिवर्यस्य कीर्त्ति<sup>२</sup>धुर्यस्य । शासनमिदं  
 309 शरासनदाश्वरथरमितहैमदानरतेः । [ १५३\* ] मृदुपदमिति तांम<sup>३</sup>शासना-  
 310 शासनार्थमहितसदाशिवरायशासनेन । अभणदनुगुण वचोम-

- 311 हिन्ना सरसतरेण सभापतिः स्वयंभूः ।[ १५४\*] सदाशिवमहारायशास-  
नादीरणा-
- 312 त्वजः । त्वष्टा श्रीवीरणाचार्यो व्यलिखतांमशासन ।[ १५५\*] दान-  
पालनयोर्मध्ये दा-
- 313 नाच्छेयोनुपालनं । दानास्वर्गमवाप्नोति पालनादच्युतं पदं ।[ १५६\*]  
स्वदत्तादिगुण<sup>१</sup>
- 314 पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निःस्कलं भवेत् ।[ १५७\*]  
स्वदत्तां
- 315 परदत्ता वा यो हरेत वसुंधरा । षष्टिं वर्ष(व)र्षसहस्राणि विष्टायां जायते  
क्रिमिः ।[ १५८\*]
- 316 एकैव भगिनी लोके सर्वेषामेष भूभुजां । न भोज्या नकरग्राह्या विप्रदत्ता
- 317 वसुंधरा ।[ १५९\*] सामान्योयं धर्मसेतुर्नृपाणां काले काले पाल-  
नीयो भवद्भिः ।
- 318 सर्वानेताम्भाविनः पथिवेन्द्राभूयो भूयो याचते रामचंद्रः ॥ श्री ।[ १६०\*]  
श्रीविरूपाक्ष<sup>२</sup>

#### ABSTRACT OF CONTENTS.

- (Verses 1-3) Invocation to Śambhu, the Varāha *avatāra* of Viṣṇu, and Gaṇeśa.
- (Vv 4-8) The genealogy as far as Narasa.
- (Vv 9-11) Praises of Narasa, his generosity and exploits.
- (Vv 12 and 13) Mention of Vīra-Nṛsiṃha and Kṛishṇa-Rāya as the sons of Narasa by Tippāji and Nāgalā
- (V 14) Mention of Ranga and Achyutadēva-Rāya as the two other sons of Narasa by Ōbāmbikā
- (Vv 15-19) The conquests of Vīra-Nṛsiṃha, his gifts at the various places of pilgrimage and death
- (V 20) Kṛishṇa-Rāya ascends the throne.
- (Vv 21-23) Praises of Kṛishṇa-Rāya, etc
- (V 24) Achyuta, Kṛishṇa-Rāya's brother, succeeds him.
- (Vv 25 and 26) Praises of Achyuta-Rāya
- (V 27) Venkatadēva-Rāya succeeds his father Achyuta
- (Vv 28-30) At the death of Venkata Sadāśiva, the son of Raṅga, the lord of earth, by Timmāmbā, was installed on the throne of Śrī Vidyānagarī by king Rāma of Kārnāṭa, a brother-in-law of Sadāśiva
- (Vv 31-35) Praises of Sadāśiva.
- (Vv 36-40) The titles of the king
- (Vv 41 and 42) Praises continued.

<sup>१</sup> Read चा.

<sup>२</sup> Read क.

<sup>३</sup> Read स्वदत्तादिगुणं

<sup>४</sup> In Kārnāṭa characters.

(Vv 43 and 45) In the Śaka year *Guṇaśva-vēda-silāṃtu* (i.e., 1473), according to the Śālivāhana reckoning in the year Virōdhikrit, in the month of Āshāḍha, on the Dvādasi day of the bright fortnight, on Monday (is made the gift) on the banks of the Tuṅgabhadra, in the vicinity of Vitthalēśvara, to Brahmans of various *gōtras*, *sūtras*, etc., who are well-versed in the *Vēdas*

(Vv 46-50) The object of the grant is the village of Bēvinahalli, otherwise known as Rāma-samudra, with the hamlet of Ponnāpura. It was situated in Raudakundi *simā*, in Kēlavadi *nādu*, in the *valita* of Hastanāvati (Anegondi) to the east of Gudūru and Somanahalli, to the south of Jāliballi, to the west of the borderland between the villages of Jāliballi and Kāratika and to the north of Kāratika

(Vv 51 and 53) The terms of the grant, as commonly seen in all Vijayanagara grants.

(Vv. 54-57) The genealogy of the Āraviti family down to Rāma-Rāja

(Vv 58-63) Praises of Rāma-Rāja, his titles, etc

(Vv 64-68) Mention that the grant was made at the request of Ainana Malukka, the son of the chief Ainana Malukka of the Kanyārna race

(V 69) The village was split up into 135 *vittis*

(Vv 70 and 71) Grant to Śambhū and Viṣṇu, the village deities

(Vv 72-151) The names of the donees, etc., the shares ranging from 4 to  $\frac{1}{2}$  of a share

(V 152) The boundaries and certain marks of identification of the places granted are described in the language of the country (*dēsa-bhāṣā*)

(Lines 247-307) Written in the Kannada language

(Vv. 153 and 154) The edict was composed by Sabhāpati Svayambhu

(V 155) The engraver of the grant Virana, son of Virana

(Vv 156-160) The usual admonitory verses Śrī-Virūpākṣa

#### No 17—THE KUDIYANTANDAL GRANT OF VIRA-NRISIMHA SAKA 1429

By PROFESSOR S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBAKONAM

The grant is engraved on three copper-plates, bored at the top and secured by a ring. They were discovered by us in the *matha* of the Śankarāchārya of the Kāmākōti *pīṭha* of Conjeeveram, who was kind enough to lend them to us for examination and publication in the *Epigraphia Indica*

The plates measure 7.9 in. by 6.8 in., except in the middle, where they are longer, 10.3 in., on account of the arch at the top. The ring has a diameter of 2.5 in. The holes through which the ring passes have a diameter of .6 in. The plates were apparently secured by a seal in the Vijayanagara fashion, but the seal was missing in them as handed over to us. All the plates have raised rims. The writing runs throughout across their entire breadth. It is quite legible, except in a few places. The first and third plates are engraved only on one side, the second on both sides. The inscription contains 85 lines in all, excluding the signature at the bottom. The height of each line is 3 in. on the first plate and 2 in. on the others. In the signature the letters are larger than elsewhere.

The language is Sanskrit, and the whole inscription is in verse, except the opening invocation to Gaṇēśhipati. The metres used are those which are generally found in the Vijayanagara plates—the Śārdūlavikrīḍita, Anushtubh, Sragdharā, etc. The poetry is of a very low order. The characters are Nandī-nāgarī, except the signature, which is in Kannada characters, engraved at the bottom of the last plate.



The inscription abounds in orthographical irregularities. Stops are often omitted at the end of a verse, though the half verses are always marked off by a single vertical stroke. The omissions have been marked and supplied in the text below. There are innumerable instances of confusion between the use of the long and the short *i* and *u*. Noteworthy among these are *mula-stambhāya* for *mūla-stambhāya* in line 2, *navanitam* for *navanītam* in line 9, *Pururavā°* for *Purūravā°* in line 12, *Tippāji* for *Tippāji* in line 34, *Śīvarupinē* for *Śivarūpinē* in line 72. These mistakes could hardly be due to the ignorance of the engraver, and are partly accounted for by the fact that both long and short vowels are represented by similar kinds of marks over or under letters. The letters *ya*, *va*, *pa*, *ta* and *na* assume forms which are capable of passing into one another. In a few instances the terminations for the Imperfect and the Pluperfect third person singular are left out, e.g., *vyatām* for *vyatānit* in line 33. As in other plates of the Vijayanagara dynasty, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant; e.g., *rya*. The confusion of consonants to be compounded is seen in line 41 (*śhra* for *rsha*), l 77 (*vra* for *rva*), l 84 (*mradhyē* for *rmadhyē*). The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear from *vāja* (for *rāja*) in l 55, *yidam°* (for *idam°*) in l 80, *Mallanāsāri* and *Vīranāsāri* (for *Mallanāchārya* and *Vīranāchārya*<sup>1</sup>) in ll 82, 83, and in *Achchuta* (for *Achyuta*) in l 85.

The inscription is very important, as the first copper-plate record that we have of *Vīra-Nṛsiṃha* of the second Vijayanagara dynasty. It makes the king the son of *Narasa Avanipālaka* by *Tippāji*. This *Narasa*, better known as *Narasa-Nāyaka*, is supposed to be the founder of the Taluva dynasty. But the plates before us have the genealogy thus—*Timma Bhūpati*, *Īśvara Kṣhīpālaka*, and *Narasa Avanipālaka*.

The titles seem to imply that the nearest ancestors of 'Narasa Nāyaka' were ruling kings and not merely local chieftains. The king *Vīra-Nṛsiṃhendra*, alias *Vīra Śrī Nārasimha*, assumes the titles *Rājādhyrāja*, *Vīra-pratāpa*, etc. It is interesting that *Kṛṣṇa-Rāja* is referred to as *mahīpati*, while his brother was yet ruling. This circumstance lends weight to the view that the brothers were ever friendly, and that *Kṛṣṇa-Rāja* succeeded to the throne only after the demise of his elder brother *Narasimha*. Cf. *Tasmān gaṇēna vikhyātē kṣhīter indrē divanī gatē tatōpyavārya-vīrya-śrīḥ Kṛṣṇa-rāja-Mahīpatiḥ* in the *Udayambākam* grant of *Kṛṣṇa-dēva-Rāja* (Pl II, Side 1, ll 8, 9). At the same time this passage enhances the credibility of the tradition embodied in the *Kṛṣṇarājavyayamu* of *Kumāra-Dhūrjati*, a Telugu poet who lived later in the same century. He states that *Kṛṣṇa-Rāja* succeeded his father directly. It is quite possible that *Narasa* left the throne to his sons, who were both apparently crowned in his lifetime.

The village granted is *Kudiyāntandal* in the Chingleput district. The boundaries of the village are not clearly engraved on the grant. The village is situated in the *Varakkātarnimā*, *Kāliyār-kōshtha*, *Kānchi nādu*, *Padavidu rājya*, in *Jaya(mkonda)-Chōla mandala*. It was bounded on the north by *Kaḷakāttārn*, on the east by *Śurittiluru*, on the south by *Śittalep pātkam*, and on the west by *Kunantāgal*.

The donee is *Mahādēva Sarasvatī*, the disciple of *Sadāśiva Sarasvatī*, a teacher undoubtedly belonging to the *matha* of *Śankarāchārya*. This point has to be made out here at some length. Remarking on the plates of *Kṛṣṇadēva-Rāja* lent for examination by Mr. Venkateswara, the Epigraphist to the Madras Government states as follows:—“It looks suspicious why the name *Śankarāchārya* is not mentioned even incidentally in any one of the copper-plates under reference” (Enclosure to G O No 1260-Public, dated 25th August 1915, page 117). Elsewhere in the same report he remarks on the grant of *Vijaya-Gandagōpāla* as follows:—“Mr. Venkateswara Ayyar is editing in the *Ep Ind* an earlier copper-

<sup>1</sup> As we find in other Vijayanagara copper plates.

plate grant, which belongs to the same *matha*, but is not included in Appendix A . . . It is not clearly stated in the record if the *matha* presided over by the Śankarārya herein referred to was identical with the Śankarāchārya *matha* at Conjeeveram "

In the first place, the Āchāryas of the *matha* have each a proper name like Mahādēva, Sadāśiva and Chandrasēkhara, while all of them are styled Śankarāchārya by the people This will be clear from the *Guru-paramparā* of the *matha*, extracts from which we reproduce below, and which must be at least three centuries old Secondly, the attributes of the great Sankara such as *parama-hamsa parurājakāchārya*, etc, are found in these copper-plates. Thirdly, the plates make it clear that the donee was a great teacher of Advaitism of line 68 *śītōshnādi-dvandva-duhkha-vyatitāya mahātmanē* Also, *ṅgamānta-rahasyārtham śiṣhyēbhyah suvivruvatē* in the grant of Vijaya-Gandagōpāla The teacher is styled *tapasvin* in the present grant, and *Śiva-chētas* and *Yati-rāja* in the plates of Krishnadēva Rāya, and also an exponent of the *māyā-vāda* Fourthly, the Āchārya has his seat in Kāñchi-puram, and the plate of Vijaya-Gandagōpāla locates the *matha* as situated to the west of the temple of Hasti-śaila-nātha Unless the critic could prove the existence of another *matha* at Conjeeveram to which the above attributes can be applied, there seems to be no point in calling in question the identification of the *matha* to which the grants were made with the *matha* of Śankarāchārya at Conjeeveram As a matter of fact the *matha* owns, even at the present time, lands in Ambikāpuram and various other villages granted in these copper-plates

The date of the grant is Śaka 1429, Śukla, Māgha, on the occasion of the *Mahōdaya*, which is considered a very auspicious conjunction of constellations The week-day is not mentioned, nor is the *tithi* But the mention of the cyclic year is important It shows that Virā-Nrisimhēndra must have ascended the throne at the latest by 1506 A D

The chief interest of the grant, however, is that, taken together with the copper-plates of Krishnadēva Rāya and Vijaya-Gandagōpāla, it enables us to determine approximately the date of the great Śankarāchārya The *Gurus* of the Śankarāchārya *matha* named in the plates are—(1) Śrī Śankara-yōgin, 1291 A D, (2) Sadāśiva, Mahādēva and Chandrachūda, and Sadāśiva, contemporaneous with the Vijayanagara kings Virā-Nrisimhēndra and Krishṇa-Rāya (1506 to 1527 A D) Fortunately for us, we find these names in the old list of the Āchāryas preserved in the *matha* One of the teachers, the third in apostolic descent from Sadāśiva (1527 A D), composed a *Guru-rāja-ratna-mālā-stava*, of which the following are the closing stanzas —

\* \* \* \* \*

निजानुददप्रहेतिखेद त्यज नेपालनृपालपूज्यपादः ।

स पुरो मम साधु सन्निधत्ता विपुलानन्दसदाशिवो ऽप्रसन्नः ॥

बहुधाहितसूत्रभाष्यशान्तिः बहुलामीदवहस्रमग्रशान्तिः ।

शमल समुद्रस्य श ममाल स महादेवगुरुर्दिशेत्सलीलम् ॥

सतताहितचन्द्रमौलिसेवः श्रितकाञ्चीपुर एव शुद्धभावः ।

रुजतान्मम चन्द्रचूडमौनी स जयं सर्वत एव साधुमानी ॥

अथ मे स सदाशिवः कषोष्टः प्रथम बोधपदेन तच्चदेष्टा ।

कुशलं कुशलायणी प्रकामं प्रथमो ऽप्युज्ज्वलमूर्तिरासकासः ॥

हृदये स पदं सदा विधत्ता सदयो मे प्रणुदन् प्रसादवत्ताम ।

निगमान्तगुरुः परांशिवात्मा सुगमस्साधुततेर्यमी महात्मा ॥

यदुदीक्षणलिशतो जनाना विदुरद्वैवमतिं द्वितां धुनानाम् ।  
 तमह परमाच्चितं शिवेन्द्रं शमवन्तं शरण अये यमीन्द्रम् ॥  
 इति नाथनया ऽऽत्मबोधनाम्नो यतिराजस्य सदाशिवेन्द्रभूम्ना ।  
 कलिता जयताहसन्तमालाप्रडशीत्या गुरुराजरत्नमाला ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यवर्यश्रीसदाशिवब्रह्मेन्द्रकृतियु गुरुराजरत्नमालास्तव  
 संपूर्ण ।

The fact that the *gurus* after the 16th century are not mentioned in this *stōtra* may be taken as indicating that there has been no addition to it since the author's lifetime. The author cannot be regarded as an authority regarding the generations of *gurus* remote from his time, but the tradition embodied by him in relation to that epoch may be treated with some consideration. The *guru-paramparā* of the *matha*, as gathered from this work, may be thus arranged —

- |                     |                       |
|---------------------|-----------------------|
| 1 Śankara           | 28 Bōdha              |
| 2 Surēśvara         | 29 Sacchidānandaghana |
| 3 Sarvajña          | 30 Chandrasēkhara     |
| 4 Satyabōdha        | 31 Chitsukhōndra      |
| 5 Jñānānanda        | 32 Vidyāghana         |
| 6 Śuddhānanda       | 33 Śiva Śankara       |
| 7 Ānandajñāna Yōgin | 34 Sacchidvilāsa      |
| 8 Kṛiāyā Yōgin      | 35. Mahādēva          |
| 9 Kṛipīśankara      | 36 Gangādharā         |
| 10 Mahēśvara        | 37. Pārnabōdha        |
| 11 Chiddhana        | 38 Brahmanandaghana   |
| 12 Chandrachūda     | 39 Ānandaghana        |
| 13 Sacchidghana     | 40. Parāśiva          |
| 14 Vidyāghana       | 41 Bōdha              |
| 15 Gangādharā       | 42 Chandrachūda       |
| 16 Sadāśiva         | 43 Chidvilāsa         |
| 17 Śivēndra         | 44 Mahādēva           |
| 18 Vidyāghana       | 45 Chandrasēkhara     |
| 19 Sankarēndra      | 46 Vidyātīrtha        |
| 20 Chandrachūda     | 47 Śiva Yōgin         |
| 21 Pārnānabōdha     | 48 Śāṅkarānandā       |
| 22 Sacchitsukha     | 49. Sadāśiva          |
| 23 Chitsukha        | 50 Mahādēva           |
| 24 Chidānandaghana  | 51 Chandrachūda       |
| 25 Prajñāghana      | 52 Sadāśiva           |
| 26 Chidvilāsa       | 53 Parāśiva           |
| 27 Mahādēva         | 54 Ātmabōdha          |
|                     | 55. Śivēndra          |

It will be clear from the above genealogy that, though some names occur more than once, it is only at wide intervals. The Āchāryas mentioned in the copper-plate grants of Vira-Nrisimha and Krishna-dēva-Rāya are the 49th to 52nd in the list. The identification is confirmed by the mention of the Nepalese king in the *stōtra* referred to above. Buhler has noted<sup>1</sup> that a certain *Swāmin* of South India went to Nepal about 1503 and that he was named Sōmasākhānanda. Our copper-plates show that Chandrasēkhara Sarasvatī was also named Chandrachūda. 'Sīma sēkhara' may be another variant, as it has the same meaning. It is more than merely possible that the Sadāsiva of the *stōtra* may have sent one of his disciples, Chandrachūda, *alias* Sōmasēkhara, to Nepal at the request of its king. The date of our grant of Nrisimha is 1506, and then the *Swāmin* was Mahādēva, a disciple of Sadāsiva. It follows therefore that Sadāsiva may have lived till 1506. If so, his sending a *śishya* to Nepal in 1503 may be accepted as a fact.

It remains to consider who was the *guru* in the genealogical list corresponding to Śrī Sankarārya *guru alias* Śankara Yōgin mentioned in the copper-plate grant of Vijaya-Gandagōpāla. There are in the list only two such names which could be thought of, *v.z.* No 19 Śankarēndra and No 33 Śrī Śankara. The date of the plate being 1291, it could hardly be of the time of No 19, as in that case there would be 30 generations from him to Sadāsiva of 1503 A.D., covering a period of only two centuries. So the Śankara of the plate should be identified with No 33. We then get 16 generations for a period of 215 years, *i.e.* on the average  $13\frac{1}{2}$  years for a generation. This should not be regarded as a low figure,<sup>2</sup> as in most cases a man becomes the head of the *matha* only when advanced in years, and is generally succeeded by the oldest among his disciples. Counting back at the same rate of  $13\frac{1}{2}$  years, we get the 9th century A.D. for the great Śankarāchārya. It has been shown elsewhere<sup>3</sup> that this date agrees with all known or inferable data, external and internal, in relation to the date of Śankarāchārya.

The engraver of the grant is Viranāchāri, son of Mallanāchāri. Elsewhere they are styled Viranāchārya and Mallanāchārya. But *āchāri* or more properly *āsūri* is a Dravidian word which means 'artisan' even now. It may therefore be assumed that the engraver was of the *āsūri* or artisan caste. This caste had a practical monopoly of work on metals, wood or stone.

As regards the descendants of Mallana we know that Virana, his son, surnamed *nashtri*, the engraver of the present grant, was engraver to Krishnadēva-Rāya and Achyuta-Rāya, and that he had a son, also named Virana, who was the engraver to Sadāsiva-Rāya.

Of the localities mentioned the following may be identified with villages of modern times in Chingleput and North Arcot districts —

Varakūturu is probably the same as Velkūru in Chittoor *tāluk*.

Kalakūturu is the same as the village of the same name in Palmanēr *tāluk*, N Arcot district.

Suruttaluru is perhaps the same as Suruttal in Arcot.

Śittileppākkam is the same as Śittileppākkam in Arcot.

Kudiyāntandala is known to-day by the name Kundiāntandala in N Arcot district.

<sup>1</sup> *Inscriptions from Nepal*, p. 40.

<sup>2</sup> Compare the Jaina *Guru paramparā* of the Tūpā Gachchha (cited by Mr Venkateswara) in *J R A S*, Jan 1917, p. 127, which gives 376 or 380 years for 23 generations of *sthaviras*.

<sup>3</sup> See Mr S. V. Venkateswara Ayyar's paper on the date of Śankarāchārya in the *J R A S* for January 1916. See also his note on the contemporaneity of Sarvajñātman, the *pratiśhya* of Śankara, and the Chōja king Aditya I, 880-907, (*Ind Ant.* for 1914, p. 238).

## TEXT

[Metres vv 1-4, 6-8, 12, 13, 18-20, 22-31, 33 and 34, *Anushtubh*; v. 5, *Sardulam* v 9, *Harini*; vv. 10, 11, 14-17, *Brugdhara*; vv 21, 32, *Mālini*.

## Plate I

- 1 श्री गणाधिपतय<sup>1a</sup> नमः [11\*] नमस्तुगशीरचुं<sup>2</sup>-
- 2 विचंद्रचामरचारवे । त्रैलोक्यानगराकारसु -
- 3 लस्तंभाय शंभवे ।[1 1\*] हरिली<sup>3</sup>लावतार-
- 4 स्य दंष्ट्रादंडस<sup>4</sup> पातु वः [1\*] हेमाद्रिकलशा यत्र धा-
- 5 त्री कृतत्रियं दधी ।[1 2\*] कल्याणायास्त<sup>5</sup> ते धाम
- 6 प्रत्यु<sup>6</sup>हतिभिरापहं । दन्तलोप्यगजोदूतं
- 7 हरिणापि च पु<sup>7</sup>च्यते ।[1 3\*] अस्ति चि<sup>8</sup>रमया-
- 8 देवैर्मत्तम्यमानस्वहांबधिः<sup>9</sup> ।
- 9 नवनितमीवोमुत<sup>10</sup>मपनीतत-
- 10 मो महः ।[1 4\*] तस्यासीत्तनयस्तपो-
- 11 भिरतुलेरन्वर्थमामा पु<sup>11</sup>धः पुखै-
- 12 रस्य पुरु<sup>12</sup>रवा भुजबलैरायुर्दि-
- 13 षा निघ्नतः । तस्यायु<sup>13</sup>नहुषोस्य त-
- 14 स्य पुरुषो [यु]हे र्य<sup>14</sup>याति[.] क्षितौ स्यातस्तस्य
- 15 तु भुवसुव<sup>15</sup>सुनिभ[.] श्रीदेवयान<sup>16</sup>पतेः ।[1 5\*]
- 16 तदंशे देवकिजानि दि<sup>17</sup>दीपे तिम्रभु<sup>18</sup>-
- 17 पतिः । यशस्वी तुक्वेद्रेषु तदा<sup>19</sup> क-
- 18 ण्ण इवान्वये ।[1 6\*]

## Plate II, side 1

- 19 ततोभूद्वक्त्रराजानामि<sup>20</sup>श्वरक्षितियालकः । अता<sup>21</sup>धमगुणभंश मौ-

<sup>1a</sup> From the plates

<sup>1a</sup> Read श्री

<sup>2</sup> Read °कुंगशिरचुं

<sup>3</sup> Read त्रैलोक्य. सू The usual reading in what follows is नगरारस<sup>3</sup>, the verse being quoted from *Harsha-Charita* (Benedictory stanza).

<sup>4</sup> Read ली

<sup>4a</sup> Read स.

<sup>5</sup> Read सु

<sup>6</sup> Read ल

<sup>7</sup> Read °ह.

<sup>8</sup> Read प

<sup>9a</sup> Read चो

<sup>8</sup> Read °संयमानागद्वावुवे

<sup>10</sup> Read नैवनीतमित्रीभूत

<sup>11</sup> Read तु

<sup>12</sup> Read रु

<sup>13</sup> Read नं

<sup>14</sup> Read पुरुषो . . . य

<sup>13</sup> Read तुर्वसुर्व

<sup>16</sup> Read नी

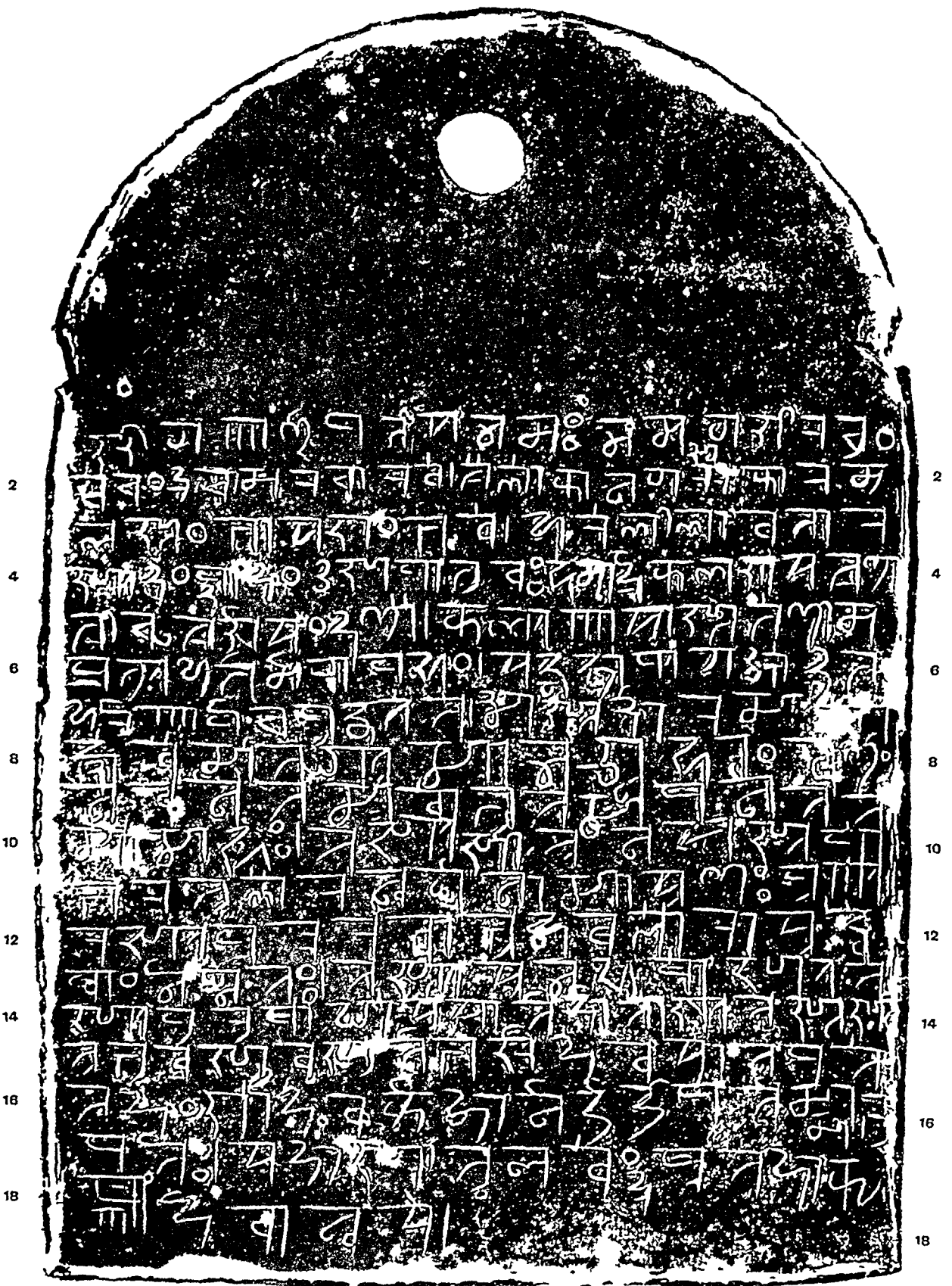
<sup>17</sup> Read देवकीजानिर्दि°.

<sup>18</sup> Read मू

<sup>19</sup> Read यदी,

<sup>20</sup> Read ततोभूद्वक्त्रराजानिरी

<sup>21</sup> Read अनास . श°



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- 20 लिखित महीभुजां ।[ 7\*] सचखादुदभुत्तस्मात् नरसोवनिपालक<sup>1</sup> [1\*]  
 21 देवकि<sup>2</sup>नंदनाकामो<sup>3</sup> देवकिनदनादिभिः<sup>4</sup> ।[ 8\*] विविधसुक्तै स्था  
 22 ने<sup>5</sup> रे<sup>6</sup>मेश्वरप्रमुखे सुहृर्मुदितहृदय स्थाने स्थान त्वध-<sup>7</sup>  
 23 त्त यथाविधिः<sup>8</sup> । ब<sup>9</sup>धपरिवृतो नानादनीनि<sup>10</sup> यो भुवि षाड-<sup>10a</sup>  
 24 श विभवनजनोद्गीत<sup>11</sup> सौवर्णवानुस<sup>12</sup> यधावि-  
 25 धिः<sup>8</sup> ।[ 9\*] कावेरीमाशु बर्ध्वा बहलजलभरा यो विलब्धै-  
 26 व जतुनु<sup>13</sup> जीवग्राहं गृहीत्वा प्रथितभुजवलात्तं-  
 27 चराज्य प्रदीय<sup>14</sup> [ ] कृत्वा श्रीरगपूर्वं तदपि निजवशे  
 28 पट्टण यो व(व)भासे कीर्त्ति<sup>14a</sup>स्त्रंभं निष्ठातं तिभुवनभ-  
 29 वन<sup>14b</sup>स्तूयमानापदानः ।[ 10\*] चेर चा<sup>15</sup>लं च पा<sup>16</sup>ञ्च तद  
 30 पि च मधुरावन्नम मानभुषा<sup>17</sup> वि<sup>18</sup>र्योदयं तुरुष्क  
 31 गजपतिव<sup>19</sup>पतिं चापि जित्वा दन्या<sup>20</sup> [ ] आगगाति<sup>21</sup>रभूमि  
 32 पधमचरमदग्रतटात्त<sup>22</sup> निता<sup>23</sup> ख्यातः क्षोणी-  
 33 पतीनां भुजमिव<sup>23a</sup> शिरसा शामनं यो व्यतानि<sup>24</sup> ।[ 11\*]  
 34 तो<sup>25</sup>प्याजीनागलादेव्यो<sup>25a</sup> कीर्त्तित्या<sup>26</sup>श्रीसुमित्तयो । दे-  
 35 व्यरिव<sup>27</sup> नृसिहेंद्रात्तस्मात्पत्त<sup>28</sup>रधादि<sup>29</sup> ।[ 12\*] विरौ<sup>30</sup> निजधनी<sup>31</sup> राम-  
 36 लक्ष्मणाविव नंदनी [ ] जातौ विरनसिहेंद्र<sup>32</sup>कृष्णरायम-  
 37 हीपती ।[ 13\*] विरसीहः<sup>33</sup> स विजयनगरे राज्यसिंहासन-  
 38 स्थः कीर्त्त्या नीत्या निरस्य<sup>34</sup> नृगनसनहुषानप्यवन्धाः<sup>35</sup> प्र-  
 39 दाता<sup>36</sup> । आ सेतोरा सुमेरोरप<sup>37</sup>निसुरनुत[ :\*] खैरमाचो-

<sup>1</sup> Read सरसादुदभुत्तस्मात् . . . पालक.

<sup>4</sup> Read देवकीनदनादि

<sup>7</sup> Read स्थाने व्यध

<sup>10</sup> Read °दानानि

<sup>12</sup> The reading in other Vijayanagara plates, e.g. Krishna-Rāya plates, is स्त्रीतं यशः पुनरुक्तयन् This seems

to be the better

<sup>16</sup> Read श्रद्धन्

<sup>16a</sup> Read क्षि

<sup>26</sup> Read पांश्व तमपि

<sup>19</sup> Read न

<sup>22</sup> & <sup>23</sup> Read प्रथमचरमभृष्टांत नितांतं

<sup>23</sup> Read ति.

<sup>27</sup> Read देव्योरिव

<sup>30</sup> & <sup>31</sup> The reading in the other grants of the kings of Vijayanagara is वीरी विनयिनौ The meaning of the reading in the present plate would be "who are wealth to themselves" or something like that The reading विनयिनौ is to be preferred

<sup>33</sup> Read वीर्य

<sup>36</sup> & <sup>37</sup> Read °दयामप्राप्यन्.

<sup>5</sup> Read विविधसुक्तौद्गीतै

<sup>8</sup> Omit visarga.

<sup>10a</sup> Read षोड.

<sup>14</sup> The reading in other plates is तदीय

<sup>14b</sup> Read न

<sup>17</sup> Read वन्नम मानभूष.

<sup>20</sup> Read तदन्यान्

<sup>23a</sup> Read खजमिव शिरसां

<sup>25a</sup> Read व्यी

<sup>28</sup> Read त्पङ्क्ति

<sup>2</sup> & <sup>3</sup> Read देवकी गार्त्ता<sup>0</sup>

<sup>6</sup> Read रा

<sup>9</sup> Read वु

<sup>11</sup> Read दिभु . . . तं

<sup>15</sup> Read क्षीलं च.

<sup>18</sup> Read वी

<sup>21</sup> Read ती

<sup>24</sup> Read व्यतानीत्

<sup>26</sup> Read कीर्त्तित्या

<sup>29</sup> Read °रथादिह

<sup>34</sup> Read निरस्यन्.

<sup>38</sup> Read वीर श्रीनारसिंह.

<sup>37</sup> Read रत्न.



- 40 दयाद्वेरापास्य<sup>1</sup>चक्षांतादखिलहृदयमावर्ज्य  
 41 राज्यं शशास ।[ 14\*] ननादानन्यकाप्रीत्<sup>2</sup> कनकसी<sup>3</sup> यी-  
 42 रुपाच<sup>4</sup>देवस्तने अ<sup>5</sup>कालहस्तीशितुरपि नगरे वे-  
 43 कटाद्री च काच<sup>7</sup> [1\*] यिगैले<sup>8</sup> योणगैले मह<sup>9</sup> हरि-  
 44 हरे त्वीम<sup>10</sup>लाख्ये गिरौ<sup>11</sup> च श्रीरंगे कुंभकीणे ह-  
 45 ततमसी<sup>12</sup> महानंदितोर्थे निव्रतो<sup>13</sup> ।[ 15\*]

Plate II, side 11.

- 46 गोकर्णे रामसे[ती] जगति तरेष्वप्यशेषपु<sup>14</sup> पुण्यग्रामेष्व-  
 47 रव्यनानाविधवहलमहादानवारिप्रवाहे<sup>15</sup> । यस्योदं-  
 48 च<sup>16</sup>तुरंगप्रकरसुर<sup>17</sup>प्रशुयदंभोधिवांतः<sup>18</sup>क्ष्मा-  
 49 भत<sup>19</sup>पक्षिदौतत्तर<sup>20</sup>कुलिशधरोत्कुठिता कं<sup>21</sup>ठिता-  
 50 सीत् ।[ 16\*] ब्रह्मांडं विश्वचक्र घटमुदितमहाङ्गु<sup>22</sup>त-  
 51 कं रत्नधेनुः<sup>23</sup> सप्ता<sup>24</sup>भोधीन् हिरण्याश्वरथमपि तुल-  
 52 पुषं<sup>25</sup> गोसहस्रं । चेमाश्च हेमगम्भ<sup>26</sup> कनककरि-  
 53 रथं पंचलागल्यतानी<sup>27</sup> धर्मैकस्वातन्त्र्यवृत्तिः<sup>28</sup>  
 54 प्रतिन<sup>29</sup>पतिशिरैरद्वकि[स्ति]<sup>30</sup>प्रतापः ।[ 17\*] राजाधिराज  
 55 [इ]राज<sup>30</sup> इत्युक्तः यो राजपरमेश्वरः । मूरारायस-  
 56 गंडश्च पररायभयंकरः<sup>31</sup> ।[ 18\*] इ<sup>32</sup>दुरायसुरत्ना-  
 57 यो दुष्टशार्दु<sup>33</sup>लमर्दनः । वि<sup>34</sup>रप्रताप इत्यादिविशेषै-  
 58 रुचितैयातः<sup>35</sup> ।[ 19\*] वि<sup>36</sup>र देव महाराय जय जीवेति  
 59 वादिभिः [1\*] अंगवंगकलिंगाद्यै राजभिस्सेव्य-

<sup>1</sup> Read °पाश्या

<sup>4</sup> Read विरुपाक्ष स्था

<sup>7</sup> Read काचा

<sup>10</sup> Read °हीवले

<sup>12</sup> Read सि

<sup>15</sup> Read हे .

<sup>19</sup> Read मग

<sup>21</sup> Read रकठिता कुंठितासीत्.

<sup>24</sup> Read सा

<sup>27</sup> Read नीत्.

<sup>29</sup> Read शिरोरवकीर्ति.

<sup>32</sup> Read हि.

<sup>35</sup> Read °रुतः

<sup>2</sup> Read नानादानान्यकाप्रीत्

<sup>5</sup> Read श्री

<sup>8</sup> Read श्रीगैले

<sup>11</sup> Read संगमि [Notes 10 and 11 are not quite necessary —H K S]

<sup>13</sup> Read निव्रतो

<sup>16</sup> Omit anusvāra

<sup>19</sup> Read भृत्

<sup>22</sup> Read भृ

<sup>25</sup> Read तुकापूरुषं

<sup>28</sup> Read °स्वातन्त्र्यवृत्ति..

<sup>30</sup> Omit इराज

<sup>33</sup> Read ई.

<sup>36</sup> Read वीर

<sup>3</sup> Read कनकसदसिय-श्री

<sup>6</sup> Read वे

<sup>9</sup> Read महति

<sup>14</sup> Read तदितरेष्वप्यशेषेषु

<sup>17</sup> Insert रत्न after सुर

<sup>20</sup> Read °हिदीय°

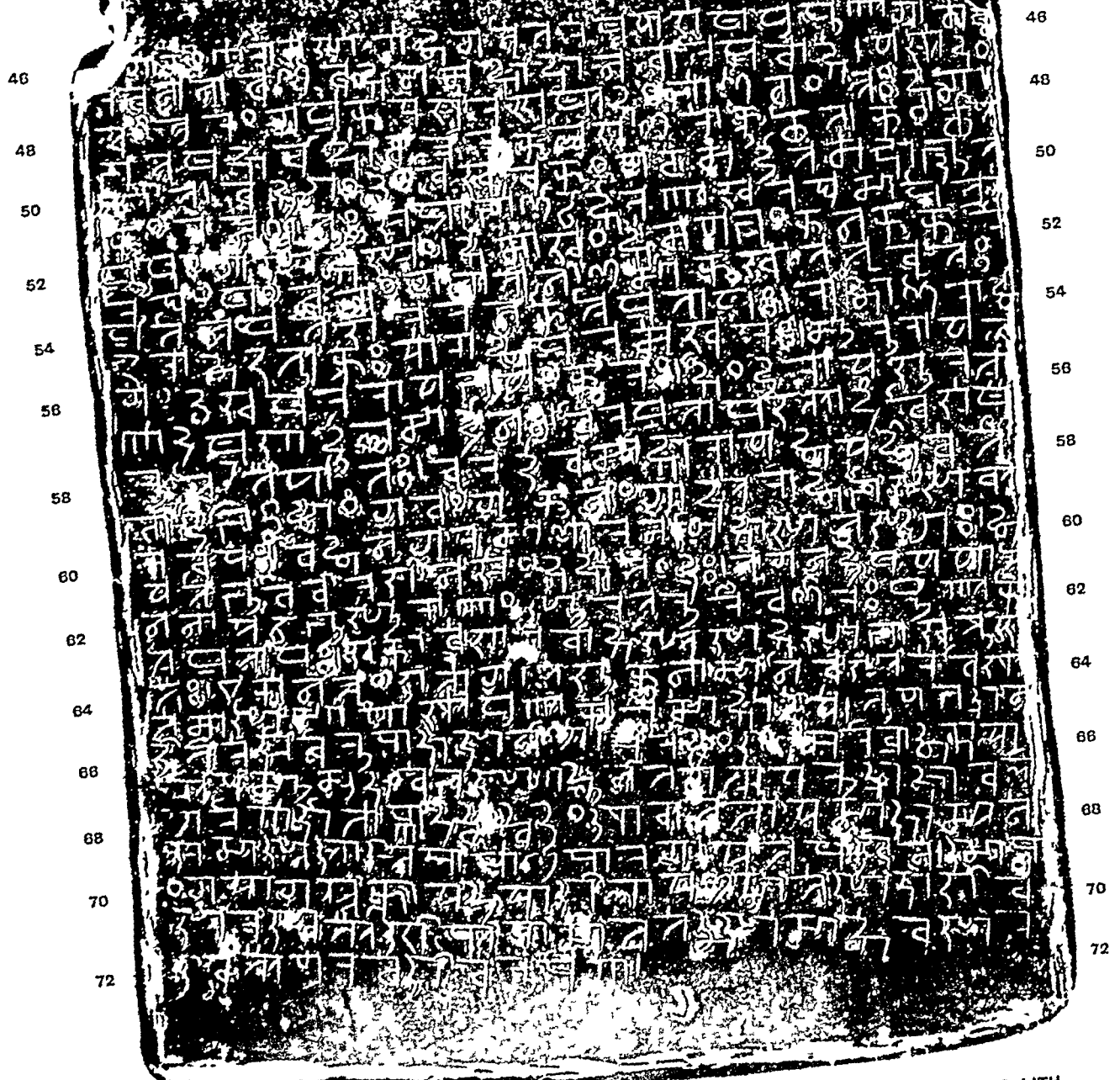
<sup>23</sup> Read रत्नधेनु

<sup>26</sup> Read मं .

<sup>29</sup> Read मृ

<sup>31</sup> Read °करः.

<sup>34</sup> Read श्री





60 ते च यः ।[ 20\*] विज<sup>1</sup>नगरमध्ये रत्नसि<sup>2</sup>हासनस्थः ज-  
 61 यति[स\*]भुवि वीर<sup>3</sup>शीती<sup>4</sup>सिंहचित्तिद्रः<sup>5</sup> । नृगनहुपययाती-  
 62 नत्ययन् भु<sup>6</sup>सुराणां सुरतरुवि धीरः पुण्यकि<sup>7</sup>-  
 63 तिप्रतापः ।[ 21\*] शकाब्दे शालिवाहस्य सद्यसेभ्यश्चतुश्श-  
 64 तैः । एकोनचृशता<sup>8</sup> गख्ये शुक्लनामनि वस्तरे<sup>9</sup> ।[ 22\*] विख्या-  
 65 ते मासि माघाख्ये पुण्यकाले महोदये तु<sup>10</sup>गभद्रन-  
 66 दीतिरे<sup>11</sup> त्रिविरु<sup>12</sup>पाक्षसन्नीधे<sup>13</sup> ।[ 23\*] परहं<sup>14</sup>सपरिव्राजकाचा-  
 67 र्याय सुसुचवे । भस्मोडुलितगत्राय<sup>15</sup> रुद्राक्षावलि-  
 68 धारिणे ।[ 24\*] शितोष्णदादिहृदुंखाव्यतिताय<sup>16</sup> महात्मने [1\*]  
 69 समस्तशास्त्रपाधोर्ध्व<sup>17</sup>पारगाय तपस्विने ।[ 25\*] अष्टा-  
 70 गयोगयुक्ताय दयाशीलाय ध<sup>18</sup>मते [1\*] सदाशीव<sup>19</sup>-  
 71 सरस्वत्यैशीष्यायामिततेजसे<sup>20</sup> ।[ 26\*] महै<sup>21</sup>वसर-  
 72 स्वयै गुरवे शीवरु<sup>22</sup>पिणे ।

## Plate III

73 मडले जयचोलस्य पडवीडुसुराज्यके ।[ 27\*] काची<sup>23</sup>नाडुसमा-  
 74 युक्तंवलकारु<sup>24</sup>सीमनि । [क्षणवशपत्तु<sup>25</sup>नागुक्तं] कालीयुक्थोष्टसन्नित<sup>26</sup> ।[ 28\*]  
 75 कलकाटुरुसुग्रामाद<sup>27</sup>क्षीणस्यां दिशि स्थित । शरिट्टिलुरुम-  
 76 हाग्रामाप्र<sup>28</sup>तीच्यां दिशमाश्रित ।[ 29\*] शित्तेलेपाकसुग्रामादुत्तरस्या<sup>29</sup> दि-  
 77 शि स्थित [1\*] कुनतागल्यग्रामा पुत्रसां<sup>30</sup> दिशिमुपाश्रित ।[ 30\*] नालिकेरा-  
 78 <sup>31</sup>ब्रपनशतालङ्घितालशोभितं । सर्वस्यामृद्ध्या<sup>32</sup> च राजमानं  
 79 शुभान्वितं । कुडियांतडलाख्यात ग्रामरत्नं प्रदत्तवा-  
 80 न् ।[ 31\*] यि<sup>33</sup>दमधित नृपाणा मौलिराज्यकिट<sup>34</sup>स्फुरितमणिगणानां  
 81 कान्तिनीराजिताघे<sup>35</sup> । असत<sup>36</sup>मनघपद्यशासन नम्रपात्र<sup>37</sup>

<sup>1</sup> Read °विजय.<sup>2</sup> Read भू.<sup>3</sup> Read वस्तरे<sup>4</sup> Read °सनिधौ

metre—H K S]

<sup>14</sup> Read °शीतोष्णदादिहृदुंखा व्यतीताय intended.—H K S]<sup>17</sup> & <sup>18</sup> Read सदाशिवसरस्वत्याशिष्याया°.<sup>20</sup> Read शिवरु<sup>24</sup> The writing here is confused so much that it is difficult to decipher exactly what it is<sup>25</sup> Read °समन्वित<sup>27</sup> Read अथा<sup>29</sup> Read सबसस्यसमृद्ध्या.<sup>32</sup> Read तात्रे°.<sup>35</sup> Read तावपत्रे.<sup>2</sup> Read सि<sup>3</sup> Read की.<sup>6</sup> & <sup>7</sup> Read सुगभद्रानदीतीरे<sup>13</sup> Read परमह [This correction is wrong It offends against the<sup>15</sup> Read भस्मोडुलितगत्राय<sup>16</sup> We should suggest °कीशार्थ [पायोधि is evidently what was<sup>18</sup> Read धी<sup>21</sup> Read काची<sup>8</sup> & <sup>9</sup> Read श्रीश्रीसिंह चित्तीन्द्र<sup>6</sup> Read वि शता<sup>10</sup> Read रु<sup>19</sup> Read महादे<sup>22</sup> Read °युक्तवक्काटरु<sup>26</sup> Read अतीची<sup>29</sup> Read स<sup>32</sup> Read राजत्किरोट.<sup>36</sup> Read लिखित ? The context is ungrammatical

- 82 जयतु भुवनसीमि त्रिनृसिंहचितिद<sup>1</sup> ।। 32\*] मङ्गणागारिपुत्रेण<sup>2</sup>  
 83 विरणागारि<sup>3</sup>संज्ञिना । लिखितं लाखविदतिनत<sup>4</sup> तदिदं ताम्रभा-  
 84 सन ।। 33\*] दानपालनयोमध्य<sup>5</sup> दानाश्रेयोनुपालनं । दानास्त्रय<sup>6</sup>-  
 85 मवाप्नोति पालनादच्युत पद ।। 34\*]

— श्रीविरूपाक्ष —

### ABSTRACT OF CONTENTS

- V 1. Invocation to Śambhu  
 V. 2 To the boar incarnation of Vishnu.  
 V 3. To Gaṇeśa  
 Vv 4 & 5 Descent of the family from the moon through Buddha, Purūravas, Āyus, Nahusha, Yayāti and Turvasu  
 Vv 6, 7 & 8 Genealogy as far as Narasa, who was born of the son of Dēvaki (Bukka) as Kāma was from the son of Dēvaki (Krishna)  
 V 9 The munificent gifts of Narasa in holy places  
 Vv 10 & 11 His exploits and victory over his enemies such as the Chēras, Chōlas, Pāṇdyas, etc  
 Vv. 12 & 13 To that king were born of Tippājī and Nāgalā Dēvī, the sons Vīra-Kṛṣṇa-hēndra and Kṛṣṇa-Rāya, who were brave yet well-behaved, as Rāma and Lakshmana were born to Panktiratha (Daśaratha) of Kausalyā and Sumitrā  
 V 14 The brave Vīra-Nārasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nṛga, Nala and Nahusha. He ruled the kingdom between the eastern and western mountains, drawing to him the hearts of all people  
 Vv. 15 & 16 His gifts at holy places such as Chidambaram, Kālahasti, Tirupati, Śrīrangam, Kumbhakōnam, Conjeeveram, Ahōbalam, Gōkarna, Rāmasētu, etc  
 V 17. His praises  
 V. 18 His *brudās*  
 Vv 19-21 Praises of the king  
 Vv 22-27 In the Śaka year 1429 according to the Śālivāha reckoning, in the year, Śukla, in the famous month Māgha, in the holy Mahōdaya, on the bank of the Tungabhadra, in the vicinity of Śrī Virūpāksha (the gift was made) to the Guru Mahādēva Sarasvatī, the disciple of Sadāśiva Sarasvatī, etc  
 Vv 27-31 Name of the village granted with its boundaries, etc  
 V 32 Praises of the king Vīra-Kṛṣṇa for the grant  
 V. 33 The engraver of the grant was Viranāsāri, son of Mallanāsāri  
 V 34 The merits of charity  
 Signature in Kannada, Śrī Virūpāksha

<sup>1</sup> Read श्रीनृसिंहचितिद

<sup>2</sup> [Read लाखविदतिनत—F W T]

<sup>3</sup> Read ०स्त्रय

<sup>4</sup> Read चार्य

<sup>5</sup> Read ०संज्ञे.

<sup>6</sup> Read च्यु-

<sup>7</sup> Read वीरणाचार्य

<sup>8</sup> Read दानाश्रे.

## No 18—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY

THE SIDDHĀNTA-ŚIRŌMANI

By ROBERT SEWELL (I C S, RETIRED)

(Continued from *Epig Ind XIV p 66*)

257 In my last article I have given Tables for finding the longitude of the sun, both mean and true, at any time of any year according to two of the great Indian astronomical authorities, the *First Ārya Siddhānta* or *Aryabhaṭīya* of Āryabhaṭa (A.D 499) and the *Present Sūrya-Siddhānta* (exact date unknown, introduced about A.D 1100). The present Table affords similar information for the *Siddhānta-Śirōmani* (12th century)

As soon as I obtain definite assurance as to the value assigned by Brahmagupta to each of the twenty-four base-sines of angles, I shall be able to provide a similar Table for his *Brahma-Siddhānta* (A.D 628). For the present this is not possible. We know that the sine-values given in detail in the *Sūrya-Siddhānta* (ii, 15-22) were the same as those used by Āryabhaṭa six centuries earlier (see *Ārya-Siddhānta, gītikā pāda*, v 10, and the Hindi Commentary by Udayanāiāyan Singh—*Mozaffarpur, 1906*—with list of differences between the sines), but according to the printed Benares edition of the *Brahma-Siddhānta*, with which one MS copy in the India Office agrees (see II, *Spashṭa-adhikāra*, vv 2-5), Brahmagupta used a totally different set of sine-values, and these actually erroneous ones, while the values used a century before his time and 500 years later were as nearly as possible mathematically correct<sup>1</sup>

Seeing no reason why Brahmagupta should have made his calculations by a set of sines that may be condemned as positively wrong, in opposition to the correct set in use before his day, I have instituted enquiries in order to ascertain whether perhaps the Benares edition of his *Siddhānta* may have followed a MS which by some mischance contained a copyist's error, equally the source of error in the MS in the India Office. Unfortunately two other MSS in the India Office and one in the Bibliothèque Nationale in Paris are wanting in the passage which contains the sine-values

Oxford possesses no copy. I have sought for information from India, but this is not yet to hand

I hope to be allowed hereafter to publish a Table for work by the *Siddhānta-Śirōmani* assimilated to Table I of the *Indian Calendar*, which will enable us to ascertain the tithi, yoga, nakshatra and solar month according to that authority as easily as we have been enabled to do according to the *Ārya*- and *Sūrya-Siddhāntas*, and this will, I hope, be followed by similar Tables for work by the *Ārya* and possibly by the *Brahma-Siddhānta*

Epigraphists will then be in a better position than heretofore to judge of the authenticity of inscription dates

In case my Tables should be considered over-minute in detail, running as the entries do to several decimal points, I would ask readers to remember that they are designed as standard Tables for the settlement of the closest possible cases. Such a case as is mentioned in my former paper (*above, Vol XIII, 2, §§ 206, 207, on the cycle of Jupiter*) proves that permanent reference Tables can hardly be too accurate. I have found other cases somewhat similar in

<sup>1</sup> Sin.  $90^\circ = \text{radius}$ . With  $\pi$  (ratio of diam to circumf) = 3.14159 the radius = 3437' 74967. The *Sūrya-Siddhānta* and *Ārya Siddhānta* radius is 3438. The *Brahma Siddhānta* value of Sin  $90^\circ$  or radius is 3270', which implies a ratio  $\pi = 3.303$ . The ratio according to Archimedes (B.C. 250) was 3.14286. If the ratio  $\sqrt{10}$  mentioned in the *Sūrya Siddhānta* should be adopted, we should have the ratio 3.16223. Brahmagupta's implied ratio, 3.303, is quite different from any of these

calculating the intercalated and suppressed lunar months by the *Siddhānta-Śirōmanī*. In ordinary cases it will always suffice to work with merely the whole numbers

*Elements of the Siddhānta-Śirōmanī*

258 The *Siddhānta-Śirōmanī* by Bhāskarāchārya dates, it is believed, from about A D 1150, though Dr Bhau Dājī (J. R. A. S. n. s. I. 392) placed it in about 1105. It was used in some tracts and for some periods—we have yet to learn which—for the preparation of local almanacks. My future Tables will embrace the period A.D. 1100 to 1750. The earlier date will suffice for safety, and it is not necessary to work for years later than 1750.

According to this authority the length of the year from mean Mēsha-samkrānti to mean Mēsha-samkrānti is  $365^d 6^h 12^m 9^s$  or  $365^d 258437500$

Its sine-values of angles are the same as in the *Ārya-* and *Sūrya-Siddhāntas*, with radius taken as equal to 3438'

For the sun's mean motion in days, hours, etc., see Table XLIII (above, Vol. XIV)

The twenty-four base equations are given in col. 9 of Table XLVII of the same article with the differences per minute of anomaly angle (col. 10), and in fuller detail in Table XLVII, A, cols. 9-10.

<sup>1</sup> The epicycle of the sun not being considered as contracted at any part of the orbit, as it is in the *Sūrya-Siddhānta*, and the circumference of the epicycle being given as  $13^\circ 40'$  or  $820'$ , the equation ( $\alpha$  being the sun's mean anomaly, or the angular distance of the mean sun from the perigee-point of his orbit) is  $\frac{13^\circ 40'}{360^\circ} \sin \alpha$ , or  $\frac{820'}{21600} \sin \alpha$ , or finally  $\frac{41}{1080} \sin \alpha$

This *Siddhānta* postulates a constant forward shift in the line of apsides of the sun's orbit. This shift is more rapid than the *Sūrya-Siddhānta's* shift and amounts to  $0' 0174$  or  $1'' 044$  per annum, and to  $11' 18'' 6$  or  $11' 31''$  in the 650 years succeeding A. D. 1100<sup>1</sup>

According to the *Siddhānta Śirōmanī* the Kaliyuga began, or in other words K. Y. 0 began, with a conjunction at celestial longitude  $0^\circ$  or  $360^\circ$  of mean sun, mean moon and other planets at the moment of mean sunrise or 6 A. M. on Friday 18th February B. C. 3102 or 18th February  $0^h 0^m 0^s$  Lanka time. This was the moment of mean Mēsha-samkrānti in that year. True Mēsha-samkrānti, the moment when the true or apparent sun touched long.  $0^\circ$  occurred by the same authority on Tuesday 15th Feb. in that year at  $19^h 52^m 21\frac{1}{2}^s$  after mean sunrise.

The interval between these two occurrences which we call the *śodhya*, and which is the time occupied by the sun in travelling over the arc of the equation-angle, was  $2^d 171971$  or  $2^d 4^h 7^m 38\frac{1}{2}^s$  according to Dr Schram's calculation (see "*Indian Chronography*," Table, p. 16)<sup>2</sup>

259 In the matter of the sun's equation and true longitude it should be noted that every entry in cols. 6 to 9 of Table XLVIII C has been separately calculated from the value of his mean anomaly at each twenty-four hour period measured from the moment of true Mēsha-samkrānti, by use of the *Siddhānta-Śirōmanī* equation Table

<sup>1</sup> The shift according to the *Ārya-Siddhānta* is nil

„ „ *Brahma Siddhānta*  $0' 144$  per ann

„ „ *Sūrya Siddhānta*  $0' 1161$  „

„ „ *Siddhānta Śirōmanī*  $1'' 044$  „

„ „ *2nd Ārya Siddhānta*  $0' 1383$  „

(Jacobi, *Epig. Ind. I* 441)

<sup>2</sup> For explanation of technical matters see above, Vol. XIV, §§ 249-255

260 The forward shift of the sun's apsis, while leaving the sun's mean longitude unaffected, causes a slight change every year in the sun's mean anomaly (his mean distance from the perigee-point), this becoming each year proportionally less as the perigee point moves forward. And since the shift induces a corresponding, though very minute, change in the velocity of the sun (considered as a planet) at all times of the year, the sun's equation and true longitude are each year a little different from what they were in the year previous.

The change in mean anomaly is stated in Table LI below.

The change caused by the shift of the apsis in the equation and true longitude of the sun at true Mēsha-samkrānti amounts to only 2" (actually 1' 9675) in the 300 years on either side of K Y 4500, which is the base-year of my main Table XLVIII C,—the annual change being at the rate of about 0' 0066 per annum <sup>1</sup>.

The corresponding time-difference, or change in the *śodhya*-value, is about 0<sup>s</sup> 16 per annum (actually 0<sup>s</sup> 15975) by which amount the *śodhya*-value at true Mēsha-samkrānti increases every year. In 300 years this amounts to 47<sup>s</sup> 925 or about 48<sup>s</sup>. (For particulars see Table LII)

261 The length of the solar year from mean Mēsha-samkrānti to mean Mēsha-samkrānti according to this Siddhānta being 365<sup>d</sup> 6<sup>h</sup> 12<sup>m</sup> 9<sup>s</sup>, it differs from that of the *Ārya-Siddhānta* year of 365<sup>d</sup> 6<sup>h</sup> 12<sup>m</sup> 30<sup>s</sup> by 21<sup>s</sup> every year since K Y 0. The difference-Table given in *Indian Chronography*, p. 61, is here reprinted for ready reference (Table LIII). The difference is cumulative from K Y 0. In A D 1120, which is the very earliest date possible for the *Siddhānta-Śrōmanī* to have come into use (it was probably 30 years later), the moment of mean Mēsha-samkrānti by that authority was already 1<sup>d</sup> 0<sup>h</sup> 37<sup>m</sup> 21<sup>s</sup> earlier than the same according to the *Ārya-Siddhānta*, and the difference between them increased with every subsequent year. Consequently both mean and true Mēsha-samkrānti by the *Siddhānta-Śrōmanī* always fell respectively on the day previous to their occurrence by *Ārya-Siddhānta* reckoning, the time of which is given in the "*Indian Calendar*," Table I, cols 13 to 17.

When therefore we are examining a date and have worked in the ordinary way for settlement of details by the *Ārya-Siddhānta*, using the *Indian Calendar* process for finding the values *a*, *b*, *c*, *s* and *n*, if we desire to find roughly the value of *s* according to the *Siddhānta-Śrōmanī* by use of the new Table XLVIII C below for determination of the nakshatra by that authority, we must take the Table value of *s* (cols 8-9) not for the Day-number given in the Table, but for the day next following. *Eg*, if we suppose that preliminary examination of a date by the *Indian Calendar* process proves the record-date to be Day 120 (as measured from 1st Jan) and that Table I, cols 13-17, shew that by the *Ārya-Siddhānta* true Mēsha-samkrānti took place on Day 85, then in order to ascertain the equation and longitude of the sun by the *Siddhānta-Śrōmanī* we must take the details given in Table XLVIII C not as given for (120—85) Day 35, but for Day 36, that number of days having elapsed since true Mēsha-samkrānti by the latter authority. For accuracy the difference between the times of true Mēsha-samkrānti by the two authorities must be allowed for.

262 Since the Table-entries are for each twenty-four hour period from true Mēsha-samkrānti in any year it is necessary to know the number of hours and minutes since sunrise of the occurrence of true Mēsha-samkrānti in the year in question, and deduct the sun's movement during those hours and minutes, in order to arrive at his true longitude at mean sunrise of the given day. For this purpose we may use Tables XLIX and L (in Vol XIV above) <sup>2</sup>. The

<sup>1</sup> Minus for years earlier, plus for years later, than the base year.

<sup>2</sup> These stand exact for the *Ārya-Siddhānta*, but are close enough for general use. For absolute exactness see my last article (above, Vol XIV, § 24d).



method for finding these hours and minutes is detailed in *Indian Chronography*, pp 27, 28, 61, 62, but to save reference it is repeated here, with the accompanying Table

To find time of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmani*, (1) *The longer rule* Take the moment of true *Mēsha-samkrānti* by the *Ārya-Siddhānta* from Table I of the *Indian Calendar*, cols 13 to 17 adding 30<sup>s</sup> in odd A D years, none in even (*Hint 20, p 79, Indian Chronography*) Add the *sōdhya* by that authority—always 2<sup>d</sup> 3<sup>h</sup> 32<sup>m</sup> 30<sup>s</sup> This gives time of mean *Mēsha-samkrānti* Deduct for every year of the *Kaliyuga* expired at the given date the amount obtained from Table LIII below This gives time of mean *Mēsha samkrānti* by the *Siddhānta-Śirōmani* Deduct the amount of *sōdhya* noted in Table LII below for the given year, for great exactness it may be found from col 3, difference for the year in minutes and seconds being calculated from the entry for the beginning of each century for close approximation take, without further calculation, the century entry in col 4 The result is the required time of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmani*

(1) *The shorter rule* Take the *Ārya-Siddhānta* time of true *Mēsha-samkrānti*—the first process in (1) Add together the amounts gathered from Table LIII—the third process in (1)—and the number of minutes for the century in col 5 of Table LII Deduct the total from the *Ārya-Siddhānta* time of true *Mēsha-samkrānti* The result gives the required time of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmani* with sufficient exactness for ordinary purposes Examples are given in *Indian Chronography*, p 27, and need not be repeated

My future Tables will entirely do away with the necessity of finding the moment of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmani*, the correct time being given for each year.

263 Calculation for the correct *tithi*-index by the *Siddhānta-Śirōmani* may for the present be considered as sufficiently carried out by work according to the *Ārya-Siddhānta*, there will often be a difference between the two Correction of the equation (*see above, Vol XIV, § 217, n, the tithi*) may cause a difference of one unit in the *tithi*-index, and there may be a slight difference in consequence of a different mean anomaly value requiring the equation to be calculated from a different base-angle

#### Construction of the Main-Table XLVIII

264 In order to conform to my similar Tables for the *Ārya-* and *Sūrya-Siddhāntas* (*above, Vol XIV, Tables XLVIII A and B*), I have worked for the year K Y 4500, expired, A D 1399-1400 The first thing was to fix the exact value of the sun's mean anomaly in that year at the moment of true *Mēsha-samkrānti*

From Dr Schram's fixture of the sun's equation of the centre by the *Siddhānta-Śirōmani* at that moment in K Y 4000 as 2° 8' 52' 761328955 and in K Y 5000 as 2° 8' 59" 319753357 we find the equation in K Y 4500 to be 2° 8' 56" 040541156, or, in 10,000ths of the circle, 59 691670842

From Prof Jacobi's determination of the position of the sun's apsis (I take perigee, not apogee) at that moment as 258° 55' 12" in K Y 4000 and 259° 12' 36" in K Y 5000 we find the perigee-point in K Y 4500 to be 259° 3' 54", or, in 10,000ths of the circle, 7196 250 (exact)

The sun's mean anomaly at any moment is 360° minus the longitude of perigee and the equation of the centre This, using the above figures, gives us his mean anomaly at that moment in K Y 4500 as 98° 47' 9" 959458844 or, in decimals of a minute for purposes of calculation, 98° 47' 165990981, or, in 10,000ths of the circle, 2744 058329158

Tested by the sine-and-equation-Table (*Vol XIV, Tables XLVII and XLVIII A*) with use of the most accurate possible details (*for method see text § 256, above, Vol XIV*) I find

that the result of calculation from that amount of mean anomaly gives the sun's true longitude as exactly  $360^\circ$  down to four decimals of a second. The figures, then, are accurate for the moment of true Mēsha-samkrānti in K Y 4500.

The sun's mean longitude at any moment is his true longitude less the equation of the centre, here  $360^\circ - 2^\circ 8' 56'' \cdot 040541156$  or  $357^\circ 51' 3'' \cdot 959458844$ , or, in 10,000ths, 9940 308329158.

These figures are given for the moment of true Mēsha-samkrānti at the head of the main Table.

### Example

265 An inscription is found dated "Śaka 1571 Virōdhin, 15 krishna of Mārgaśīra, Sunday, (nakshatra) Pūrva-Āshādhā, 24 Dhanuṣ."

We work first by the Tables of the *Indian Calendar* in order to obtain a close approximation according to the *Ārya-Siddhānta*.

The year was K Y 4750 expired, or A D 1649-50. Its samvatsara-name was Virōdhin. In that year the lunar month Āshādhā was intercalated.

Calculation for the lunar tithi proceeds as usual—

	<i>d</i>	<i>w-d</i>	<i>a</i>	<i>b</i>	<i>c</i>
(Beginning of lunar year)	63	1	29	415	212
(Table IV "Intervening days")	294	0	9558	670	805
	357	1	9587	1085	1717
(Eqn b, Table VI)			211		
(Eqn c, Table VII)			54		
			(Tithi-index), <i>t</i> =9852		
The day, 357, was (Table IX) 23 Dec 1649 A.D. The week-day was 1 Sunday. The value of <i>t</i> shews that at mean sunrise of that day the tithi was 15 krishna (Table VIII).					
For the nakshatra, as by the rough rule—					
( $10 \times 10$ )					170
(Constant)					7207
					7377
(Less eqn c)					-54
(Sun's true longitude)			<i>s</i> =		7323 <sup>1</sup>
(Tithi-index (above))			<i>t</i> =		+9852
(Nakshatra-index)			<i>n</i> =		7175

This nakshatra-index shews (Table VIII) that by the equal-space system of nakshatras the moon stood, at mean sunrise of the day in question, in Pūrva-Āshādhā.

<sup>1</sup> Calculation by Tables XI, VIIIA and B shews that this value of *s* at mean sunrise of the Sunday in question is correct according to the *Ārya-Siddhānta*, the actual value being 7322 8775. By the *Sūrya-Siddhānta* it was 7320 7094.

For the solar month and date—

Table I, cols 13-17, shews that true Mēsha-samkrānti in the given year took place on day 87 (measured from 1 Jan), Wednesday, at 14<sup>h</sup> 2<sup>m</sup> after mean sunrise. The interval to Dhanus-samkrānti (*Indian Chronography, Table XVIII*) was 246<sup>d</sup> 7<sup>h</sup> 18<sup>m</sup>

d.	w-d	h	m
87	4	14	2
246	1	7	18
333	5	21	20

The Dhanus-samkrānti took place late in the day on day 333 and by all rules the civil day called "1 Dhanus" was day 334, (6) Friday. The given day (above) being 357 there are 23 intervening days to be added to 1 Dhanus

d	w-d.
1 Dhanus=334	6
23	23
24 Dhanus=357	1 (Sunday)

The day of the date was therefore in solar reckoning Sunday 24 Dhanus. Thus all the details of the date are proved correct by the *Ārya-Siddhānta*.

What would be the correct description of the date if it had been calculated by the *Siddhānta-Śrōmanī*? i.e. how would Sunday 23 Dec 1649 A.D. have been described?

Since true Mēsha-samkrānti always took place by that authority a day earlier than by the *Ārya-Siddhānta*, the Sunday would have been 25, not 24, Dhanus.

The details of the tithi may, for present purposes, be taken as the same by both authorities, or almost the same.

To find the sun's true longitude, *s*, by the *Siddhānta-Śrōmanī*, we must first ascertain the moment of occurrence of true Mēsha-samkrānti in the given year by that authority. Future Tables will state this in the same way that Table I, *Indian Calendar*, does for the *Ārya-Siddhānta* (cols 13-17). For the present it must be sought for. The rule is given above.

The given year was K Y 4750. Table LIII gives us the difference between the times of Mēsha-samkrānti according to the *Ārya-Siddhānta* and *Siddhānta-Śrōmanī* due to the difference in their year-lengths.

		h	m	s
Diff in 4000 years	...	23	20	0
700 "	..	4	5	0
50 "	..		17	30
		27	42	30

or 1<sup>d</sup> 3<sup>h</sup> 42<sup>m</sup> 30<sup>s</sup>. Add to this the difference due to shift of apsis—here, shortly, 48<sup>m</sup> (col 5). Total difference 1<sup>d</sup> 4<sup>h</sup> 30<sup>m</sup> 30<sup>s</sup>.

	d	h	m.	s
(Table I) True Mēsha-samk by <i>Ārya-Siddh</i>	87	14	2	30
Less	— 1	4	30	30
True Mēsha samk by <i>Siddh-Śrōmanī</i>	...	86	9	32 0

True Mēsha-samkrānti by the *Siddhānta-Śrōmanī* took place in the given year on day 86 (measured from 1 Jan) or Saturday 22 Dec. A.D. 1649.

The day of the inscription (measured from 1 Jan) was  $357 \ 357 - 86 = 271$ , i.e. the inscription-day was 271 periods of 24 hours each after the moment of true Mēsha-samkrānti, and that moment was  $9^h \ 32^m$  after mean sunrise

Table XLVIII below shews that at  $9^h \ 32^m$  after mean sunrise on Day 271 (measured from true Mēsha-samk) the sun's true long., in 10,000ths of the circle, was 7365 9104. We deduct the sun's true motion for  $9^h$  (on Day 271, Table XLIX) 10 6500 and for  $32^m$  (Table L) 0 6084. Total 11 2584.  $7365 \ 9104 - 11 \ 2584 = 7354 \ 6520$ . This is the exact sun's true long. at mean sunrise on the given day, Sunday 23 Dec 1649  $s =$  (say) 7355 (the *Ārya-Siddhānta* gave this as = 7323, as we have seen above). Add the tithi-index, 9852, and we find  $n$ , the nakshatra-index, = 7207 by the *Siddhānta-Śirōmanī*.

Table VIII shews that the moon was by the equal-space system in Pūrva-Āshādhā. But it is almost certain that in the matter of nakshatras the *Siddhānta-Śirōmanī* followed the *Brahma-Siddhānta*, and, if so, the moon at mean sunrise would have been in Uttara-Āshādhā and this would have given its name to the day.

Thus the details 24 Dhanus and Pūrva-Āshādhā were correct according to the *Ārya-Siddhānta* for mean sunrise of 23 Dec A D 1649 (they were also correct by *Sūrya-Siddhānta* calculation), but the correct details for the same date, if originally calculated by the *Siddhānta-Śirōmanī*, would have been "25 Dhanus" and "Uttara-Āshādhā."

266 This being so, the necessity for Tables for correct calculation by the *Siddhānta-Śirōmanī* and *Brahma-Siddhānta* is at once apparent, for, as matters stand, most chronologists, finding in a record-date the description of the solar month and nakshatra seemingly wrong by one place each, would class the date as irregular in two respects, and in using it for fixing the accession-date of a king, would give it scant attention. Whereas it was in fact perfectly correct and regular in all respects, but was calculated by a different standard authority from that followed by the modern verifier.

Prof Jacobi's special Tables (*above*, Vol I), no doubt, enable these problems to be worked out, but they are rather troublesome to handle, and do not yield the time-result so easily as does calculation by the  $a, b, c$  method which he first introduced to us. His later Tables (Vol XI, p 158 ff) can be made available, but before using them the day of the solar month has to be accurately determined, and, like the *Indian Calendar* method, they are wanting in sufficiently close fixture of the sun's true longitude at the given moment.

## NOTE.

The figures in the following Table are correct for K Y 4500, A D. 1399-1400 In ordinary work for computation of the sun's true longitude ("s" in the *Indian Calendar* system) they may be taken as applicable to all years during which the *Siddhānta-Sirōmanī* was in use

But for very great accuracy in other calculations the figures are subject to the following alterations —

(Cols 2, 3, 4, 5) —Sun's mean anomaly and mean longitude For every 100 years earlier than A D 1400 add (cols 2, 4)  $1^{\circ} 45' 05.58$ , or (cols 3, 5)  $0.8106$  For every 100 years later deduct the same.

(Cols 6, 7) —Sun's equation of the centre For every 100 years earlier than A D 1400 deduct (column 6)  $0^{\circ} 65.58$ , or (col. 7)  $0.0051$  For every 100 years later add the same.

TABLE XLVIII-C.

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR,

according to the Siddhanta-Sirōmani,

in periods of 24 hours each from the moment of the true Mēsha-samkrānti,  
the astronomical beginning of the solar year.

(Exact for K. Y. 4500, A D 1399-1400 See Text §§ 260, 264)

Siddhanta-Sirōmani.

24 hour periods from true Mēsha samkrānti:	Sun's mean anomaly (or mean sun's distance from perigee point) ( $66^{\circ} 6'$ ).			Sun's mean longitude		Sun's equation is +, plus, till his mean anomaly reaches $180^{\circ}$		Sun's equation of the centre.		Sun's true longitude ( $66^{\circ} 3'$ ).	
	3	4	5	6	7	8	9	10	11	12	13
	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.
At true Mēsha-samkrānti:	98 47-16599	99 46-30220	100 45-42841	101 44-57462	102 43-71083	103 42-84705	104 41-98326	105 41-11947	106 40-25568	107 39-39189	108 38-52810
1	2744 0598	2771 4962	2798 8141	2826 1920	2853 5698	2880 9477	2908 3256	2935 7035	2963 0813	2990 4592	3017 8371
2	357 -51	358 -50	359 -49	360 -48	361 -47	362 -46	363 -45	364 -44	365 -43	366 -42	367 -41
3	9940 3083	9967 6862	9995 0641	10022 4420	10049 8198	10077 1977	10104 5756	10131 9535	10159 3313	10186 7092	10214 0871
4	59 6947	59 6217	59 3529	59 1457	58 9085	58 6712	58 4339	58 1966	57 9593	57 7220	57 4847
5	360 0' 00	0 58 46 14	1 57 32 44	2 56 18 77	3 55 05 19	4 53 51 61	5 52 38 03	6 51 24 45	7 50 11 27	8 48 58 09	9 47 44 51
6											
7											
8											
9											
10											
11											
12											
13											
14											
15											
16											

TABLE XLVIII-C—Contd. Siddhanta Sirōmani.

1 24-hour periods from true Mēṣa-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (of 0°).		Sun's mean longitude.		Sun's equation of the centre +		Sun's true longitude (of 0°).	
	2	3	4	5	6	7	8	9
	°	10,000ths of circle	°	10,000ths of circle	°	10,000ths of circle	°	10,000ths of circle
16	114 33 34537	3183 1048	13 37 14 72	378 3543	1 58 40 56	54 9428	15 35 55 28	433 2969
17	116 32 48158	3209 4828	14 36 22 89	405 7322	1 57 44 97	54 5136	16 34 7 86	460 2458
18	118 31 61779	3236 8601	15 35 31 07	433 1101	1 56 46 89	54 0655	17 32 17 95	487 1756
19	117 30 75400	3264 2380	16 34 39 24	460 4380	1 55 43 61	53 5772	18 30 22 85	514 0652
20	118 29 89021	3291 6168	17 33 47 41	487 8658	1 54 40 33	53 0890	19 28 27 75	540 9543
21	119 29 02642	3318 9937	18 32 55 59	515 2437	1 53 37 06	52 6003	20 26 32 64	567 8445
22	120 28 16263	3346 3716	19 32 3 76	542 6216	1 52 29 43	52 0789	21 24 33 18	594 7005
23	121 27 29884	3373 7495	20 31 11 93	569 9995	1 51 18 46	51 5314	22 22 30 39	621 5308
24	122 26 43505	3401 1273	21 30 20 10	597 3773	1 50 7 50	50 9838	23 20 27 60	648 3611
25	123 25 57126	3428 5052	22 29 28 28	624 7552	1 48 56 54	50 4362	24 18 24 81	675 1916
26	124 24 70747	3455 8831	23 28 36 45	652 1331	1 47 39 36	49 8407	25 16 15 80	701 9738
27	125 23 84369	3483 2610	24 27 44 62	679 5110	1 46 20 70	49 2338	26 14 5 93	728 7448
28	126 22 97990	3510 6398	25 26 52 79	706 8888	1 45 2 05	48 6270	27 11 54 85	755 5158
29	127 22 11611	3538 0167	26 26 0 97	734 2667	1 43 43 40	48 0201	28 9 44 37	782 2868
30	128 21 25232	3565 3946	27 25 9 14	761 6446	1 42 19 46	47 3724	29 7 28 60	809 0170
31	129 20 38853	3592 7725	28 24 17 31	789 0225	1 40 53 71	46 7108	30 5 11 03	835 7393
32	130 19 52474	3620 1503	29 23 25 48	816 4003	1 39 27 97	46 0491	31 2 53 45	862 4495
33	131 18 66095	3647 5282	30 22 33 66	843 7782	1 38 2 34	45 3885	32 0 30 00	889 1667
34	132 17 79716	3674 9061	31 21 41 83	871 1561	1 36 30 09	44 6766	32 53 11 93	915 8327
35	133 16 93337	3702 2840	32 20 50 00	898 5340	1 34 57 84	43 9648	33 55 47 84	943 4988
36	134 16 06958	3729 6618	33 19 58 18	925 9118	1 33 25 59	43 2630	34 53 23 76	969 1648
37	135 15 20579	3757 0397	34 19 6 35	953 2897	1 31 52 04	42 5311	35 50 58 38	995 8209
38	136 14 34201	3784 4176	35 18 14 52	980 6676	1 30 13 87	41 7737	36 48 28 39	1022 4413
39	137 13 47822	3811 7955	36 17 22 69	1008 0455	1 28 35 70	41 0162	37 45 58 40	1049 0617
40	138 12 61443	3839 1733	37 16 30 87	1035 4233	1 26 57 54	40 2588	38 43 28 40	1075 6831

1	2	3	4	5	6	7	8	9
41	139	3868 5512	38 15	1062-8013	1 25	39 4803	39 40	1102 2815
42	140	3893 9291	39 14	1090 1791	1 23	38 0772	40 38	1128 8563
43	141	3921 3070	40 13	1117 5570	1 21	37 8741	41 35	1155 4311
44	142	3948 6848	41 13	1144 9848	1 20	37 0710	42 33	1182 0089
45	143	3976 0627	42 12	1172 3127	1 18	36 2388	43 30	1208 5515
46	144	4003 4406	43 11	1199 6906	1 16	35 3946	44 27	1235 0852
47	145	4030 8185	44 10	1227 0685	1 14	34 5504	45 25	1261 6189
48	146	4058 1963	45 9	1254 4463	1 12	33 7063	46 22	1288 1526
49	147	4085 5742	46 8	1281 8242	1 10	32 3269	47 19	1314 6511
50	148	4112 9521	47 7	1309 2021	1 9	31 9462	48 16	1341 1483
51	149	4140 3300	48 7	1336 5800	1 7	31 0656	49 14	1367 6455
52	150	4167 7079	49 6	1363 9579	1 6	30 1773	50 11	1394 1352
53	151	4195 0857	50 5	1391 3357	1 5	29 2602	51 8	1420 5959
54	152	4222 4636	51 4	1418 7136	1 3	28 3330	52 5	1447 0566
55	153	4249 8415	52 3	1446 0915	0 59	27 4258	53 2	1473 5173
56	154	4277 2194	53 3	1473 4694	0 57	26 4933	54 59	1499 8626
57	155	4304 5972	54 1	1500 8472	0 55	25 5442	55 57	1526 3914
58	156	4331 9751	55 0	1528 2251	0 53	24 5951	56 54	1552 8202
59	157	4359 3530	56 0	1555 6030	0 51	23 6460	57 51	1579 2490
60	158	4386 7309	56 59	1582 9809	0 49	22 6972	58 48	1605 6781
61	159	4414 1087	57 58	1610 3587	0 46	21 7299	59 45	1632 0886
62	160	4441 4866	58 57	1637 7366	0 44	20 7625	60 42	1658 4991
63	161	4468 8645	59 56	1665 1145	0 42	19 7952	61 39	1684 9096
64	162	4496 2424	60 55	1692 4924	0 40	18 8004	62 36	1711 2928
65	163	4523 6202	61 54	1719 8702	0 38	17 8057	63 33	1737 6760
66	164	4550 9981	62 53	1747 2481	0 36	16 8110	64 30	1764 0591
67	165	4578 3760	63 52	1774 6260	0 34	15 8163	65 27	1790 4422
68	166	4605 7539	64 51	1802 0039	0 31	14 8226	66 24	1816 8164
69	167	4633 1317	65 50	1829 3817	0 29	13 7996	67 21	1843 1813
70	168	4660 5096	66 49	1856 7596	0 27	12 7866	68 18	1869 5462
71	169	4687 8875	67 48	1884 1375	0 25	11 7786	69 15	1895 9161
72	170	4715 2654	68 47	1911 5154	0 23	10 7519	70 12	1922 2673
73	171	4742 6432	69 46	1938 8932	0 21	9 7253	71 9	1948 6185
74	172	4770 0211	70 45	1966 2711	0 19	8 6986	72 5	1974 9697
75	173	4797 3990	71 44	1993 6490	0 16	7 6745	73 2	2001 3285





1	2	3	4	5	6	7	8	9						
98	195	5427 0901	94	25	24 88	2633 3101	0	34	36 30	16 0209	93	51	48 53	2607 3193
99	196	5454 1680	95	25	33 05	2650 7180	0	36	45 22	17 0156	94	48	47 83	2633 7024
100	197	5481 8459	96	24	41 22	2678 0969	0	38	54 14	18 0103	95	45	47 09	2660 0855
101	198	5509 3237	97	23	49 40	2705 1797	0	41	8 06	19 0051	96	42	46 34	2686 4687
102	199	5536 6016	98	22	57 57	2732 8516	0	43	9 16	19 9780	97	39	48 42	2712 8736
103	200	5563 9795	99	22	57 4	2760 2205	0	45	14 52	20 9451	98	36	51 23	2739 2341
104	201	5591 3574	100	21	13 92	2787 6071	0	47	19 89	21 9127	99	33	51 03	2765 5917
105	202	5618 7353	101	20	22 09	2814 9852	0	49	25 26	22 8801	100	30	56 83	2792 1053
106	203	5646 1131	102	19	30 26	2842 3631	0	51	30 13	23 8496	101	28	0 13	2818 5195
107	204	5673 4910	103	18	38 43	2869 7410	0	53	33 14	24 7937	102	25	5 30	2844 9483
108	205	5700 8689	104	17	46 61	2897 1189	0	55	36 14	25 7418	103	22	10 47	2871 3770
109	206	5728 2468	105	16	54 78	2924 4968	0	57	39 14	26 6900	104	19	15 63	2897 8058
110	207	5755 6246	106	16	2 95	2951 8746	0	59	37 09	27 6010	105	16	25 86	2924 2736
111	208	5783 0025	107	15	11 12	2979 2525	1	1	35 96	28 5182	106	13	35 17	2950 7343
112	209	5810 3804	108	14	19 30	3006 6304	1	3	34 82	29 4363	107	10	44 48	2977 1950
113	210	5837 7583	109	13	27 47	3034 0083	1	5	33 95	30 3545	108	7	53 52	3003 6537
114	211	5865 1361	110	12	35 64	3061 3861	1	7	23 08	31 2352	109	5	7 56	3030 1509
115	212	5892 5140	111	11	43 81	3088 7640	1	9	22 21	32 1153	110	2	21 60	3056 6483
116	213	5919 8919	112	10	51 99	3116 1419	1	11	16 35	32 9905	110	59	35 61	3083 1454
117	214	5947 2698	113	10	0 10	3143 5198	1	13	9 60	33 8703	111	56	50 56	3109 6494
118	215	5974 6476	114	9	8 33	3170 8976	1	14	59 00	34 7445	112	54	9 34	3136 1831
119	216	6002 0255	115	8	16 51	3198 2755	1	16	48 40	35 5586	113	51	28 11	3162 7169
120	217	6029 4034	116	7	24 68	3225 6534	1	18	37 80	36 4028	114	48	46 88	3189 2506
121	218	6056 7813	117	6	32 85	3253 0313	1	20	24 85	37 2288	115	46	8 00	3216 8025
122	219	6084 1591	118	5	41 02	3280 4091	1	22	8 93	38 0319	116	43	32 10	3242 8773
123	220	6111 5370	119	4	49 20	3307 7870	1	23	53 01	38 8949	117	40	56 19	3268 9521
124	221	6138 9149	120	3	57 37	3335 1649	1	25	37 09	39 6380	118	38	20 28	3295 5269
125	222	6166 2928	121	3	6 54	3362 5428	1	27	17 08	40 4096	119	35	18 46	3322 1932
126	223	6193 6706	122	2	13 71	3389 9206	1	28	55 25	41 1670	120	33	18 47	3348 7536
127	224	6221 0485	123	1	21 89	3417 2985	1	30	33 41	41 9245	121	30	18 47	3375 3740
128	225	6248 4264	124	0	30 06	3444 6764	1	32	11 58	42 6819	122	28	18 48	3401 9914
129	226	6275 8043	125	59	38 23	3472 0543	1	33	44 23	43 3968	123	25	61 00	3428 6574
130	227	6303 1821	126	58	46 40	3499 4321	1	35	16 48	44 1086	124	23	29 92	3455 3235
131	228	6330 5600	127	57	54 58	3526 8100	1	36	48 73	44 8205	125	21	5 81	3481 9895
132	229	6357 9379	128	56	2 15	3554 1879	1	38	19 87	45 5237	126	18	42 88	3508 6642

TABLE XLVIII-C—Contd

Siddhānta-Srōmanī.

24 hour periods from true Mēṣa samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (° G °).			Sun's mean longitude			Sun's equation of the centre			Sun's true longitude (° S °).		
1	2		3	4		5	6		7	8		9
	°	'	10 000ths of circle.	°	'	10 000ths of circle	°	'	10 000ths of circle	°	'	10 000ths of circle
133	229	52 28204	6985 3158	128	56	10 02	1	39	45 61	127	16	26 31
134	230	51 41825	6412 6936	129	55	19 10	1	41	11 36	128	14	7 73
135	231	50 55447	6440 0715	130	54	27 27	1	42	37 11	129	11	50 16
136	232	49 69068	6467 4494	131	53	35 44	1	43	59 97	130	9	35 47
137	233	48 82689	6494 8273	132	52	43 61	1	45	18 62	131	7	25 00
138	234	47 96310	6522 2051	133	51	51 79	1	46	37 27	132	5	14 52
139	235	47 09931	6549 5830	134	50	59 93	1	47	55 92	133	3	4 04
140	236	46 23552	6576 9609	135	50	8 13	1	49	9 65	134	0	58 43
141	237	45 37173	6604 3388	136	49	16 30	1	50	20 61	135	58	53 69
142	238	44 50794	6631 7166	137	48	24 48	1	51	31 58	135	56	51 90
143	239	43 64415	6659 0945	138	47	32 65	1	52	42 54	136	54	50 11
144	240	42 78036	6686 4724	139	46	40 83	1	53	49 00	137	52	51 82
145	241	41 91657	6713 8503	140	45	49 00	1	54	52 27	138	50	56 73
146	242	41 05279	6741 2281	141	44	57 17	1	55	55 55	139	49	1 62
147	243	40 19000	6768 6060	142	44	5 31	1	56	58 83	140	47	6 51
148	244	39 32621	6795 9839	143	43	13 51	1	57	55 73	141	45	17 78
149	245	38 46142	6823 3618	144	42	21 69	1	58	51 32	142	43	30 36
150	246	37 59763	6850 7396	145	41	29 86	1	59	46 91	143	41	43 95
151	247	36 73384	6878 1175	146	40	38 03	2	0	41 89	144	39	56 14
152	248	35 87005	6905 4954	147	39	46 20	2	1	29 20	145	38	17 01
153	249	35 00626	6932 8733	148	38	54 38	3	2	16 51	146	36	37 87
154	250	34 14247	6960 2511	149	38	2 55	3	3	3 81	147	34	58 73
155	251	33 27868	6987 6290	150	37	10 72	3	3	43 51	148	33	32 21
156	252	32 41489	7015 0069	151	36	18 89	2	4	27 54	149	31	51 38
157	253	31 55111	7042 3848	152	35	27 07	2	5	6 57	150	30	20 50

1	2	3	4	5	6	7	8	9						
158	254	7069 7626	153	84	35 24	4266 0126	2	5	45 60	58 2223	151	28	49 64	4207 7904
159	255	7097 1405	154	33	43 41	4293 3905	2	6	20 01	58 1977	152	27	23 40	4234 9028
160	256	7124 5184	155	32	51 58	4320 7084	2	6	50 76	58 7250	153	26	0 83	4262 0434
161	257	7151 8963	156	31	59 76	4348 1163	2	7	21 51	58 9623	154	24	88 25	4289 1840
162	258	7179 2741	157	31	7 93	4375 5241	2	7	52 26	59 1996	155	23	15 67	4316 3246
163	259	7206 6520	158	30	16 10	4402 9020	2	8	15 97	59 3825	156	22	0 13	4343 5195
164	260	7234 0299	159	29	24 27	4430 2799	2	8	37 85	59 5513	157	20	46 42	4370 7286
165	261	7261 4078	160	28	32 45	4457 6578	2	8	59 73	59 7202	158	19	32 71	4397 9376
166	262	7288 7856	161	27	40 62	4485 0356	2	9	21 61	59 8890	159	18	19 01	4425 1467
167	263	7316 1635	162	26	48 79	4512 4135	2	9	36 59	60 0045	160	17	12 21	4452 4090
168	264	7343 5414	163	25	56 97	4539 7914	2	9	49 60	60 1049	161	16	7 37	4479 6805
169	265	7370 9193	164	25	5 14	4567 1693	2	10	2 61	60 2053	162	15	2 53	4506 9640
170	266	7398 2972	165	24	13 31	4594 5472	2	10	15 43	60 3042	163	13	57 88	4534 2429
171	267	7425 6750	166	23	21 48	4621 9250	2	10	19 57	60 3362	164	13	1 92	4561 5889
172	268	7453 0529	167	23	29 66	4649 3029	2	10	23 71	60 3681	165	12	5 95	4588 9348
173	269	7480 4308	168	21	37 83	4676 6808	2	10	27 85	60 4001	166	11	9 98	4616 2807
174	270	7507 8087	169	20	46 00	4704 0387	2	10	29 82	60 4153	167	10	16 18	4643 6134
175	271	7535 1865	170	19	54 17	4731 4365	2	10	25 68	60 3833	168	9	28 49	4671 0532
176	272	7562 5644	171	19	2 35	4758 8144	2	10	21 54	60 3514	169	8	40 81	4698 4630
177	273	7589 9423	172	18	10 52	4786 1923	2	10	17 40	60 3195	170	7	53 12	4725 8728
178	274	7617 3202	173	17	18 69	4813 5701	2	10	8 81	60 2531	171	7	9 89	4753 3170
179	275	7644 6980	174	16	26 86	4840 9480	2	9	55 80	60 1527	172	6	31 07	4780 7953
180	276	7672 0759	175	15	35 04	4868 3259	2	9	42 79	60 0524	173	5	52 25	4808 2736
181	277	7699 4538	176	14	43 21	4895 7038	2	9	29 78	59 9520	174	5	13 43	4835 7518
182	278	7726 8317	177	13	51 38	4923 0817	2	9	10 16	59 8006	175	4	41 22	4863 2810
183	279	7754 2095	178	12	59 56	4950 4595	2	8	48 28	59 6318	176	4	11 28	4890 8277
184	280	7781 5874	179	12	7 73	4977 8374	2	8	26 40	59 4630	177	3	41 33	4918 3744
185	281	7808 9653	180	11	15 90	5005 2153	2	8	4 62	59 2941	178	3	11 38	4945 9212
186	282	7836 3432	181	10	24 07	5032 5932	2	7	33 89	59 0578	179	2	50 19	4973 5351
187	283	7863 7210	182	9	32 25	5059 9710	2	7	3 14	58 8205	180	2	29 11	5001 1505
188	284	7891 0989	183	8	0 42	5087 3489	2	6	32 38	58 5832	181	2	8 03	5028 7657
189	285	7918 4768	184	7	8 59	5114 7268	2	6	1 92	58 3481	182	1	46 67	5056 3786
190	286	7945 8547	185	6	56 76	5142 1047	2	5	23 89	58 0170	183	1	33 87	5084 0577
191	287	7973 2325	186	6	4 94	5169 4825	2	4	43 86	57 7458	184	1	21 08	5111 7367
192	288	8000 6104	187	5	13 11	5196 8604	2	4	4 83	57 4447	185	1	8 28	5139 4157

TABLE XLVIII-C—Contd

Siddhanta-Sirōmanī

24-hour periods from true Mēṣa saṁkrānti.	Sun's mean longitude (“O”).			Sun's equation of the centre			Sun's true longitude (“g”).					
	2		3	4		5	6		7	8	9	
	°	′	10,000ths of circle	°	′	°	′	°	′	°	′	10,000ths of circle
193	289	0 45470	8027 9883	188	4 21 38	5324 2983	2	3 24 08	57 1303	186	0 57 20	5167 1080
194	289	59 60990	8055 3662	189	3 29 45	5251 6163	2	2 36 77	56 7652	187	0 52 68	5194 8109
195	290	58 72712	8082 7140	190	2 37 63	5278 9910	2	1 49 61	56 1002	188	0 48 16	5222 6399
196	291	57 86338	8110 1219	191	1 45 80	5306 3719	2	1 2 15	56 0161	189	0 43 65	5250 3368
197	292	56 39954	8137 4998	193	0 53 97	5333 7498	2	0 11 12	55 6114	190	0 42 85	5278 1081
198	293	56 13575	8164 8777	193	0 2 15	5361 1277	1	59 15 53	55 2121	191	0 46 61	5305 9152
199	294	55 27106	8192 2555	193	59 10 32	5388 5055	1	58 19 94	54 7835	192	0 50 37	5337 7220
200	295	54 40817	8219 6334	194	58 18 49	5415 8831	1	57 21 36	54 3516	193	0 54 13	5361 5298
201	296	53 54439	8247 0113	195	57 26 06	5443 2613	1	56 23 12	53 8814	194	1 3 11	5389 3768
202	297	53 68060	8274 3892	196	56 34 84	5470 6392	1	55 20 15	53 3962	195	1 11 69	5417 2190
203	298	51 81681	8301 7670	197	55 43 01	5498 0170	1	54 16 87	52 3080	196	1 26 14	5445 1691
204	299	50 95302	8329 1449	198	54 51 18	5525 3949	1	53 18 60	52 1197	197	1 37 53	5472 9752
205	300	50 08923	8356 5228	199	53 59 35	5552 7728	1	52 3 12	51 8759	198	1 56 21	5500 8969
206	301	49 22544	8383 9007	200	53 7 53	5580 1507	1	50 62 15	51 3283	199	2 15 37	5528 8221
207	302	48 36165	8411 2785	201	52 15 70	5607 5285	1	49 11 19	50 7508	200	2 31 51	5556 7478
208	303	47 49786	8438 6564	202	51 23 87	5634 9064	1	48 28 81	50 2226	201	2 55 03	5584 6839
209	304	46 63497	8466 0343	203	50 32 04	5662 2843	1	47 10 19	49 6157	202	3 21 85	5612 6186
210	305	45 77028	8493 4122	204	49 40 22	5689 6622	1	45 51 51	49 0088	203	3 48 67	5640 6531
211	306	44 90649	8520 7900	205	48 48 30	5717 0400	1	44 32 89	48 1019	204	4 16 50	5668 6381
212	307	44 04271	8548 1679	206	47 56 36	5744 4179	1	43 13 13	47 7887	205	4 33 15	5696 6292
213	308	43 17892	8575 5458	207	47 4 74	5771 7958	1	41 47 67	47 1271	206	5 17 17	5724 6037
214	309	42 31513	8602 9237	208	46 12 91	5799 1737	1	40 21 02	46 4654	207	5 50 39	5752 7682
215	310	41 45134	8630 3016	209	45 21 08	5826 5515	1	38 56 17	46 8938	208	6 21 91	5780 7477
216	311	40 58755	8657 6794	210	44 29 25	5853 9294	1	37 28 11	46 1216	209	7 1 11	5808 8049
217	312	39 72376	8685 0573	211	43 37 43	5881 3073	1	35 55 89	44 1127	210	7 41 51	5836 8946

1	2	3	4	5	6	7	8	9
218	313	8712 4853	212 43 45 60	5908 8852	1 34 23 03	43 7000	211 8 21 96	5804 9843
219	314	8730 8130	213 41 53 77	5936 0630	1 32 51 78	43 0891	212 9 2 39	5893 0740
220	315	8767 1909	214 41 1 19	5963 4409	1 31 15 64	42 3503	213 9 46 31	5921 1906
221	316	8794 5688	215 40 10 12	5990 8188	1 29 37 47	41 4028	214 10 32 64	5949 3260
222	317	8821 9467	216 39 18 29	6018 1067	1 27 59 31	40 7354	215 11 18 98	5977 4618
223								
224	318	8849 3245	217 38 26 10	6046 5745	1 26 21 14	39 9779	216 12 5 32	6005 5966
225	319	8876 7024	218 37 34 63	6072 9524	1 24 38 05	39 1825	217 12 56 58	6033 7699
226	320	8904 0803	219 36 42 81	6100 3303	1 23 53 97	38 3794	218 13 48 84	6061 9509
227	321	8931 4582	220 35 50 98	6127 7082	1 21 9 89	37 6763	219 14 41 09	6090 1319
228	322	8958 8361	221 34 59 15	6155 0861	1 19 25 38	36 7639	220 15 33 77	6118 3161
229	323	8986 2139	222 34 7 32	6182 4639	1 17 35 98	35 9258	221 16 31 35	6146 5382
230	324	9013 5918	223 33 15 50	6209 8418	1 15 46 55	35 0816	222 17 28 23	6174 7602
231	325	9040 9697	224 32 23 67	6237 2197	1 13 57 17	34 2375	223 18 26 50	6202 9823
232	326	9068 3476	225 31 31 84	6264 5976	1 12 6 18	33 3910	224 19 25 66	6231 2165
233	327	9095 7254	226 30 40 02	6291 9754	1 10 12 05	32 5004	225 20 27 97	6259 4751
234	328	9123 1033	227 29 48 19	6319 3533	1 8 17 91	31 6197	226 21 30 27	6287 7336
235	329	9150 4812	228 28 56 36	6346 7312	1 6 28 78	30 7390	227 22 33 58	6315 9921
236	330	9177 8591	229 28 4 53	6374 1091	1 4 26 91	29 8372	228 23 37 03	6344 2718
237	331	9205 2369	230 27 12 71	6401 4869	1 2 28 04	28 9201	229 24 44 05	6372 5668
238	332	9232 6148	231 26 20 88	6428 8648	1 0 29 18	28 0029	230 25 51 70	6400 8619
239	333	9259 9927	232 25 29 05	6456 2427	0 58 30 32	27 0858	231 26 58 74	6429 1569
240	334	9287 3706	233 24 37 22	6483 6206	0 56 27 93	26 1414	232 28 9 30	6457 4792
241	335	9314 7484	234 23 45 40	6510 9984	0 54 24 92	25 1923	233 29 20 48	6485 8061
242	336	9342 1263	235 22 53 57	6538 3763	0 52 21 93	24 2433	234 30 31 65	6514 1331
243	337	9369 5042	236 22 1 14	6565 7542	0 50 18 91	23 2933	235 31 42 83	6542 4608
244	338	9396 8821	237 21 9 91	6593 1321	0 48 15 02	22 3335	236 32 51 84	6570 7935
245	339	9424 2599	238 20 18 09	6620 5099	0 46 9 71	21 3712	237 34 8 98	6599 1387
246	340	9451 6378	239 19 26 26	6647 8878	0 44 4 34	20 4038	238 35 21 92	6627 4840
247	341	9479 0157	240 18 34 43	6675 2657	0 41 58 97	19 4365	239 36 35 46	6655 8292
248	342	9506 3936	241 17 42 61	6702 6436	0 39 48 74	18 4316	240 37 53 57	6684 2119
249	343	9533 7714	242 16 50 78	6730 0214	0 37 39 32	17 4369	241 39 10 06	6711 5845
250	344	9561 1493	243 15 58 95	6757 3993	0 35 30 90	16 4432	242 40 28 05	6740 9571
251	345	9588 5272	244 15 7 12	6784 7772	0 33 22 32	15 4500	243 41 44 81	6769 3272
252	346	9615 9051	245 14 15 80	6812 1551	0 31 11 03	14 4370	244 43 4 26	6797 7181
253	347	9643 2829	246 13 23 47	6839 5329	0 28 59 75	13 4240	245 44 23 72	6826 1089

TABLE XLVIII-C—Contd. Siddhanta-Sirōmani.

2½ hour periods from true Mēṣa saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee. point) (° 0' ").		Sun's mean longitude		Sun's equation of the centre		Sun's true longitude (° 9' ").	
	2	3	4	5	6	7	8	9
	°	10,000ths of circle.	°	10,000ths of circle	°	10,000ths of circle	°	10,000ths of circle
253	348	8 62735	247 12 31 64	6866 9108	0 26 49 47	12 4110	246 45 43 17	6851 4998
254	349	7 76366	248 11 39 81	6894 2887	0 24 37 17	11 3979	247 47 2 61	6882 8908
255	350	6 89978	249 10 47 99	6921 6666	0 22 21 11	10 3713	248 48 23 87	6911 2958
256	351	6 03599	250 9 56 16	6949 0444	0 20 11 06	9 3446	249 49 45 10	6939 6999
257	352	5 17220	251 9 4 33	6976 4223	0 17 58 00	8 3179	250 51 6 33	6968 1044
258	353	4 30841	252 8 12 50	7003 8002	0 15 44 84	7 2904	251 52 27 66	6996 5097
259	354	3 44462	253 7 20 68	7031 1781	0 13 30 60	6 2547	252 53 50 07	7024 9234
260	355	2 58083	254 6 28 85	7058 5559	0 11 16 36	5 2189	253 55 12 49	7053 3371
261	356	1 71704	255 5 37 02	7085 9338	0 9 2 12	4 1831	254 56 34 90	7081 7508
262	357	0 85325	256 4 45 20	7113 3117	0 6 47 95	3 1478	255 57 57 24	7110 1639
263	357	59 98946	257 3 53 37	7140 6896	0 4 38 12	2 1074	256 59 20 24	7138 5821
264	358	59 12567	258 3 1 54	7168 0674	0 2 18 39	1 0671	258 0 43 25	7167 0004
265	359	58 20188	259 2 3 971	7195 4453	0 0 3 46	0 0267	259 2 6 25	7195 4186
Sun on perigee	360 0 0	10000 0	259 3 54 00	7195 8333	0 0 0 0	0 0	259 3 54 00	7195 8333

(The sun's equation of the centre is +, plus, after his mean anomaly = 360° till it reaches 180°)

Sun's equation of the centre		Sun's equation of the centre	
266	0 57 39810	260	1 0 998
267	1 56 58431	261	2 0601
268	2 55 87052	262	3 0905
269	3 54 80673	263	4 1262
270	4 53 94294	264	5 1620
271	5 53 07915	265	6 1978
272	6 52 21536	266	7 2336
273	7 51 35157	267	8 2691
274	8 50 48778	268	9 2887
275	9 49 62399	269	10 3154

1	2	3	4	5	6	7	8	9
276	10 48 76050	800 3810	269 53 39 01	7486 6010	0 24 20 93	11 1121	270 17 9 51	7507 9440
277	11 47 89543	827 7294	270 51 47 78	7531 0709	0 26 41 13	12 3506	271 18 20 20	7536 1364
278	13 47 03263	355 1077	271 50 55 98	7551 1577	0 28 52 70	13 3696	272 19 48 03	7564 7-71
279	13 46 16884	362 1956	272 50 11 13	7575 7353	0 31 3 94	14 4926	273 21 8 11	7593 1183
280	14 45 30505	409 8311	273 49 12 30	7606 1131	0 33 15 27	15 1053	274 22 27 67	7631 5090
281	15 44 44196	497 2413	274 49 20 48	7633 4919	0 35 21 10	16 1907	275 23 44 58	7640 8910
282	16 43 57737	464 6192	275 47 23 05	7660 48 25	0 37 33 02	17 3844	276 25 1 67	7678 2696
283	17 42 71368	491 4971	276 46 36 53	7683 2471	0 39 41 34	18 3762	277 26 14 73	7706 2263
284	18 41 84989	510 3770	277 45 44 79	7716 6250	0 41 50 45	19 3739	278 27 35 85	7734 9953
285	19 40 98010	546 7528	278 44 53 17	7749 0023	0 44 55 04	20 3367	279 28 43 50	7763 3395
286	20 40 12291	574 1307	279 44 1 31	7770 3807	0 46 1 00	21 3040	280 30 2 34	7791 6247
287	21 39 25852	601 8056	280 43 9 51	7797 7650	0 48 6 17	22 2714	281 31 15 53	7820 1300
288	22 38 39474	628 5865	281 42 17 08	7825 1565	0 50 12 74	23 2461	282 32 30 12	7849 3329
289	23 37 53095	656 2613	282 41 23 46	7852 5113	0 52 18 71	24 1055	283 33 41 00	7878 7099
290	24 36 66716	683 6422	283 40 31 03	7879 5923	0 54 18 75	25 1439	284 34 52 77	7906 0368
291	25 35 80337	711 0201	284 39 42 20	7907 2701	0 56 21 75	26 0097	285 35 3 85	7935 3698
292	26 34 93958	738 3950	285 38 50 37	7934 6450	0 58 21 10	27 0219	286 37 13 18	7961 6719
293	27 34 07679	765 7763	286 37 58 55	7961 0253	1 0 21 16	27 9111	287 38 19 71	7989 9630
294	28 33 21200	793 1517	287 37 6 72	7989 4017	1 1 3 00 03	28 3682	288 39 26 75	8018 2019
295	29 32 34821	820 5316	288 36 11 89	8016 7816	1 1 4 18 59	29 7754	289 40 33 78	8046 5570
296	30 31 48442	847 9095	289 35 23 07	8044 1295	1 1 6 16 26	30 6811	290 41 39 73	8074 9405
297	31 30 62063	875 2873	290 34 31 21	8071 5377	1 1 8 10 40	31 5317	291 43 41 64	8104 0990
298	32 29 76684	902 6652	291 33 39 41	8098 9152	1 1 10 4 53	32 4424	292 43 43 04	8131 3676
299	33 28 89305	930 0431	292 32 47 58	8126 2231	1 1 11 58 56	33 3330	293 44 46 25	8159 6161
300	34 28 02937	957 4210	293 31 56 76	8153 6710	1 1 13 50 10	34 1833	294 45 45 53	8187 8543
301	35 27 16548	984 7088	294 31 3 93	8181 0488	1 1 15 30 50	35 0375	295 46 43 47	8216 0763
302	36 26 30169	1012 1767	295 30 12 10	8208 4267	1 1 17 24 96	35 5710	296 47 41 06	8244 2981
303	37 25 43790	1039 5546	296 29 20 27	8235 8046	1 1 19 18 17	36 7168	297 48 38 64	8272 5204
304	38 24 57411	1066 9325	297 28 28 15	8263 1826	1 1 21 9 14	37 5265	298 49 31 80	8300 7090
305	39 23 71032	1094 3103	298 27 36 62	8290 5603	1 1 23 47 52	38 3296	299 50 21 11	8328 8900
306	40 22 84653	1121 6882	299 26 44 79	8317 9382	1 1 24 31 60	39 1927	300 51 16 39	8357 0709
307	41 21 98274	1149 0661	300 25 52 96	8345 3161	1 1 26 15 71	39 0370	301 52 8 28	8385 2191
308	42 21 11895	1176 4440	301 25 1 11	8372 6940	1 1 27 53 18	40 0304	302 53 51 62	8413 3844
309	43 20 25516	1203 8218	302 24 9 31	8400 0718	1 1 29 31 65	41 4799	303 53 10 06	8441 5197
310	44 19 39138	1231 1097	303 23 17 18	8427 4497	1 1 31 9 81	42 3053	304 54 27 29	8469 6550



TABLE XLVIII.C—Oncold.

24-hour periods from true Mēṣa-samkrānti	Sun's mean anomaly (or mean sun's distance from perigeo- point) (° C °).		Sun's mean longitude.		Sun's equation of the centre +		Sun's true longitude (° S °).	
	2	3	4	5	6	7	8	9
	° ,	10,000ths of circle	° , "	10,000ths of circle	° , "	10,000ths of circle	° , "	10,000ths of circle.
311	45 18 527759	1258 5776	304 22 25 66	8454 8276	1 32 46 18	42 9489	305 55 11 84	8497 7765
312	46 17 66380	1286 9555	305 21 33 88	8482 2055	1 34 18 43	43 6608	306 55 52 26	8525 8662
313	47 16 80901	1313 3333	306 20 42 00	8509 5833	1 35 50 69	44 3726	307 56 32 69	8553 9559
314	48 15 93622	1340 7112	307 19 50 17	8536 9612	1 37 22 04	45 0844	308 57 13 11	8582 0456
315	49 15 07243	1368 0891	308 18 59 35	8564 3391	1 38 51 53	45 7690	309 57 50 01	8610 1081
316	50 14 20364	1395 4670	309 18 6 53	8591 7170	1 40 17 41	46 4306	310 58 23 93	8638 1476
317	51 13 34485	1422 8448	310 17 14 69	8619 0948	1 41 43 16	47 0923	311 58 57 85	8666 1871
318	52 12 48106	1450 2237	311 16 22 86	8646 4727	1 43 8 90	47 7539	312 59 31 77	8694 2266
319	53 11 61727	1477 6006	312 15 31 04	8673 8506	1 44 29 13	48 3729	314 0 0 17	8722 2235
320	54 10 75349	1504 9785	313 14 39 21	8701 2285	1 45 47 78	48 9798	315 0 26 99	8750 2082
321	55 9 88970	1532 3563	314 13 47 38	8728 6063	1 47 6 43	49 5867	316 0 53 81	8778 1930
322	56 9 02591	1559 7342	315 12 55 55	8756 9842	1 48 25 08	50 1935	317 1 20 64	8806 1778
323	57 8 16212	1587 1121	316 12 3 73	8783 3621	1 49 35 96	50 7404	318 1 39 69	8834 1025
324	58 7 29823	1614 4900	317 11 11 90	8810 7400	1 50 46 92	51 2880	319 1 58 82	8862 0280
325	59 6 43454	1641 8678	318 10 20 07	8838 1178	1 51 57 89	51 8365	320 2 17 96	8889 9534
326	60 5 57075	1669 2457	319 9 28 25	8865 4957	1 53 9 18	52 3857	321 2 37 43	8917 8814
327	61 4 70696	1696 6236	320 8 36 42	8892 8736	1 54 12 45	52 8789	322 2 48 88	8945 7475
328	62 3 84317	1724 0015	321 7 44 59	8920 2515	1 55 15 73	53 3621	323 3 0 32	8973 6136
329	63 2 97938	1751 3793	322 6 52 76	8947 6293	1 56 19 01	53 8501	324 3 11 77	9001 4797
330	64 2 11559	1778 7572	323 6 0 94	8975 0072	1 57 20 76	54 3268	325 3 21 69	9029 3340
331	65 1 25181	1806 1351	324 5 9 11	9002 3851	1 58 16 34	54 7557	326 3 25 45	9057 1408
332	66 0 88802	1833 5130	325 4 17 28	9029 7630	1 59 11 93	55 1847	327 3 29 21	9084 9476
333	66 59 52423	1860 8908	326 3 25 45	9057 1408	2 0 7 52	55 6136	328 3 32 97	9112 7544
334	67 58 68044	1888 2687	327 2 33 63	9084 5187	2 0 59 43	56 0141	329 3 33 05	9140 5328
335	68 57 78665	1915 6466	328 1 41 80	9111 8966	2 1 46 74	56 3791	330 3 28 54	9168 2757

1	2	3	4	5	6	7	8	9
336	69 56 98280	1943 0215	729 0 19 97	9133 3715	2 2 31 05	56 71 32	331 3 21 03	9194 0187
337	70 56 06907	1970 4023	329 59 59 11	9168 0523	2 2 31 36	57 10 11	332 3 10 50	9227 7816
338	71 55 20528	1997 7802	770 59 6 32	9191 0702	2 2 31 68	57 19 04	333 3 0 10	9251 4616
339	72 54 34140	2026 1591	331 53 11 19	9221 4081	2 2 31 98	57 28 18	334 2 50 50	9273 1807
340	73 53 47770	2052 5360	331 57 22 06	9249 7560	2 2 31 04	58 03 27	335 3 13 70	9306 4157
341	74 52 61391	2079 9138	333 56 30 93	9276 1639	2 2 30 07	58 13 19	336 2 30 00	9334 1977
342	75 51 76013	2107 2917	374 55 39 01	9303 4117	2 2 31 41	59 57 57	337 2 10 42	9362 1174
343	76 50 88631	2134 6696	375 54 17 18	9330 9106	2 2 31 13	58 43 30	338 1 19 34	9389 7323
344	77 50 02355	2162 0475	336 53 55 35	9359 2975	2 2 32 01	59 07 02	339 1 29 26	9417 3477
345	78 49 15876	2189 4254	337 53 3 53	9385 6754	2 2 32 21	59 37 03	340 1 5 73	9444 9510
346	79 48 29497	2216 8032	338 52 11 70	9413 0532	2 2 32 09	59 44 51	341 0 35 73	9472 1993
347	80 47 43118	2244 1811	339 51 19 57	9440 4311	2 2 32 07	59 61 19	342 0 5 84	9500 0450
348	81 46 56739	2271 5590	340 50 28 04	9467 5090	2 2 31 55	59 74 29	343 59 35 62	9527 5917
349	82 45 70360	2299 9369	341 49 36 21	9495 1869	2 2 31 43	59 91 14	344 59 1 62	9555 1282
350	83 44 83981	2326 3147	342 48 44 33	9522 5647	2 2 31 41	60 08 17	345 58 25 54	9582 6065
351	84 43 97602	2353 6926	343 47 52 53	9549 9426	2 2 31 42	60 14 31	346 57 46 08	9610 0947
352	85 43 11223	2381 0705	344 47 0 73	9577 3205	2 2 31 43	60 21 25	347 57 8 16	9637 5630
353	86 42 24845	2408 4484	345 46 8 91	9604 6984	2 2 31 46	60 31 01	348 56 25 47	9665 0144
354	87 41 38466	2435 8263	346 45 17 08	9632 0762	2 2 31 40	60 38 50	349 55 38 18	9692 4242
355	88 40 52087	2463 2041	347 44 25 25	9659 4541	2 2 31 41	60 39 00	349 54 50 49	9719 5311
356	89 39 65709	2490 5820	348 43 33 42	9686 8320	2 2 31 42	60 41 10	350 54 2 81	9747 2439
357	90 38 79229	2517 9599	349 42 41 00	9714 2099	2 2 31 43	60 43 14	351 53 9 88	9774 6133
358	91 37 92950	2545 3377	350 41 48 77	9741 5877	2 2 31 44	60 37 15	352 53 13 91	9801 9692
359	92 37 06571	2572 7156	351 40 57 94	9768 9656	2 2 31 45	60 39 25	353 51 17 95	9829 3051
360	93 36 20192	2600 0935	352 40 6 12	9796 3435	2 2 31 46	60 30 76	354 50 21 98	9856 6511
361	94 35 33813	2627 4714	353 39 14 29	9823 7214	2 2 31 47	60 21 50	355 49 18 27	9883 9473
362	95 34 47434	2654 8493	354 38 22 16	9851 0992	2 2 31 48	60 11 55	356 48 13 43	9911 2149
363	96 33 61055	2682 2271	355 37 30 63	9878 4771	2 2 31 49	60 01 51	357 47 8 59	9938 4923
364	97 32 74677	2709 6050	356 36 38 81	9905 8550	2 2 31 50	59 90 59	358 46 2 73	9965 7618
365	98 31 88298	2736 9829	357 35 46 98	9933 2329	2 2 31 51	59 73 30	359 44 17 03	9992 9709

TABLE LI.

THE CHANGE IN THE VALUE OF THE SUN'S MEAN ANOMALY FROM THE VALUE GIVEN      TABLE  
XLVIII-C, COLS 2, 3, FOR THE BASE-YEAR OF THAT TABLE,  
caused by the annual shift of the apsis of the sun's orbit postulated by the Siddhānta-Sirōmani.

[Add for years earlier, deduct for years later, than K Y 4500, A.D. 1399-1400 ]

Years.	CHANGE.		Years.	CHANGE		Years	CHANGE	
	Minutes and seconds.	10,000ths of circle		Minutes and seconds	10,000ths of circle		Minutes and seconds.	10,000ths of circle.
1	0' 0174, or 1" 044	0 00805	10	0' 174, or 10" 44	0 0805	100	1' 74, or 1' 44" 4	0 805
2	0' 0348, or 2" 088	0 0161	20	0' 348, or 20" 88	0 161	200	3' 48, or 3' 28" 8	1 61
3	0' 0522, or 3" 132	0 02416	30	0' 522, or 31" 32	0 2416	300	5' 22, or 5' 13" 2	2 416
4	0' 0696, or 4" 176	0 032	40	0' 696, or 41" 76	0 32			
5	0' 0870, or 5" 220	0 04027	50	0' 870, or 52" 20	0 4027			
6	0' 1044, or 6" 264	0 0483	60	1' 044, or 1' 2" 64	0 483			
7	0' 1218, or 7" 308	0 05638	70	1' 218, or 1' 13" 08	0 5638			
8	0' 1392, or 8" 352	0 064	80	1' 392, or 1' 23" 52	0 64			
9	0' 1566, or 9" 396	0 07249	90	1' 566, or 1' 33" 96	0 7249			

TABLE LII

VALUE OF ŚODHYA BY THE SIDDHĀNTA-ŚIRŌMANI,  
as fixed by Dr Schram for seven centuries, and Table of difference between that authority and  
the *First Ārya-Siddhānta*.

In the year K Y expired	In A.D	Exact value of śodhya				Value to be used in calcu- lation by the longer rule			Diff between <i>Ārya</i> <i>Siddh</i> and <i>Siddh</i> - <i>Śirōmani</i> values of śodhya, for use by the shorter rule
1	2	3				4			5
		<i>d</i>	<i>h</i>	<i>m</i>	<i>s</i>	<i>d</i>	<i>h</i>	<i>m</i>	Minutes
4200	1099 1100	2	4	18	49 0	2	4	19	46
4300	1199 1200	2	4	19	4 975	2	4	19	47
4400	1299 1300	2	4	19	20 95	2	4	19	47
4500	1399 1400	2	4	19	36 925	2	4	20	47
4600	1499 1500	2	4	19	52 9	2	4	20	47
4700	1599 1600	2	4	20	8 875	2	4	20	48
4800	1699 1700	2	4	20	24 85	2	4	20	48

*The śodhya increases annually in amount by about 0<sup>s</sup> 16, actually 0<sup>s</sup> 15975*

TABLE LIII.

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA-SAMKRĀNTI AS CALCULATED BY (1) THE FIRST ĀRYA-SIDDHĀNTA, (2) THE SIDDHĀNTA-ŚĪRŌMANI, the two having been together at K. Y 0 or B C. 3102

[The moment of mean Mēsha-samkrānti by the Ārya-Siddhānta having been found, deduct from this the time-difference for the K Y. year of the given date Result is moment of mean Mēsha-samkrānti by the Siddhānta-Śirōmani ]

Diff in years	Time Difference	Diff in years	Time Difference	Diff. in years	Time Difference	Diff in years	Time Difference.
1	2	1	2	1	2	1	2
	<i>h m s</i>		<i>h m s.</i>		<i>h m s</i>		<i>h m s</i>
1	0 0 21	10	0 3 30	100	0 35 0	1000	5 50 0
2	0 0 42	20	0 7 0	200	1 10 0	2000	11 40 0
3	0 1 3	30	0 10 30	300	1 45 0	3000	17 30 0
4	0 1 24	40	0 14 0	400	2 20 0	4000	23 20 0
5	0 1 45	50	0 17 30	500	2 55 0		
6	0 2 6	60	0 21 0	600	3 30 0		
7	0 2 27	70	0 24 30	700	4 5 0		
8	0 2 48	80	0 28 0	800	4 40 0		
9	0 3 9	90	0 31 30	900	5 15 0		

## No 19—TWO INSCRIPTIONS FROM KURGOD

BY LIONEL D BARNETT

Kurgōd is a village in the Bellary *tāluka* of the Bellary District, Madras it is shown in the Indian Atlas sheet 58 (1827) as "Koorgode," in lat 15° 21', long 76° 54', about fourteen miles north-north-west from Bellary. The records now published give the name in the full form of Kurugōdu; and the first of them puts the place in the Ballakundā *vishaya* (l 17) or Ballakunde *nāḍ* (ll 19, 47),—known from other sources as a three-hundred district,—which, again, it puts in the Kuntala country (ll 14, 17) The name Kurugōdu seems to mean "(the hill) having a small or low top," from *kuru* and *lōḍu*, with reference to one or another of the hills which lie on the north and west of the place The inscriptions place here a hill-fort (see A, vv. 12, 13, and B, l 9). They speak of it in bombastic terms, but it seems to have been in ancient times really a fortress of strength and repute, as it is mentioned in the list of strongholds which were reduced by the Hoysala king Vishnuvardhana I (see *Ep Carn XI*. Dg 25, p 55) and Ballāla II (see Vol. XIII above, p 176)

In 1801 Major Colin Mackenzie found at Kurgōd a stone tablet, nearly five feet high and three feet wide and about eleven inches thick He removed it with the consent of the principal inhabitants, and it is now in the Imperial Museum at Calcutta This stone bears two inscriptions, one on its front and the other on the back, the first of which, A below,<sup>1</sup> was brought to notice by a translation which was furnished to Major Mackenzie and was published in 1807 by Colebrooke in *Asiatic Researches*, Vol IX, p 433, see also Colebrooke's *Essays*, Vol II, p 240 That translation was not a very satisfactory one to say nothing of its numerous errors of omission and commission, it introduced, quite gratuitously, the name of Śāhivāhana into both the dates, regarding which point and its connections see Dr Fleet's paper on "Śāhivāhana and the Śaka Era" in *Journ R As Soc.*, 1916, p 809 I now edit the two records from ink-impressions placed at my disposal by the late Dr Fleet, which are now in the British Museum

A—OF SOMESVARA IV AND THE SINDA PRINCE RACHAMALLA II.  
SAKA 1095 AND 1103.

This record is on the front of the stone Over it there are sculptures as usual in the centre a linga, at the sides, the bull Nandi and probably a cow and calf, and above them, the sun and moon. The writing covers an area of about 3 ft 8½ in. in height by 2 ft 9 in. in width, and is in an excellent state of preservation

The characters are Kanarese, about ¼ in in height on the average They are well formed, of the upright type characteristic of the period They include in line 1 three interesting letters which have been illustrated by Dr Fleet in *Ind Ant*, Vol XV, p 364 the opening syllable *śrī*, about 2¼ in. high, is elaborated so as to present on the right side the front part of an elephant, and the *dra* of *chandra* and the *bha* of *Śambhavē*, of the same height, are treated so as to form the front parts of two birds With this may be compared the inscription *Ep Carn XI* (Chitaldroog), Cd No 47, which boasts of its engraver's skill in feats of this kind In the same line the *ū* of *Svayambhū* and the upper part of the *ai* in *trailōkya* are drawn out and expanded into ornamental designs, and the *i* in *chumbi* is enlarged On the last line also a number of subscript vowels and consonants are prolonged downwards in sweeping flourishes The inscription is also remarkable for the frequent use that it makes of the special characters for *m*, *y*, and *v* noted above, Vol XII, p 335. Thus in lines 1-3 the proportion of the special to

<sup>1</sup> This record is entered as No 253 in Professor Kielhorn's List of the Inscriptions of Southern India, Vol VII above, appendix

the regular *m* is 4 to 1, in lines 30-33 it is 15 to 10, the proportion of the special to the regular *v* in lines 1-3 is 4 to 14, in lines 30-33 it is 10 to 12<sup>1</sup>. The special *y* occurs 17 times. The *anusvāra* is written sometimes above, sometimes on the right side of the preceding *akṣara*.

The inscription has the unusual feature of being composed in three languages. Vv. 1-3 are Sanskrit, v. 4 is Prakrit,<sup>2</sup> and all the rest of the record is Kanarese, ll. 15-17 being prose, followed by poetry (vv. 10-24), including in verse 6 a metre, *Utsāhī*, which is not of common occurrence, with occasional short prefaces in prose, a prose passage (ll. 32-35), a verse (v. 25), more prose (ll. 35-37), a verse (v. 26), and then prose from l. 38 to the end. The Sanskrit is ordinary. The Prakrit is more interesting. It is intended to be in the Śaurasēnī dialect, and comes fairly near to success: thus its *-achchhō*, *-rakhhō*, and *Lachchhi*, as regards their internal consonants, are justified by the forms *achchhi*, *rakkhāsa*, and *Lachchhi* authenticated for Śaurasēnī (Pischel, *Gramm d. Prakrit-sprachen*, pp. 219, 220, 216 respectively), though the *l* of *Lachchhi* is wrong, as is also *-achchhō* (Śaurasēnī *vakhha* Pischel, *ib.*, p. 221). The rather rare word *ukhēra* deserves mention: see Pischel, *ib.*, p. 90. The Kanarese is of the ancient dialect in the metrical portions (an exception being *horeya*, l. 20), the prose is in the medieval language, with some vacillation as regards the conversion of initial *p* to *h* (e.g. *Pirya*, l. 36, *paduval*, ll. 40, 47, 48, *paduvala*, l. 41, *pū*, l. 40, but *Hāhe*, l. 40, *Hirya*, l. 44, *hōha*, l. 48, etc.). The spelling *akale* may be noted. Kittel gives only *akale*. The archaic *ḷ* is nowhere used. There is an instance of the accusative ending in *-a*, *tanna* (l. 20), on which see Dr. Fleet's remarks above, Vol. XI, p. 3, and note. Lexically interesting are *°odbhayād*, l. 4; *gamgarim*, ll. 18-19, *irakeyune*, l. 21, *adaguntī*, l. 26 (cf. the Bankāpūr inscription, l. 26, above, Vol. XIII, p. 171), *takkī*, unploughed land,<sup>3</sup> ll. 40 ff., *kammata*, l. 40, *dharmmēta*, l. 41, *hole*, ll. 41 ff., *chinnageykhada*, "goldsmith's work," l. 50 (with the phrase *chinnageykhada-nakharangal* there we may compare *mānikya-nakhara*, *m°-nakara*, *m°-nagara*, *mānika-nakhara*, and *mānika nakara* in *Inscr. of Śravana Belgōla*, Nos. 91, 94-5, 97, 106, 129), and *satt[u\*]g-āyam*, l. 50.

The inscription, though in reality a connected whole written at or soon after the time of the second date given in it, divides itself into three parts: the end of the first part, in l. 44, is marked by three conch shells, and the end of the second part is marked by one such shell at the end of l. 47. The first part, after eight introductory verses, mentions the Western Chālukya Sōmēśvara [IV] Tribhuvanamalla as the reigning king of Kuntala, ruling at the *nele-vidu*, the standing-camp or cantonment,<sup>4</sup> at Kalyāna (l. 16). It then proceeds to sing the praises of the province of Ballakunde (vv. 10, 11) and the hill-fort (*durga*) of Kurugōdu (vv. 12-16), which is fancifully said to hold in check the Chōlas, Gūrjaras, Lālas (people of Southern Gujarāt), Pāndyas, and Telugus (v. 13), and then goes to give an account of the family of the Śinda Mahāmandalēśvaras ruling in Kurugōdu under the suzerainty of the Western Chālukyas. The first of them to be mentioned is the reigning prince, Irmadi-Rāchamalla, i.e. Rāchamalla II (v. 17), and we are told that his race sprang from an eponymous hero Śinda, born from the union of a Nāga king with the radiance from Śiva's sword (v. 18). In the lineage of Śinda arose Rāchamalla [I],<sup>5</sup> who by Sōvala-dēvi begot Irungula (vv. 19-20); the latter by Bala-dēvi had two sons, Rāchamalla II and Sōma (v. 21). Rācha-

<sup>1</sup> This includes the ligature *rvv*, which regularly presents the special form.

<sup>2</sup> An instance of Prakrit occurring in the middle of a *prastāvi* is found in *Ep. Carn.*, Vol. XI, Dg. No. 41.

<sup>3</sup> I take this opportunity to call attention to the use of this term in the Ittagi inscription A, l. 81, above, Vol. XII, p. 49.

<sup>4</sup> On the meaning of the term *nele-vidu* see Dr. Fleet's paper "Nelevīdu Appayansavidu" in *Journ. R. As. Soc.*, 1917, p. 115.

<sup>5</sup> This Rāchamalla I is probably identical with the Śinda Rāchamalla who is known from other sources to have been ruler of Ballakunde, in conjunction with his elder brother Irmadi-Bhīma (Bhīma II), as feudatories of Jagadēkamalla II (*Progr. Report of Asst. Arch. Supt. for Epigr., South Circle*, 1913-14, pp. 87 f.).

malla II's prosperity, due to his devotion to Śiva, is described (vv 22-24). Next we are introduced to a high minister of Rāchamalla I, the General and *Haḍapavaḷa* (bearer of the royal betel-bag) Bēchirāja (Bēcharasa or Bēcharya), who built a temple to Śiva-Svayambhū and presented a memorial on the subject to Piriya-Rāchamalla, i.e. Rāchamalla I, who accordingly granted for its endowment in Śaka 1095 an estate which he vested in a certain Bālā Śivāchārya, an *āchārya* of the Kālāmukha and Lākuliśvara theology,<sup>1</sup> as trustee (ll. 33-44).

The second part (ll. 44 to 47) tells us that in Śaka 1103 Irmaḍi-Rāchamalla, i.e. Rāchamalla II, made an endowment, comprising the village of Jintegrāma and certain other concessions, to the same temple and trustee.

The third part (l. 48 to the end) records a grant of some land at Kurugōdu to the same temple. And it then proceeds to tell us that, as the record euphemistically puts it, when Bēchirāja was going to Kailāsa in bodily form, that is, when he had died and his corpse was being cremated, his wives Baihyakka and Malpaniyakka entered the fire, that is, immolated themselves with his corpse by the rite of Suttē, and, just before doing that, obtained the permission of the ruling prince for the making of certain other grants, naturally to the same temple.<sup>2</sup>

The inscription contains two dates, regarding which Dr. Fleet has given me the following remarks:—"In the first date (l. 38 f) the details are the cyclic year Vijaya, being the Śaka year 1095 (expired, = A.D. 1173-74), the new-moon *tithi* of Mārgaśīra; Sōmavāra (Monday); an eclipse of the sun. This date is an irregular one, in that the given *tithi* had no connection with a Monday: it answers to Thursday, 6 December, A.D. 1173, on which day it ended at about 20 h. 16 m. after mean sunrise (for Ujjain). Also, though there was a total annular eclipse of the sun, it was not visible in India.

"In the second date (l. 45) the details are: the cyclic year Plava, being the Śaka year 1103 (expired, = A.D. 1181-82), the full-moon *tithi* of Kārttika, Sōmavāra; an eclipse of the moon. This date, also, is irregular, as the given *tithi* here again had no connection with a Monday: it answers to Saturday, 24 October, A.D. 1181, on which day it ended at about 6 h. 18 m. after mean sunrise (for Ujjain), and there was no eclipse."

Geographical names are fairly numerous in this record. The chief are Kuntala (ll. 14, 17), the *nele-viḍu* Kalyāṇa (l. 16), the country of Ballakunde (ll. 17, 19, 41, 47), Kurugōdu (ll. 20-1, 23-4, 39, 48), the rivers Nirahalla (l. 39) and Uppuvalla (l. 48), Bāḍanahatti (l. 41), Biyanahatti (l. 42), Arakere (ll. 42, 48), Domḍavatti (l. 43), Śripura (l. 45), Tekkekai (l. 46), Araliyahālu (l. 47), Haṁgave (l. 47), Goṛanahālu (l. 47), Jintegrāma (l. 47), Orvāyalūr (l. 48), Maṇivūr (l. 49), and Sūgūr (l. 49). Of the site of Kurugōdu, the modern Kurgōd, we have already spoken. The Ballakunde district, in which it lay, is mentioned as a three-hundred district in an inscription of A.D. 1107 at Huvvīnamadagu in Mysore (*Ep. Carn.*, Vol. XI, Chitaldroog, Dg. 128; cf. *ibid.* 126, and *Progress Report of Asst. Arch. Supt. for Epigr., South Circle*, 1913-14, p. 88), and evidently was a division of the Sindavādi country, on which see Dr. Fleet's note in *Ind. Ant.*, Vol. XXX, p. 257.<sup>3</sup> It took its name from what is now an insignificant village on the western bank of the river Hagari or Vēdavati in lat. 15° 32', long. 77°, marked on the Indian Atlas sheet 58 (1827) as "Bullakoondy", it lies about fifteen miles north-east-by-north from Kurgōd. Bāḍanahatti appears on the same map as "Badanhutty," about two miles S S W from Kurgōd, Orvāyalūr

<sup>1</sup> See *Progress Report of Asst. Archaeol. Supt. for Epigr., Southern Circle*, 1907-8, p. 88, 1914-15, pp. 88, 91, 101, and my remarks on the Yēwūr inscr. G, above, Vol. XII, p. 337.

Another epigraphic record of a case of Suttē, also attended by the making of grants, is found in the Belatūra inscription of A.D. 1057, Vol. VI above, p. 215.

It appears also in *Ep. Carn.*, Vol. XI, Dg. 126, 128.



in the record of Īśvara of Halavūr already mentioned (above, p. 269), according to which Sinda was the offspring of Śiva and the river Sindhu, and Śiva created a tigress to snuggle him

The memory of the Sindas' connection with the territory in the neighbourhood of Bellary is still preserved in local names - see Dr Fleet's note on the Sindavādi country in *Ind Ant*, Vol XXX, p 257. A clear trace, as Dr. Fleet has pointed out to me, survives in the name of Sindanūr, "Sinda's Town," in the Mudgal division of the Nizam's territory, which is marked as "Sindunoor" in the Indian Atlas sheet 58 (1827), in lat 15° 46', long. 76° 49', about twenty-nine miles north-by-west from Kunigod.

#### TEXT.<sup>1</sup>

[Metres v 1, *Ślōka* (*Anushtubh*), v 2, *Mālīnī*, vv. 3, 5, 11, *Śardūlavikṛīḍita*, v. 4, *Sragdharā*, v 6, *Utsāha*, vv 7, 21, 22, *Mattībhaṭikṛīḍita*; vv 8-10, *Mahāsrāgdharā*, vv. 12, 15-19, 24-26, *Kanda*, vv 13, 20, *Utpālamālā*, v 14, 23, *Ohampakamālā*]

- 1 Śri-Svayambhū-nāthāya namah || Namas=tamga-śiraś-chumbi-ohamdra-chāmara-chāravō  
[1\*] trailōkya-nagar-ārambha-mūla-stambhāya Śambhavō || [1\*]
- 2 Jayati vīsada-kīrtitā prārthit-ārttha-prapūrtit sakala-bhuvana-varṭti dēvatā-chakra-  
varṭti | vigata-Dītiya-dambhah Pārsvati-pārirambhah
- 3 pravīnata-vidhu(du)-Śambhu=dēva-dēva-Svayambhūh || [2\*] Yasy-ōdvṛitta-pura-  
trayasya vijayō bhāl-ēkshap-āgny-archchishā svīdyach-chamdra-kalā-sravadbhu=amṛi-  
tair=ujjīvitah sa stuvan || (1)
- 4 [mō]dē dēva-śirah-karōti-nikaras=taj-jāta-rāv-ōdbhayād=Gauryyā yah parīrambhanō  
amta-mukhas=tasmai namah Śambhavō || [3\*] <sup>2</sup>Gōri-pīpa-tthana-ttha-tthagida-  
ghusina-dinn-ekka-vapn-o(u)ggha-vachchhō
- 5 Kamdapp-o(u)ddappa-vipphālana-nīa-nīvunō vichchhuranta-tthachchhō | gībhāp-  
o(u)kkēra-rakkhō tihuvāpa-bhavaṇ-ārambha-sambhanta-khambhō Lakchchhi nāha-  
ppiyō sō
- 6 jēāi sāi-jāē namma-Sambhū Sayambhū || [4\*] Śrī-dēvi-ramaṇa-pram(pra)nāta-  
mahimam Bhūbhūt-sutā-vallabham pād-ānamra-sur-āsura-Ēndra-maku-
- 7 t-ōdyat sōna māṇikya-ruk-prādur-bhbbhita-dīśam manō-mudade Sadyōjāta-vaktram  
Svayambhū-dēvam namag=āgalum kuduge bha-
- 8 kti-sīyumam śriyumam || [5\*] Utsāham || <sup>3</sup>Vīlasad-Amara-rāja-Rāja-rāja-Dītiya-  
rāja-samkula-vīśāla-mauli-ghrīṣhta-chalana-nalina-yuga-
- 9 lakam | salila-dharaṇi-pavana-gagana-dabana-taraṇi-śāśadhar-ātma-lasad-ashta-mūrtti  
Sambhu kuduge namag=abhīṣtamam || [6\*] Padinālkum bhu-
- 10 vanamgalam padaḍu tann=ichchh-ādi-śakti-tray-āspadadindam parīpālīsutt-akhiḷa-  
bhūta-brātadol=jīvit-ābhyaḍayam mādīda Śambhu bhakta-
- 11 janatā-chēta[s\*]-sthan=āg-irddu sammadadin=tannane tōrut=ikke satatam man-  
mānas āmbhōjadol || [7\*] Mahāsrāgdhare || Himavad-dhātri-dha-
- 12 rēmdr-ātmaḷe kīru pēreyam nōde jūta-sthamam tām kamanīy-ālōkadim tannaya  
pēre-nosalol nīlda bel-dimgalim pūrnnumey=āgal dēva | bāl-ēndu-
- 13 v=akaley=atipūrn-ēmduvīnd=ādud=emb=uttama-mugdhatvakke mechch-irdd=atāśaya-  
mahimam Śambhu rakshikke nammam || [8\*] Kadal=ēlum dvīpav=ēlum kulā-  
naga-chayav=ēlum samāvēshṭīsal cheliv-ēde Jam-

<sup>1</sup> From the ink impression

<sup>2</sup> The corresponding Sanskrit of this verse would be Gaurī-pīpa-stana-stha-sthagita ghūṣṇa-datt-sika varṇ-  
ōdgha-rakshāh Kamdarp-ōddarpa-vīspālana pīpa nīpūṇō vichchhurat-tryakshō | gīrvān-ōtkārya-rakshas-  
tribhuvana bhavan-ārambha sambhrānta skambhō Lakshmi-nātha-priyāḥ sa jayati sātī-jayō narma-Śambhūh  
Svayambhūh ||

<sup>3</sup> Metre *Utsāha* (see Nāgavarma's Kannada *Chāṇḍasav*, Kittel's ed., p 126). The *prāsa* is imperfect,  
he | in *vīśāda*, *samkula*, and *sāśīa* being answered by *i* in *lasad*

- 14 būdripav=ā dvipada Bharata-mahī-bhāgadol=nādeyum nōrppade<sup>1</sup> kaṅ=atyamta śobh-  
āvaḥam=ēne negald=i Kumtala-kshmātala-śīg=odeyam Chālukya-vamś-ōtpala-  
vikasana-chamdrām vilā-
- 15 lās<sup>2</sup>-Āmarēmdram || [9\*] Mattam tat-prasastiy=ent=emdale || Svasti  
Samasta-bhuvan-āśrayam Śrī-Prithvī-vallabham mahārājādhirājam paramēśvara  
paramabhattārakam Satyāśraya-
- 16 kula-tilakam Chālukya-ābharanam śrīmat-Tribhuvanamalla-Vīra-Sōmēśvara-dēvan=  
nttarōttar-ābhivṛddhi-pravarddhamānam=ā-chamdr-ārka-tāram Kalyānada  
nele-vidinol=sukha-samkathā-vinōdadim rā-
- 17 jyam geyyuttam=iral=ittal || Vri || <sup>3</sup>Jaladhī-byāvēśhtat-ōrvvī-mahilege vilasat-lōla-  
bhāla-sthali-Kumtala-dēśan=tān=enipp=amt=iral-esava lasat-Kuntala-kshōnig=udyat-  
tilakam tām Ballakundā-vishaya-
- 18 m=adhika-lakshmi-samāsēvitam bhū-lalanā-lilā-vilāsa-sphurita-kabarikā-kundad=ant=oppi  
tōrkum || [10\*] Ad=ent=emdale || Ūr-ūr-ddappade pūta-bhūta-lateyim  
matt-āhiyīm śāhiyimd=ūr-ūr-ddappade gam-
- 19 garim kudiyaṛim śrīmantarim kēntarimd=ūr-ūr-ddappade dēvatā-nīlayadim sad-  
bhaktarim chelvu-vett=ūr-ūr-ddappade Ballakumde-nadu-nāl=samtam basamtam  
karam || [11\*] Antu nāda naduve || Kam || <sup>4</sup>Kela-balada jala-
- 20 da durggamgalan=alevudu nereya horeya taru-giri-durggamgalan=ilisi tanna<sup>5</sup>  
meravudu kula-giri Kurugōda durggav=ā[r]ggum durggam || [12\*] Vri ||  
Chōlanan=ālav=ādūvudu Gūrjjaranam sale tarjūkum
- 21 karam lālanan=ālī māduvudu Pāmdyanan=andalegam Telunga-bhūpālānan=ēlid-  
irkeyane māduvud=i Kurugōda kōte tām kālegav=endad=ēlu-madi perohchuvud=  
achchariy=āro kāduvar || [13\*] Ā
- 22 kōṭeya pora-volal=ent=endade || Tilaka-tamāla-tāla-kadali-vakul-āvali-pātal-ālī-  
pippala-dala-mātulumga-ghanasāraka-kēsara-karnāṭkāra-śālmali(lī)-lavali-lavanga-saha-  
kāra-kimśuka-nālikēra-
- 23 samkula-sakala-rtta-nandanadin=oppugum=i Kurugōda suttalum || [14\*] Mattav=  
ā pattanadol || Kam || Dhanadan=ilipar-ddhanakar=vvanadhīpanam naguvar=  
all ratna-vivēkar=Mmanuvam pōlvar=jjanapar=jjana-nutav=idu pōlkuv=alte Bhō-
- 24 gāvatiyam || [15\*] Bhaktiya mane bhaktiya nele bhaktiy-avati(to)<sup>6</sup> bhaktiy=  
ēlge bhaktiya rājjam bhaktiya bhandāram Śiva-bhaktiya siri bamdu nelasit=  
i Kurugōdol || [16\*] Ā nagarakk=adhinātham Śrī-nāri-kucha-vilōla-kum-
- 25 kuma-vaksham bhū-nutan=esedam nīśadan=tān-Irmadi-Rāchamallān=apratumallam ||  
[17\*] Va || Ā nīpan=anvayam=ent=emdale || Kam || Mīdāna nīdu-dōla  
bālina kadu-vogarina polapan=uragi gett=uragēmdramn=to-
- 26 dardali bhāva-ratīyind=odan=ogedam Sindan=akhila-bhuvān-ānanda[m] || • [18\*]  
Ant=ante Sinda-bhūpana santatīy=adaguntī perchohe perchohidan=ativikrāntam  
Jaya-kāntam Śrī-kāntam śrī-Rāchamalla-dharanī-kāntam || [19\*] Śrī-vanit-ś-
- 27 ēvarange Śiva-pāda-śikhāmaṇi Rāchamalla-dēv-āvanipālakaṅge sati Sōvala-dēvige  
puttadam yaśah-śrī-varan=artthigalg=ereda poṅgalan=ishtakarāṭhigalan samast-  
āvanibhīṭ-sa-mamgalan=Irungulan=ivan=u-

<sup>1</sup> For nōlpade<sup>2</sup> This second lā is superfluous.<sup>3</sup> The prāsa is imperfect, unless we correct lalanā to lalanā<sup>4</sup> The prāsa is irregular, the alliteration being on the words kela, ārggaṇṇaṇa (twice),<sup>5</sup> See above, p. 266.<sup>6</sup> The reading of this word is not certain; but I can think of nothing better.

- 28 dātta-mamgalam || [20\*] Mudadim śrīmad-Irumgula-kaṣṭi-vadhū-nāthamgar-  
ndyad-gṇa-āspadey=appe(ppa) Bala-dēvigan-tanayar-ādar-Bhbbhīmanum Pārththanum  
todai=ill=ombinegam kram-ōnnatiyol=ā-
- 29 śā-varṭti-sat-kitti-sainpadan=int-Irmadi-Rāchamalla-nripanum śrī-Sōma-bhūpālanum  
|| [21\*] Ā yirivarol tad-agraṇa mahimey=ent=emdale || Vṛ || <sup>1</sup>Pul-  
vīlam naliḍ=unda śaktiy=ahiy=ēka-
- 30 chh[cb]attrav<sup>2</sup>=āg ulla pemp=ala-vatt-ā chamari-mṛgam chamara-jam tad-bhadra-  
jat-ibha-samkula-bhadr-āsana-rājya-chihna-sahitam śrī-Sinda-Gōvīdan-ār=alav=all=  
Irmadi-Rāchamallan=adatim Bhōgindra-vamś-ōdbhavam || [22\*] Dhṛta-  
mahimam
- 31 mahi-nuta-sukh-ābhinar-ātisayam yaśah-prakāśita-bhuvanam nav-Ābja-naṣanam  
naya-nandana-samutām tannūkrita-Kali-kālimam malina-dūritan-Irmadi-  
Rāchamalla bhūpati-talakam kalā-
- 32 kuśāṇ=āhava-chakkiadol=ā Tivikkiramam || [23\*] Kam || Podaviya samasta-  
bhaktara nadave Mridam mechchi nichcha-varavam kudal-Irmadi-Rācha-  
malla-dēvam padedam nitya-prisada-rājya śrīyam || [24\*] Va || Ant=enisi ne-
- 33 galda śīman-mahāmandalīśvaran-Irmadi-Rāchamalla-dēvana rājyam=uttarottaram  
susthiram=āgutt-ne | tat-pāda-padm-ōpajivi Śiv aika-bhāvi Kāśyapa-gōtra-pavītram  
Āchharasana putiam sariv-ādhi-
- 34 kār Telgara māri pati-kāryya-dhurindharan=abhinava-yugandharan Vājāsanēya-  
kul āmbur-dyuman mamtri-chūdāman Svayambhu-dēva-labdhā-vara-prasādam  
śīman-mahā-pradbhānam hadapava-
- 35 'am 'Bēchirājana mahimey=ent=emdale || Ka || Odaveyan=odalam dēvargg=odan-  
odane nivedisutt[ā\*] Śiva-saundhīyam padedam lokadol=orvane hadapavalam  
dandanāyakam Bēcharasam || [25\*] Va || Ant=ā Bēchara-
- 36 sam śrī-Svayambhu dēvargge dēv-ālayaman=ettisi nija-patige dharmma-kāryyamam  
vijñāpīsalū śīman-mahāmandalīśvaran Piriya-Rāchamalla-dēvarasar śrī-  
Svayambhu-dēvar=amga-bhōga-ramga-bhōgakkam
- 37 alliya sthān-āchāryyara svasti yama-miyama-svādhyāya dhyāna dhārana-mō(mau)n-  
ānusthāna-Śiva-pūjī-tatparai=app=avara mahimey=ent=emdale || Ka || Ā  
Lākulisvar-āgama-Kālā(lā)mukha-
- 38 darśanamgala=tāldi tapō-lilege muyv-ānt-irppam Bāla-Śivāchāryya varyyan=  
aganita-dhāryyam || [26\*] Va || Amt=enisida Bāla-Śivāchāryyara kalam  
karchchi vā(dhā)rā-pūrvvakam mādi -Sa(śa)ka-va-
- 39 rsha<sup>3</sup> 1095neya Vije(ṣa)ya-samvatsaradha(da) Mārggaśīrad=amāvāsye Sōmavāra  
sūryya-grahana-tā(ta)t-kāladandu śrī-Svayambhu-dēvargge kotta keyi  
Kurugōdim mūda-voladalli Nira-
- 40 halladim paduval takkila mattaru 3 arasaṇa karomatadim paduval -saul  
mattar 1 Pamdarikāṇa kereyūm mūdana pū-dōmta-1 dēvara montana gāṇa  
2 Hāhe-kall<sup>4</sup> mū-
- 41 da-volada Ballakumḍeya holo-vēreyūm paduval takkila mattar 12 ā vūra  
Erada kereyūm teinkalu kisu-vattar<sup>4</sup> 5 Bādanahattiyalu dharmmētada  
sthaladim teinkalu takkila ma 1

<sup>1</sup> The *prasa* in this verse is imperfect, the alliterative words are *pul*, *samkula*, *ala*, *alav*.

<sup>2</sup> Read *ēka chchattrav*.

<sup>3</sup> It is to be noted that neither here nor in the second date in l. 45 below does the original contain the word *Śālvābana* see remarks on p. 265 above

<sup>4</sup> Possibly, but less probably, *mattar*, see l. 48

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- 42 allī Biyanahattiya dāriyam temkapa kisu kammam 450 Biyanahattiy=ūrim  
temka Bhīmanātha-dēvaru keyyam mūdana takkila mattar 1 kammam 450  
Arakereyalu
- 43 Domdevattiya dāriyam mūdana sthalav=cradakkam kisu kamma 700 alliya  
bādumbeyanīm bādagara gadde-katṭa 5 Pundarikāna kereya kelāge gādde-  
kattu 3 int=nt=initum
- 44 Hiriya-Rāchamalla-dēvaru munnam kott-irddavu<sup>1</sup> [||\*] Mattam Sinda-Gōvinda  
sita[ga\*]ra gamnam Pātāla-chakravartī Bhōgāvati-puṇavar-ādhīśvaram śri-  
Vira-Kalidēva-nitya-prasadam śri-
- 45 man-mahāmandaiśvaram Yirmmadī-Rāchamalla-dēvarasaru Śaka-varsha 1103  
neya<sup>2</sup> Flava-samvatsu(tsa)rada Kṛttika puṇnamī Sōmavāra sōma-grahanadamdu  
Śripuravan=agrabhāram mūdava kāladaḷu Bāla-Śiva-dēva-
- 46 ra lālam kaicheḥi dhīrā-pūrvvakam śri-Svayambhu dēvar-amga-bhōgam(ga)-ramga-  
bhōga-naivēdya-ṇann-oddhāra-Chaitra-payitra-svadhya-Varāśhika-byikhyāna-khandi-  
ka-Śiva-dhamma-purāṇa pathanav=anna-dānav=int=initakkam Tokkōkala
- 47 hole-vēreyim mūdai Araliyabāla simeyim temkal Hamgaveyim padūval  
Goranabāla<sup>3</sup> simeyim bādgal Ballakumdi nāda baḷya pūvva-sim-āuvitav=āgi-  
kottai Jintegrāma 1<sup>4</sup> [||\*]
- 48 Mattam Kurugōḍa holadaḷu Uppuvalladim mūdana kisu-vattar 3 Or  
vāyalūrim<sup>5</sup> mūdai Arakereya hole-vēreyim padūval takkil ma 1 kamma  
300 [||\*] Mattam Bēchayan=odale Kailāsakke hōha
- 49 same(ma)ṇadai=agni-pravēśvaram mūdavallī dharmma patnī patibrate Bāliyak-  
kanum Malpiniyakkanum śīmad-arasiram bēdi komdu Manivāra sthaladaḷu  
Tumgabhdīā-dēviyam temkal Sūgūra hole-vēre-
- 50 yim mūdavallī<sup>6</sup> lōtta takkila mattar 2 chinṇageykada-nakharāṅgalum kādī  
nēcheḥina moleyalī lōtta dalakke viśa 2 kām 2 mattav=avaru koṇṭa(nḍa)llī  
so 2 kottallī so 2 mattam angadiyalu saṭṭ[u\*]g-āyam 1

## TRANSLATION.

(Line 1) Homage to the blessed Lord Svayambhū<sup>1</sup>

(Verse 1) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation column for the construction of the city that is the threefold world<sup>2</sup>

(Verse 2) Victorious is he of brilliant glory, fulfilling the objects of desire, pervading all worlds, emperor of gods, dispeller of Daityas' pride, embracer of Pārvati, Śambhu to whom sages bow, the Svayambhū who is god of gods

(Verse 3) Homage to that Śambhu on whose conquest of the haughty Three Cities by the fiery ray from his frontal eye the multitude of gods' skulls were restored to life by the nectars streaming from his oozing moon-digrit, and praised him in delight; and who smiles as Gaurī embraces him in an access of terror at the clamour arising thence

(Verse 4) Victorious in victory over women is he whose magnificent breast has been given the same colour as the covering saffron lying on Gaurī's full bosom, who is truly skilful in crushing Kāndarpa's pride, who has three flashing eyes, who protects the company of the

<sup>1</sup> After this word there are three *śaṅkha*s on the stone, marking the end of that part of the record

<sup>2</sup> The writer first wrote the figures 1102, and then corrected the 2 into a 3, not very successfully

The syllable *Go* is somewhat doubtful

Instead of *Or vāyalūrim* as two words, read *Orvāyalūrim*

<sup>4</sup> After this figure is the sign of a *śaṅkha*

<sup>6</sup> Read *mūdalu*

gods, through whom tremble the columns in the foundations of the structure of the three worlds, the friend of Lakshmi's Lord [Viṣṇu], Śambhu engaged in sport,<sup>1</sup> the Svayambhū.

(Verse 5.) May he whose majesty is extolled by the goddess Fortune's Lover [Viṣṇu], the darling of the Mountain's Daughter [Umā], who illumines the regions of space with the radiance of the high ruddy rubies on the diadems of the princes of gods and demons bowing at his feet, who wears the Sadyōjāta-face,<sup>2</sup> the god Svayambhū, with joy of soul ever grant us fortune in devotion and prosperity.

(Verse 6) May Śambhu, whose two lotus-feet are grazed by the broad diadems of the brilliant King of Gods [Indra], the King of Kings [Viṣṇu],<sup>3</sup> and the multitude of princes of Daityas, and who bears the eight bright forms of water, earth, air, sky, fire, sun, moon, and soul,<sup>4</sup> grant us (our) desire

(Verse 7) May Śambhu, who, pervading and protecting the fourteen worlds from the seat of his three Powers of Will, etc.,<sup>5</sup> creates prosperous life in the multitudes of all beings, dwelling in the souls of votaries, everlastingly with joy bestow a revelation of himself in the lotus of my spirit!

(Verse 8) May Śambhu of surpassing majesty preserve us—he who praises for her supreme simplicity the great mountain Himavat's Daughter, who, when she saw the little moon-crescent on his looks, (and) when through the bright light spreading over his moon-like brow in lovely lustre there was the phenomenon of a full moon, cried - "Lo, O God, the young moon has grown to an over-full moon!

(Verse 9) A place of beauty is the continent of Jambūdvīpa, which is surrounded by the seven seas, seven continents, and seven ranges of central mountains, as in the region of Bharata belonging to this continent there is to be seen a province [Kuntala], the lord of the goddess of this land of Kuntala, which is famed for displaying to the eye exceeding brilliance, is a moon expanding the lotuses of the Chālukya race, an Indra of bright semblance.

<sup>1</sup> I understand *namma-Sambhū* as *narma-Sambhū*, comparing such expressions as *Nṛīta-Ganapati*, *Gīta-Gōvinda*, etc

<sup>2</sup> This is one of the *pañcha-mukha* or five faces or phases of Śiva. The beginning of this cult appears in the *pañcha-brahma-mantra*, i.e. Taitt. Āranyaka X 43-47, in which Sadyōjāta, Vāmadēva, Aghōra, Tatpurusha, and Īśāna are worshipped, Śāyana *in loco* says that Sadyōjāta is the western face, Vāmadēva the northern, Aghōra the southern, and Tatpurusha the eastern. This is elaborated in the *Pañcha brahma Upaniṣad* (especially § 7); and the *Bṛīhaj-Jābāla Upaniṣad* 1. 8 says that from the Sadyōjāta face arose Earth, thence the Nivṛitti Kālā, etc. The Southern Śaivas teach that Īśāna is the supreme phase, having the function of grace (*anugraha*), and termed *mūrti* ("embodied"), Tatpurusha, termed "mouth" (*aktra*), with the function of concealment (*śrōdhāna*), pervades all souls as *antaryāmin* and conceals the nature of the universe by means of the *sapta-jāla* arising from the Nāda and Bindu, Aghōra, termed "heart" (*hṛdaya*), has the function of dissolution (*śāhāra*), Vāmadēva, termed "secret organ" (*guhya*), with the function of maintaining the cosmos (*sthiti*), keeps souls fettered in the illusion of Māyā and educes discriminate perception (*viñāna*), etc., from the Bindu, and Sadyōjāta, termed "body" (*mūrti*), with the function of creation (*śrīṣṭi*), unites bodies to souls. Cf. Nallaswami Pillai's translation of Arunandi's *Śiva-ānā-siddhiyār*, p. 156 n. The formula quoted in *Sarva-darśana-sangraha* (Calcutta edn, 1872, p. 9b) identifies Īśāna with the head, Tatpurusha with the mouth, Aghōra with the heart, Vāmadēva with the secret parts, and Sadyōjāta with the feet, cf. Cowell and Gough's translation, p. 117. Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 64, 97 f., 366 f., 375-9, 384, 388, 404. See also *Mṛigēndra Āgama* III 8, and also on the ritual *Kāraṇa Āgama* 1. 64.

<sup>3</sup> *Bāja-rāja* cf. Śābara-śāṅkara *vīlāsa* II. 29, *ananta-bhūṣaṭan=śādhara-rājan*

<sup>4</sup> Cf. *Mahābhārata* VII. ccli. 67 (Pratapchandra Ray's edn), the opening stanzas of *Abhiyāna saṁkanta* and *Mālavikāgnimitra*, etc.; see also Nallaswami Pillai's *Studies in Saiva-siddhanta*, p. 93 ff., and Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 403 ff.

<sup>5</sup> Namely, Thought (*jñāna*), Will (*icchā*), and Action (*kṛyā*).

(Lines 15-17) And as regards his titles: Hail! the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭāraka*, ornament of Sityāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vira-Sōmāśvara-dēva, in a course of continually increasing prosperity reigning for as long as moon, sun, and stars endure at the standing-camp at Kalyāna in the enjoyment of pleasant conversations, then—

(Verse 10.) As one may call it "the land of Kuntala, the brilliant graceful brow of the Lady of the ocean-encompassed Earth," there is displayed of the radiantly brilliant land of Kuntala a high forehead-ornament, the county of Ballakundā, haunted by extreme good fortune, like a jasmine on the braided tresses, quivering in sportive grace, of the Lady Earth.

(Line 18) If it be asked how this is —

(Verse 11) Adorned with pure creeping-plants, eager bees, (and) rice-crops, never a village failing, with *gaṅgas*, yeomen, wealthy and charming persons, never a village failing; with temples of gods, never a village failing, with worthy votaries, never a village failing—the mid-county of Ballakunde is delightful, in truth (*like*) the spring.

(Line 19.) So the midst of the county—

(Verse 12) The stronghold of Kuṛugōḍa puts to shame the strongholds of the oceans on the right and left; surpassing strongholds of woods and hills on the adjoining sides, it displays itself (*like*) a central mountain, impassable to all.

(Verse 13) This fortress of Kuṛugōḍa holds in control the Choḷa, it verily threatens the Gūrjara, truly it rules over the Lāṭa<sup>1</sup>; it presses sorely upon the Pāṇḍya, it confronts with opposition the monarch of the Telugas, in the matter of warfare it waxes seven times greater—a marvel! who can disturb it?

(Lines 21-22) As regards the outer town of this fastness—

(Verse 14.) It is resplendent around this Kuṛugōḍa with rows of *tilakas* [*symplocos racemosa*], *tamālas* [*xanthochymus pictorius*], palmyras [*borassus flabelliformis*], plantains, *vakulas* [*mimusops elengi*], with lines of trumpet-flowers [*bignonia suaveolens*]; with clumps of fig-trees [*figus religiosa*]; with multitudes of citron-trees [*citrus medica*], camphor-trees, *kūśaras*,<sup>2</sup> *karnikāras* [*pterosperrum acerifolium*], silk-cotton trees, *lavalis*,<sup>3</sup> clove-trees [*myristica caryophyllata*], mangoes, *kūśtukas* [*butea frondosa*], and cocoanut palms; and with parks of all seasons.

(Line 23) Furthermore, in this town—

(Verse 15) The wealthy make naught of the Wealth-giver [Kubēra], the jewellers there laugh at the Lord of the Ocean [Varuṇa], the rulers resemble Manu; famed among men, it is verily like Bhōgāvati

(Verse 16) A home of devotion, a site of devotion, an established order (P) of devotion; a (seat of) growth of devotion; a realm of devotion; a treasure of devotion—the spirit of devotion to Śiva has come and settled in this Kuṛugōḍa.

(Verse 17.) There has arisen in sooth a ruler of this town, whose bosom wears the charming saffron of the breasts of the Lady Fortune, the peerless Irmadi-Rāchamalla [i.e. Rāchamalla II]

(Line 25.) With regard to this king's lineage—

(Verse 18.) When a lord of snakes, deeming the brightly flashing lustre of the sword in the long arm of the Gracious [Śiva] to be a female snake, had embraced it with delight of spirit, there was born Sinda, joy of all the world

<sup>1</sup> Soli., the natives of Lāta, Southern Gujarat.

<sup>2</sup> The *Averrhoa acida* or *Cicca disticha*.

<sup>3</sup> Either the *Mesua ferrea* or *Rottleria tinctoria*.



(Verse 19) When thus the line of king Sinda's descendants had waxed great, there grew to greatness the blessed Rāchamalla [I], a darling of Earth, exceedingly valorous, beloved of Victory, beloved of Fortune

(Verse 20) To king Rāchamalla-dēva [I], lord of the damsel Fortune, who bore as his crest-jewel Śiva's feet, and to the good lady Sōvala-dēvi was born a wooer of the goddess Fame, (namely) Irungula, peer in blessings to all monarchs, exalted in blessings, a giver of gracious largesses of gold craved by suitors

(Verse 21.) To (their) joy there were born to the blessed Irungula, lord of the damsel Earth, and to Bala dēvi, who was a seat of lofty virtues, sons who were in respective distinction a Bhīma and a Pārtha [Arjuna], as one may aver without untruth to, viz, king Irmadi-Rāchamalla [i.e. Rāchamalla II], endowed with goodly glory pervading the regions of space, and the fortunate king Sōma

(Line 29.) As regards the greatness of the elder of these two.—

(Verse 22) As he possesses the majesty of one who joyfully sucked and consumed a tigress's milk (and) had the unique umbrella of a Snake,<sup>1</sup> and bears as tokens of royalty these yak-cows, the offspring of the yak, a multitude of high-bred elephants, a throne of honour, and royal insignia, to whom is not peer in pride the blest Gōyinda of the Sindas, Rāchamalla II, scion of the lineage of the Snake-lords?

(Verse 23) Possessing majesty, enjoying a singularly high degree of world-famed happiness, illuminating the world by his fame, a new Lotus-eyed [Vishnu], renowned in the Nandana-park of polity, reducing the impurity of the Kali (Age), far removed from impurity, is the ornament of kings Rāchamalla II, skilful in arts, that Trivikrama<sup>2</sup> in the circle of battle

(Verse 24) As the Gracious [Śiva], proving of him among all votaries of the earth, granted him a lasting boon, Rāchamalla-dēva II obtained royal fortune as a constant gift of grace

(Lines 32-35) As the kingdom of the Mahāmandalēśvara Rāchamalla-dēva II, who is thus renowned, was continuing in increasing security,—as regards the greatness of him who lives upon the lotuses of his feet, solely devoted to Śiva, purifying the Gōtia of Kāśyapa, son of Āchharasa, a General Officer, destroyer of Telugus, manager of his lord's affairs, a modern *yugandhara*,<sup>3</sup> a sun in the sky of the Vājasudāta race, crest-jewel of ministers, receiver of the grace of boons from the god Svayambhū, the High Minister, the Bearer of the Betel-bag, Bēcharāja

(Verse 25) The Bearer of the Betel-bag, the General Bēcharasa, having offered immediately substance and body<sup>4</sup> to the god, alone in the world was favoured with a revelation of Śiva

(Lines 35-36) So this Bēcharasa having raised a temple to the god Svayambhū and presented to his lord a memorial regarding the holy cult—

(Lines 36-37.)—The Mahāmandalēśvara Piriya-Rāchamalla-dēvarasa [i.e. Rāchamalla, I] for the personal enjoyment and theatrical entertainment of the god Svayambhū,—the local Āchārya there, a person devoted to—hail!—the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of (the vow of), silence, and worship of Śiva, as regards whose greatness—

<sup>1</sup> See above, p. 269

<sup>2</sup> This epithet is chosen to indicate (1) that the king has the attributes of Vishnu, and (2) that he is extremely valiant (*tri-vīra*, "triple prowess")

<sup>3</sup> Literally, "supporter of the age" The title has been given to some ancient Jain teachers of supposed catholic importance.

<sup>4</sup> Cf. the North Indian phrase *man tan dhan*, "soul, body, and property" (devoted to the deity).

(Verse 26) The excellent Bāla Śivāchārya, immeasurable in strength of will, maintaining the Lākuliśvara traditional lore and Kālāmukha doctrines, applies himself to ascetic devotion as to a sport—

(Lines 38-41) Having washed the feet of this Bāla Śivāchārya, with pouring of water, on Monday, the new-moon day of Mārgaśīra of the 1095th Śaka year, the cyclic year Vijaya, on the occasion of an eclipse of the sun, granted an estate to the god Svayambhū viz in the field east of Kurugōdu, west of the Niāhalla stream, 3 *mattar* of unploughed land, on the west of the king's *kammata*<sup>1</sup>, 1 *mattar* of *saul*<sup>2</sup>, to the east of Puṇḍarikā's Tank, 1 flower garden, in front of (the temple of) the god, 2 oil-mills, of the eastern field of Hāhe-kallu [the Doll's Stone], west of the boundary of the dry-lands<sup>3</sup> of Ballakunde, 12 *mattar* of unploughed land, on the south of the Jujube-tree Tank of that town, 5 *mattar* of red land (*kisu*), in Bādanahatti, south of the ground of the *dharmāta*, 1 *mattar* of unploughed land, in the same, to the south of the road to Biyanahatti, 450 *kamma* of red land, to the south of the village of Biyanahatti, east of the field of the god Bhīmanātha, 1 *mattar* 450 *kamma* of unploughed land, in Arakere, of the two grounds on the east of the road to Domdayutti, 700 *kamma* of red land, on the north of the *bādumbeya* of the same place, 5 paddy fields<sup>4</sup>, below Panḍarika's Tank, 3 paddy-fields this much was formerly granted by Rāchamalla-dēva I

(Lines 44-45) Furthermore, the Gōvinda of the Sindas, warrior to the wanton emperor of Pātāla, lord of Bhōgāvati best of cities, endowed with constant boons from Vira Kalidēva, the Mahāmandalēśvara Rāchamalla-dēvarasa II,

(Lines 45-48) on Monday, the full-moon day of Kārttika of the 1103rd Śaka year, the cyclic year Plava, during an eclipse of the moon, on the occasion of making Śrīpura an Agrahāra, after washing the feet of Bāla Śiva-dēva, with pouring of water, granted for the god Svayambhū's personal enjoyment, theatrical entertainment, offerings of food, restoration of worn-out (buildings), the *Chaitra* and *pavitra*,<sup>5</sup> scriptural study, lectures on the Vaiśeṣika, class-reading<sup>6</sup> of the *Śiva-dharma-purāna*,<sup>7</sup> and charitable gifts of food, the one [entire] village of Jintagrāma with its former bounds, within the county of Ballakunde, situate on the east of the boundary of the dry-lands<sup>8</sup> of Tekkekal, south of the bound of Araliyahālu, west of Hamgave, north of the bound of Goranahālu (?) Likewise, in the fields of Kurugōdu, to the east of the Uppuvalla stream, 3 *mattar* of red land, to the east of Orvāyalūr, west of the boundary of the dry-lands of Arakere, 1 *mattar* 300 *kamma* of unploughed land

(Lines 48-50) Furthermore, when they were entering the fire on the occasion when Bēchārya was going to Kailāsa in bodily form [lit by his body<sup>9</sup>], his lawful wives the

<sup>1</sup> Possibly this is the same as the modern *kamata* (see Kittel, s v), but I doubt it

<sup>2</sup> This would seem to be connected with *savulu*, *sauḷu*, "brackishness," also "mixture of lime"

<sup>3</sup> *Hole*, dry land unsuitable for growing rice

<sup>4</sup> *Gadde kattū*, ground suitable for growing paddy

<sup>5</sup> See *Ind Ant*, Vol XXXVIII p 52

<sup>6</sup> Cf *khandikāda dharma*, *Ep Carn* VII 1, H1 No 66 A *khandika* is a class of students (ib III 1, TN No. 27, VII 1, Sk No 185, IX Bn No 6, III 1, TN 27)

<sup>7</sup> A book called *Śiva dharma*, perhaps the same as this, is mentioned in *Ep Carn* Vol VII 1, Sk. No 185, Cf *Anfrecht's Catal* s v

<sup>8</sup> *Hole* - Mr Narasimhaçhar suggests however that this is a variant for *hola*

<sup>9</sup> *Odale* - Mr R Narasimhaçhar in a letter to me has kindly pointed out that this is the instrumental case of *odal* with suffix -e "Though Kēśarāja," he adds, "limits the suffix -e to neuter words ending in -a (*Śabdamanī-darpana*, s 107), we have examples of the suffix used in words of other genders and endings *alīye* ('with affection'), *Ajita purāna* 1 77-8, *muni-patiye pāle paṭṭuḍu* ('it was stated by the lord of sages'), *alkare talke geydu* ('having embraced with affection'), *kīleye nungura mrityu* ('Death which swallows with ease')

devoted Bailiyakka and Malpāṇiyakka made a request to the king, and (with his permission) granted in the grounds of Manivūr, south of (the sanctuary of) the goddess Tungabhadra, east of the boundary of the dry-lands of Sūgūr, 2 *maṭṭa* of unploughed land. On the (?) mintage,<sup>1</sup> jointly with the goldsmith *bargasa*, there was granted on the *daḷa* 2 *viṣa* 2 *lāni*, also on their buying 2 *so[llaga?]* and on their selling 2 *so[llaga?]*, also in the shops a tax of one ladleful<sup>2</sup>

### B—OF THE SAME REIGN.

This epigraph, an unfinished one, is carved on the back of the stone which has inscription A on its face.—The writing covers an area of approximately 2 ft 4½ in. in height and 2 ft. 9 in. in width. It is much worn, and in places is almost illegible; but careful study has made it possible to recover practically the whole of the text, and it has been found worth illustrating by a plate to exhibit some features in the characters mentioned below.

The character is a good Kanarese, similar in type to that of A. The letters vary in height from ½ in. to ¾ in. The scribe is fond of flourishes. In line 1 the first word, *Śri*, is almost as ornate as in A, the *r* in *chandra* is curled round the *d* in bold floral decoration; and some other letters are prolonged upwards in sweeping flourishes, while several subscript letters on the left-hand margin of various lines are similarly extended downwards. Some letters are much larger than the rest—for instance, *ś* in *Śāmbharē* (l. 1), *tha* in *kaṁṭhara* (l. 4), *la* in *Mahāśāḷa* (l. 16), *ka* in *kaṁṭha* (l. 27), and *dhava* in *dhavaḷa* (l. 28), and *tha* in *nāṭha* (l. 16). The special characters for *m*, *y*, and *v* are common, as in A. In ll. 1-3 the special *m* occurs 14 times, the ordinary *m* only 7 times, the special *v* is also very frequent, and the peculiar *y* appears 9 times.

The language is Old Kanarese, prose and verse, with introductory formula and verse 1 in Sanskrit. Of some lexical interest are *vādriga* (l. 3), *unmuḷḷi* (l. 4), *urrantra* (l. 35), the prefix *ud* expressing high degree. As regards orthography, we may note that the archaic *ḷ* never occurs in words where it is primitive, but, as if to make amends for this, it is written wrongly in four Sanskrit words—*kuḷa* (l. 6), *Mahāśāḷa* (l. 16), *kaṁṭha* (l. 27), and *dhavaḷa* (l. 28),—and in the last three of these the character is made exceptionally large, as if to bid defiance to laws of grammar. Final *-m* alternates with *-v* before vowels, and it is sometimes hard to decide which is the true reading.

The record refers itself to the same reign as A. It opens with an invocation of Udbhava-Rāchamallēśvara, a phase of the god Śiva, which we shall find explained below, ll. 19-21; and after the regular verse of salutation to Śiva (v. 1) comes a stanza adoring the god under the name Rāchamallēśvara (v. 2). After a fanciful description of the ocean (v. 3: see note *in loco*) we are informed that in Jambū-dvīpa lies Bharata kṣētra and in the latter is the province of Kuntala, the reigning sovereign of which is Tribhuvanamalla Vira-Sōmēśvara-dēva (IV). In Kuntala is the county of Ballakunde (v. 4), and in Ballakunde is the hill-fortress of Kurugōḍu, which is described in glowing terms (ll. 8-12). The Sinda Rāchamalla (I), Mahāmandalēśvara of Kurugōḍu, is then eulogised with due fulness (ll. 12-14), and we learn that in the course of his pious and glorious reign he was favoured with an epiphany of the god Śiva and his attendant spirits (ll. 14-18), he accordingly rose to exceedingly high estate in life, and after death was translated to *sāḷhya* in Śiva's heaven, subsequently appearing on earth as a manifestation of Śiva in the form of a self-created *Linga*<sup>3</sup>

<sup>1</sup> Mr. Narasimhachar suggests that this may mean a place or shop.

<sup>2</sup> For the explanation of this passage I am again indebted to Mr. Narasimhachar. The ladleful is perhaps of grain.

<sup>3</sup> The Śaiva Āgamas recognise six kinds of Lingas, viz. (1) *śāyambhūta*, self created, (2) *dāna-līṅga*, prepared by Śiva, (3) *daṭṭa*, set up by gods, (4) *ārsha*, prepared by Rishis, (5) *gāṇava* or *gāṇatā*, set up by Śiva's Ganas or goblin troop, and (6) *mānuṣa*, prepared by godly and instructed men (*Kāmika Āgama*, ch. 50, vv. 35-38). Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 79-82, 86.

on the west of the temple of Svayambhū (Śiva) in Kurugodu, where a sanctuary was raised and worship paid to him under the name of Udbhava-Rāchamallēśvara, "the god Īśvara of Rāchamalla in (miraculous) revelation" (ll 18-21) We then learn that Rāchamalla I begot by Sōvala-dēvi Irungōla (not Irungula, as in A), who by Ēchala-dēvi begot Rāchamalla II (ll 21-22), and upon the power and blessed estate of the last-named our poet dilates in ll 23-26 We may note the statement that his hero was suckled by a tigress, was covered by the hood of a cobra, rode on elephants, and had Kalidēva as the tutelary god of his race (v 11); on this see above, p 269 It is then announced that in his reign there was a high minister, the royal treasurer Rēchirāja, the son of Sāyidēva (Sāvidēva or Svāmīdēva) and Savitri, and Sāyidēva was the son of an elder Rēchirāja by Rēkāmbikā-dēvi (ll 30-35) The inscription here breaks off; presumably it was intended to record an endowment of the temple of Udbhava-Rāchamallēśvara by the Mahāmandalēśvara at the instance of the younger Rēchirāja

TEXT<sup>1</sup>

[Metres v 1, *Ślōka* (*Anushtubh*), vv 2, 13-15, *Sragdharā*, vv 3, 6, 7, 9, *Mahāśraqdharā*, v 4, *Utpalamālā*, v 5, *Kanda*, vv 8, 10, *Mattēbhavakrīdita*, v 11, *Ohampakumālā*, v 12, *Śārdūlakrīdita*]

- 1 <sup>2</sup>Śrīmat-Udbhava-Rāchamallēśvarāya [namah [\*] Namas=tunga-śiraś chumbi-  
chandra-chāmara-chāravē [\*] trailōkyā-nagar-ārambha-mūla-stambhāya Śambhāvē ||  
[1\*]
- 2 Śrīmat-śailēmdra<sup>3</sup>-putri-pati namag=abhivāmchchh-ārtthamam mālke tēja[s\*]-stōmam  
prastutya-nity-ōdbhāvav=esar(v)-esav=i Rāchamallēśvar-ā-
- 3 khy-ōddāmam nissīma-nāmam stuvad-akhila-lasat-sāman=ātm-ābhīrāmam bhīmam jūt-  
āgra-sōmam viṇṇa-jana manah-prēman=addrigu-lalāmam || [2\*] Jala-kallol-āli  
bāhā-
- 4 yugala | v=esevi(va) kūrmmam pādām | bāla-mim kan | poḷev=unmuktāphalam  
pal | kulśame nakha | v=ā kambu kamtham | sunilam vilasat kēs-āvakāśam |  
tolasuva pavalam bāy | ka[ra]m
- 5 padmarāgam talam=āgal | rēṇi ratnākarana vol=esagum rāja-chadrram<sup>4</sup>  
samudram || [3\*] Ant=enisida gambhīrara<sup>5</sup>-ratnākaranim parivṛtav=ēda  
Jambūdvīpada Bharataksheṭradolu
- 6 Kumtala-vishayam=umt=alli || Svasti Samasta-bhuvan-āśrayam Śrī-Prithvi-vallabham  
mahārājādhīrājam paramēśvaram paramabhattacharakam Satyāśraya-kula(1a)-tilakam  
Chāluky-ābharanam
- 7 śrīmat-Tribhuvanamalla-Vira-Sōmēśvara-dēvana rāyam=uttarōttarav=āgutt-iral=ittal ||  
Vṛ || Ant=enis-irdda Bhārata-mahī-mahilā-mahāniya-bhāladolu kumtala-
- 8 [d=ante] śōbhisuva Kumtala-bhūtala-bhāmeg=ō(ā)vagam kāmta-mukh-āmtadol=pīdida  
kamnadiy-annamē<sup>6</sup> chennān=āgi vōr-ant-ire Ballakumde nadu-nāl=karam=  
oppugum=etta nōlpadam || [4\*] Va || Ant=ā nā-
- 9 da naduve rājad-rāja-nāgara-ramanī-ramāniya-manīdarppanāyamānam=enise Bhargg-  
ādiy=amt-ārggav=ari-durggamam=āda Kurugōda guri-durggada pora-volala  
vilāsam=emt=emdale || Kam ||

<sup>1</sup> From the ink impressions  
Read Śrīmach-chhailēmdra-

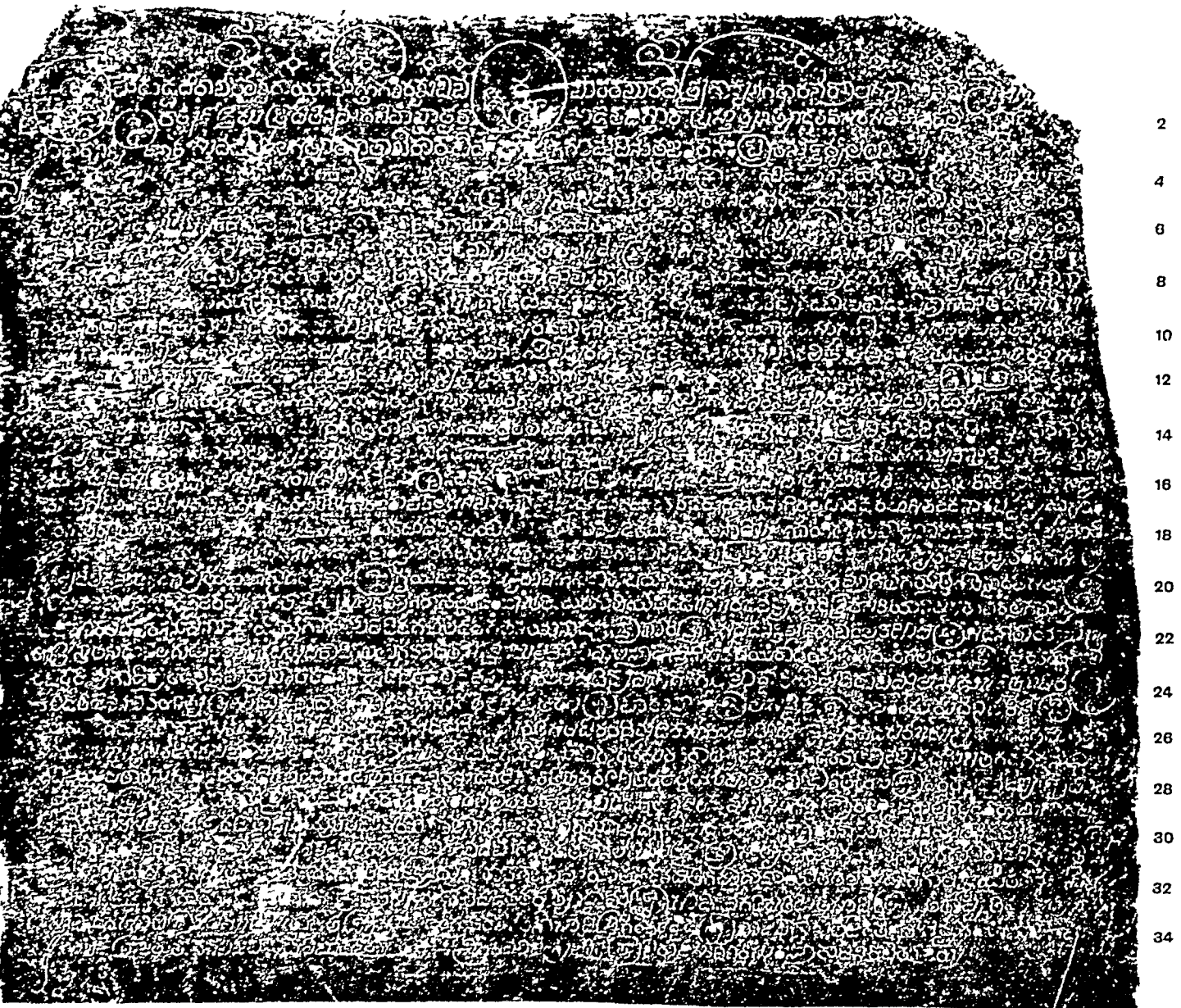
<sup>2</sup> This word is preceded by the *sankha* symbol

<sup>3</sup> Read rāja-mudram, cf. the inscription PSOCI No 83 (*Ind Ant.*, Vol. IX, pp 96 f.), v. 2, and the Sabara *sankara-vilāsa*, i. 30

<sup>4</sup> Read gambhīra-

- 10 Nāradana torāde saradim tārā-pathad=amte rāja-hams-ānvitadim kshīr-ābdh  
śayanan=urada vol=ārameyin=turugi pora-volalu sā(so)gayisugum || [5\*]  
Mattam=ā pur-āmtarbbhāgam=emt=e-
- 11 [ndade || Vri] || Bharadim=Aurvv-ānalam tamn=olagana jalamam pīrvvan=end=  
Abdhi-nātham pīrid=omd=āsamkeyind=i puradole nava-ratnamgalam baytan=emb=  
amt=iral=irkkum kshatra-ratnam | chatura-yuvati-ratnam | sa-
- 12 [— — ∪ ra]tnam | vasa-ratnam | vira-ratnam | sujana-purusha-ratnam | gaj-  
āsv-ādi-ratnam || [6\*] Va || Ant=ā purakk=adhiśvaram mahāmandalēśvaram  
Simda-kula-kamala-māritandam sitagara gandanum=enisi negalda śrīmad  
Rāchamalla-dēvana
- 13 mahimey=emt=emdade || Vri(vri) || Vara-mārggam | śrī-nisarggam | vinaya-vinata-  
Bharggam | jīta-ārāti-varggam | sthira-kāryyam | Mēru-dhairyam | sujana-  
vanaja-sūryyam | mahipāla-varyyam | Smara-rūpam | sa-
- 14 pratāpam kṛta-ripa-nṛpa-tāpam kal-āli-kalāpam | dhareg=ellam Rāchamallam  
kudutav-irale ballam yāsah-śrīge nallam || [7\*] Ant=ā sukha-samkathā-  
vinōdadin=irutt-ire || Vri || Dhareg=āscha-
- 15 ryyade Rāchamalla-mahipa[m] gō-bhū-hirany-āmna-pāna-ras-ādy-ākshila-dānadim  
tanipi śisbt-ēstbt-ārthta-sadu-bhaktaram pīridum mannisal=īśvaram varadan=āgal  
rājyaman=tāldi vistarisutt=opp-i-
- 16 re dēvar=omdu divāsam pratyakshadim be(ba)rppudhu(du)m || [8\*] Va || Āgal  
Namdinātha - Namdi-Mahākāla(la) - Virabhadra-pramukha-pramatha-yūtha-samētanum  
Hari-Vīramchi-sur-āsura-ādi-prasiddh-ā-
- 17 mara-gana-sēvitānum=enisi Pārvatī-pati bamd=avatarisi mīnd-iral Rāchamallarasam  
bhomkane kandu poda-vatt=ānamdadim kara-kamala-mukhitan=āg-iral  
Hara[m\*] dara-hasita-vadan-āravindam Kailās-ēva-
- 18 lōkan-ārththav=abhaya-hast-āvalambakan=āge mahā-prasādam=emdu mahā-vibhūtiyam  
gan-ādambharavam mādi Śiv-ārchchaneyan=ādi || Vri || Dhareg=imt=atyanta-  
chōdy-āvaham=ene Śiva-līng-ārchchanam mādi
- 19 pṛithvi-bhara-rājya-śrīyumam samtatige nīlāsīdam Rāchamallam śatīram beras=  
uttamg-āśva-chamechach-chamara-ruhe(ha)-śi(si)ta-chehhatra-chihn-ānvitam Śam-  
karanol=sālōkyamam porddiyum=avanige sāyu-
- 20 jjadim limgav=āde || [9\*] Va || Amtu Kurugōda pattanada śrī-  
Svayambhūdēvara paschim-ābhīmukhadolu bamdu nīndu sakala-lōkakke  
kantukam=āgi limga-mūrttiyind=ndbhavisalu śrī-
- 21 mad-Udbhava-Rāchamallēśvara-dēvar=emba pesaram tāldi suprasiddham=āg-  
ire || mattam tādīya-samtatīy=adagumtiy=emt=emdaḍe || Vri || Madavād-  
vairi-karindra-kēsariy=enipp=ā Rāchamallamgav=āspa-
- 22 dadim Sōvala-dēvigan=tanujin=āg-irdd=ā Yirumgōla-bhū-viditamg=ēchala-dēvigam  
tanayan=adam kshatra-chāṭra-sampadan=unt=Irmadi-Rāchamalla-mahipam śrī-  
Simda-Nārāyanam || [10\*]
- 23 Va || Ant=ātanolu bīlam-gomdu kalita-Nala-balupim kādi gelal=ārggam=arīd=  
emdt=enē || Vri || Pulī mole-vālan=ūde | phapipam pedeyam kōdey=ette  
sūndhuram sa-lalita-bhadra-vīstaram=ad=āge | cha-
- 24 mach-chamari-mṛig-āli-kamala-chala-chāru-chāmaraman=ikk | ditam Kalidēvan=  
āvagam kulad=adnidaivav=āge | gelal=ār=ddorey=Irmadi-Rāchamallanolu ||  
[11\*] Mattam || Vira-śrī-
- 25 Kalidēvadēvan=Abbavam nitya-prasād-ōdbhav-ōdāra śrīyan=anāratam kudut-iral Śrī-  
chāru-vāk-śrī-lasād vira-śrī-ruchir emdu-kumdba(da)-nibha-kirtti-śrī-

# Kurgod inscription B



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- 26 yuma[m] bhāgadol | rārājan-mukhadol | bhujā-yugaladol | dik-chakradol |  
varitīsal viramg-Irmadī-Rāchamalla-mahīpamg-inn-ārppar-ēm bamdapar ||  
[12\*] Imta negaltegam pogaltegam
- 27 neley=enisi | Svasti Samadhigata-pamcha-mahā-śabda-mahāmamdalēśvaranum  
Ballakumḍā-dīś-ādhiśvaranum Bhōgāvati-puravar-ādhiśvaranum Simda-kuḷa-  
kamala(la)-mārttamḍanum sitagara gamḍanum śārdḍū-
- 28 la-vijaya-patākannam samuddamda-mamḍali(lī)ka-bhayamkara-chaturamg-ānīkanum  
daśa-dīś-avartita-dhavalā(la)-kiritiyum Pātāla-chakravarttiyum śrī-Vīra-Kalidēva-  
dibya-śrī-pāda-
- 29 padma-nitya-prasād-āsādīt ātma-prabhāvanum samgadada mamdalikara taleyam  
kāvanum bḍidargg=ill=ennad=ivanum=enisi negalda śrīmad-Irmadī-Rāchamalla-  
dēvam Kurugōda patta-
- 30 padol sukha-samlathā-vinōdadim rājam-goyyuttam=ire-yire tat-pāda-padm-ōpajivi  
mahā-pradhānam vibudha-aka-bāmdhavam śrīkaranam Rēchirājan=anvaya=ent=  
emdade || Vṛi || Svasti śrī-<sup>1</sup>
- 31 Chandra-vamś-ōdbhava-Harita-kulam Kammme-sat-kirtti-valli vistār-ā-tāra-tārāchala-  
bhuvana-talam tām=enal sat-kavīmdra-prastutyam Rēchirājamg=anuvaśe guṇi  
Rēkāmbikā-dēvigam samtra-
- 32 st-ārāti pradhānam suta=udayisidam Sāyidēva-pradhānam || [13\*] Rāmamg=  
ā Rāmey=emt=amt=Amāra-patige Paulōmy=emt=amte Lakshmi-dhāmamg=ā  
Lakshmi(kshmi)y=emt=amt=Atanu-ripug=U-
- 33 mādēvy=emt=ante Tārā-rāmamge Rōhini-prēyasi sogayipal=emt=amt=amāty-  
[— ∪ —]<sup>2</sup>ōddimam śrī-Sāyidēvamg=ati-pati-hite Sāvitri(tri)y=amt=oppu-irddal ||  
[14\*] Ant-ā śrī-
- 34 Svāmidēvamgam Sāvitri-dēvige || Vṛi(vṛi) || Rājat śrī<sup>3</sup>-Svāmidēvamg=anuvaśe  
guṇi Sāvitrigam puttadam śrī-bhājam tigmāmśu-tējam gata-bhaya-hṛidha(da)y-  
āmbhōjan=ā pu-
- 35 nya bijam bhrājat-kāmtā-Manōjam vibudha-vibudha-bhūjam yaśah-śrī-samājam  
nari-ōnmamtr-ābdhi-rājam suvibhava-Sumanō-ījan=i Rēchirājam || [15\*]

## TRANSLATION.

(Line 1) To the blessed Udbhava Rāchamallēśvara (*homage*)<sup>1</sup>

(Verse 1) (Identical with v 1 of inscription A)

(Verse 2) May the blest Lord of the Great Mountain's Daughter—he who is a mass of radiance,<sup>4</sup> who has famous eternal birth, that most illustrious one who is glorious with the name of Rāchamallēśvara, whose name is boundless, whom all the bright Sāmans praise, lovely in his own nature, terrible, bearing the moon on the tip of his braided locks, beloved of the souls of renowned men, having a stately eye in his brow—fulfil for us the object of (*our*) desire!

(Verse 3.) Like a moving jewel-mine appears the Ocean, bearing the stamp of a king, as the lines of the waves in its waters are (*his*) two arms, the fair turtles (*his*) feet, the little fish (*his*) eyes, the brilliant pearls (*his*) teeth, the *kulīśa* fish (*his*) nails, the shells (*his*) neck, the fine turquoises (*his*) bright hair-tips, the lustrous coral (*his*) mouth, the rubies forsooth (*his*) palms.

<sup>1</sup> After *śrī* is written the syllable *vī*, projecting beyond the line

<sup>2</sup> The engraver has left out these three syllables without marking the omission

<sup>3</sup> Read *Rājach-chārī*

<sup>4</sup> Perhaps a reference to the revelation of Śiva in the form of a fiery Linga, the Lingōdbhava (see above,



(Lines 5-6) In the realm of Bharata (*forming part*) of Jambū-dvīpa, which is surrounded by the deep Ocean thus described, there is the province of Kuntala; in it—

(Lines 6-7) Hail! when the reign of the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhattachāraka*, ornament of Satyāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vīra-Sōmēśvara-dēva [IV], was advancing in increase, then—

(Verse 4) The mid-county of Ballakunde is indeed conspicuous wherever it is seen, being perfect in beauty, as though it were a mirror held ever to the end of the lovely face of that lady the Kuntala-land, who is beauteous as a curling lock on the glorious brow of that dame the Bhārata-land thus described

(Lines 8-9) So as regards the beauty of the outer town of the mountain-fortress of Kuṛugōdu in the midst of this county, which may be called a charming jewel-mirror of that lady the brilliant royal city, and which like the mountain of Bharga [Śiva] is for all impassable to foes —

(Verse 5) The outer town, thickly clothed with groves, is beautiful like the stars' path [the sky] when studded with royal swans (*as they fly*) ceaselessly amidst the noise of the clouds,<sup>1</sup> (or) like the (*dark blue*) breast of (*Vishnu*) lying in the Milk-Ocean

(Lines 10-11) Moreover, as regards the interior of this town—

(Verse 6) As though the Lord of the Ocean, from a great fear lest the submarine fires should eagerly suck up the waters within him, had lodged in this town the nine (*kinds of*) jewels, there are (*here*) the jewels of chivalry, jewels of graceful damsels, jewels of . . . , choice jewels, jewels of warriors, jewels of good men and followers, jewels of elephants, horses, and other things<sup>2</sup>

(Lines 12-13) Now, as regards the greatness of Rāchamalla-dēva, who is renowned as the ruler of this town, the Mahāmandalēśvara, sun to the lotuses of the Sindhā race, warrior to the wanton

(Verse 7) As Rāchamalla was dispensing gifts to the whole earth, a man of noble courses, blest of nature, who reverently did homage to Bharga [Śiva], victor over the companies of his foes, steady in duty, having the firmness of Mēru, a sun to the lotuses of good men, best of kings, comely as Cupid, majestic, consuming hostile monarchs, master of the whole series of arts, skilful, lover to the goddess Fame —

(Line 14.) So as he was (*engaged*) in this enjoyment of pleasant conversations—

(Verse 8) As amidst the wondering admiration of the earth king Rāchamalla, treating most bountifully the good votaries whose objects of desire are noble by gratifying them with all gifts of kine, land, gold, food, drink, etc., was acting as an Īśvara [Śiva] (*and*) a Boon-giver [Vishṇu], and was brilliantly advancing in the course of his reign, the god [Śiva] one day appeared in revelation —

(Lines 16-18) Then the Lord of Pārvatī [Śiva], accompanied by Nandinātha, Nandi, Mahākālā, Virabhadra, and the rest of the goblin troop, and attended by Hari, Viṣṇu [Brahman], the gods, the demons, the Nāgas, and the rest of the famous Immortals' company, came down, and king Rāchamalla, reverently gazing and offering salutation, with joy made the lotuses of his hands to form a bud<sup>3</sup>; and Hara, the lotus of his face gently smiling, held

<sup>1</sup> Cf. *Māgha-dūta* 1. 12

<sup>2</sup> With this list of nine *ratnas* may be compared the Buddhist list of the seven *ratnas* in *Dharma-saṅgraha*, 65, with the reference given there

<sup>3</sup> That is, he clasped his hands in the *añjali*.

out the hand of security, to the end that he should behold Kailāsa<sup>1</sup>, and (*the king*), deeming it a great act of grace, having with much magnificence entertained with pomp the goblins and performed worship of Śiva—

(Verse 9.) Having thus performed the worship of Śiva, so that it caused exceeding admiration to the world, Rāchamalla established for his descendants prosperity of rule (*in bearing*) the burden of earth, being while still in the body attended by the tokens (*of royalty, namely*) stately horses, brilliant yak-hair fans, and white umbrellas, (*and*) even after attaining a place in the world of Śiva, he formed a Linga for the earth by union therewith

(Lines 20-21) So having come and stood at the western side of (*the temple of*) the god Svayambhū of the town of Kurugōdu, and arisen in the form of a Linga so as to delight the whole world, he became very famous under the title of "The God Udbhava-Rāchamalla-śvara" Moreover, as regards the line of his descendants—

(Verse 10) To this Rāchamalla, who was a lion to the mighty elephants his furious foes, and to Sōvala-dēvi was (*born*) in their estate a son, the world-renowned Irungōla, and to him and to Ēchala-dēvi was (*born*) a son perfect in chivalrous conduct, king Rāchamalla II, a blest Nārāyana of the Sindas.

(Line 23) So, if it be said "why is it impossible for any to overcome (*him*) by finding weak points in him and warring with the might of a Nala?"—

(Verse 11) As a tigress gave (*him*) to drink the milk of her breasts, a Lord of Snakes raised (*over him*) its hood as an umbrella, the elephant is (*his*) graceful seat of honour, a brilliant troop of yaks give soft quivering beautiful fans, (*and*) Kalidēva in sooth is ever the tutelary deity of his race, who are able to overcome Rāchamalla II?

(Line 24) Moreover—

(Verse 12) As the god Vira-Kalidēva, (*who is*) Abhaya [Śiva], constantly grants (*to him*) noble fortune by the rise of continual boons, as Fortune places success of sweet speech, success of splendid warriors, and success of fame (*white*) like the radiant moon and jasmine, in (*various*) parts, (*namely*) in (*his*) resplendent mouth, in (*his*) two arms, (*and*) in the circle of space (*respectively*)<sup>2</sup>, can there come now any who are able to prevail against the warrior king Rāchamalla II?

(Lines 26-30) Being thus a subject of glory and praise—Hail! Rāchamalla-dēva II, renowned as "the Mahāmandalēśvara who has attained the five *mahā-sābdas*, lord of the Ballakundā land, lord of Bhōgāvati best of towns, sun to the lotuses of the Sinda race, warrior to the wanton, having the victorious banner (*with the device*) of a tiger and a host of four divisions<sup>3</sup> inspiring fear in arrogant feudatory princes, he whose white fame travels through the ten regions of space, the emperor of Pātāla, he who has attained his power by the constant grace of Vira-Kalidēva's lotus-feet, who guards the heads of attendant feudatory princes, who gives without saying nay to suppliants," being in control of the kingdom at the town of Kurugōdu with enjoyment of pleasant conversations,—

(Line 30) as regards the lineage of the one who lives upon his lotus-feet, the high minister, the especial kinsman of sages, the treasurer Rēchirāja —

(Verse 13) Hail! To Rēchirāja, who was sprung from the blest Lunar race and belonged to the Harita family, a creeping plant of goodly fame to the Kammo caste, celebrated by the

<sup>1</sup> That is, Śiva held out a hand in the *abhaya mudrā* or gesture indicating protection and security, as a promise that the king should be translated to Kailāsa, Śiva's paradise.

<sup>2</sup> An instance of the rhetorical figure *yathā samākhyā*.

<sup>3</sup> Namely, infantry, cavalry, horse, and elephants.

best of good poets as being the ground (*supporting*) a star-high Tārā's Mountain<sup>1</sup> of dignity, and to the devoted virtuous Rēkām̐bikā-dēvi was born a son, the minister Sāyidēva, a minister who terrified foes

(Verse 14) As with Rāma Rāmā [Sītā] is radiantly present, as with the Lord of the Gods [Indra] Paulōmī, as with the Home of Fortune [Viṣṇu] Lakṣhmī, as with the Disembodied One's Foe [Śiva] Umā-dēvi, as with the Stars' Lover [Chandra] the lady Rōhini, so with the blest Sāyidēva, majestic among ministers (?) was Sāvitrī, exceedingly faithful to her lord, conspicuous

(Lines 33-34) So to this Svāmīdēva and Sāvitrī-dēvi—

(Verse 15) To the brilliant blest Svāmīdēva and to the devoted virtuous Sāvitrī was born one enjoying fortune, having the radiance of the sun, the lotus of whose heart was void of fear, that seed of righteousness, a Cupid to radiant ladies, a celestial tree to sages, a meeting-place for the goddess Fame, a lord of the ocean of his own high verses of prayer, a most magnificent king of the *sumanas*,<sup>2</sup> this Rēchirāja

## NO 20—TAXILA INSCRIPTION OF THE YEAR 136

By STEN KONOW

This inscription was discovered by Sir John Marshall in the course of his excavations at Ancient Taxila during the winter 1912-13, and published by him in the Journal of the Royal Asiatic Society for 1914,<sup>3</sup> with additions and a plate in the same Journal for 1915.<sup>4</sup> Valuable remarks have further been published by Messrs Thomas,<sup>5</sup> Fleet,<sup>6</sup> Boyer,<sup>7</sup> and Bhandarkar,<sup>8</sup> and the record has been utilised in my Indo-Scythian Contributions.<sup>9</sup> It is of such importance that it is advisable to record it in the pages of the Epigraphia

Concerning the discovery of the inscription Sir John states that it was "made in a small chapel immediately west of the so-called 'Chir' *stūpa*. The chapel in question is built in a small diaper type of masonry, which came into vogue at Taxila about the middle of the first century A D and lasted for about a hundred years. Its entrance faced the main *stūpa*, and near the back wall opposite this entrance, and about a foot below the floor, I found a deposit consisting of a steatite vessel with a silver vase inside, and in the vase an inscribed scroll and a small gold casket containing some minute bone relics. A heavy stone placed over the deposit had, unfortunately, been crushed down by the fall of the roof and had broken both the steatite vessel and the silver vase, but had left the gold casket uninjured and chipped only a few fragments from the edge of the scroll, nearly all of which I was, happily, able to recover by carefully sifting and washing the earth in the vicinity. The cleaning and transcription of the record was a matter of exceptional difficulty, as the scroll, which is only  $6\frac{1}{4}$  inches long by  $1\frac{1}{2}$  inches wide and of very thin metal, had been rolled up tightly, face inwards, in order that it might be enclosed in the silver vase, moreover, the metal of which it is composed is silver alloyed

<sup>1</sup> This seems to be the Kishkindha-parvata in Ōdra-dēsa, on which Dēvi was worshipped by the name of Tārā (*Matsya Purāna*, xiii 46), being apparently identified with the epic heroine Tārā, the wife of Vālin (*Rāmāyana*, IV 15 ff., *Mahābhārata*, Prat Ray's edn III 279)

<sup>2</sup> Meaning either "king of sages" or "king of gods" (Indra), according as we translate *sumanas*

<sup>3</sup> Pp 973 ff

<sup>4</sup> Pp 191 ff, compare also *Archaeological Survey of India, Annual Report*, 1912-13, pp 18 ff

<sup>5</sup> *JRAS*, 1914, pp 987 ff 1915, pp 155 ff

<sup>6</sup> *JRAS*, 1914, pp. 992 ff; 1915, pp 314 ff.

<sup>7</sup> *Jo Anat.*, XI, v, pp 281 ff.

<sup>8</sup> *Ind Ant.*, 1916, pp 120 ff

<sup>9</sup> *BEAW.*, 1916, pp. 787 ff

with a small percentage of copper, which had formed an efflorescence on the surface of the extremely brittle band, with the result that I could neither unroll it without breaking it, nor subject it to the usual chemical treatment. By the use of strong acid, however, applied with a zinc pencil, I was able to remove the copper efflorescence and expose, one by one, the punctured dots of the lettering on the back of the scroll, and then, having transcribed these with the aid of a mirror, to break off a section of the scroll and so continue the process of cleaning and transcription. In this way I succeeded in making a complete copy of the record from the back of the scroll, while the letters were yet intact. Afterwards I cleaned in like manner and copied the face of each of the broken sections, and was gratified to find that my second transcript was in accurate agreement with the first. Later on Sir John, by means of other methods, was able to clean the scroll more effectively, and succeeded in presenting a photographic reproduction of practically the whole inscription.

The characters are Kharōṣṭhī of the early Kushana type. As in other Kharōṣṭhī inscriptions, the length of vowels and diphthongs has not been marked. In the case of *a*, *i*, and *u* it is usual to retain this peculiarity in transliterating, while *e* and *o* are often marked as long, if we have no special reasons for assuming that they are short. The only consistent transliteration is, however, not to use the sign of length in the case of *e* and *o* any more than in the case of *a*, *i*, and *u*. *E* and *o* are, of course, always long in Sanskrit, in the Prakrits, on the other hand, they are sometimes long and sometimes short, just like other vowels. I shall therefore write *e* and *o* throughout, though most of the *o*s and all the *e*s occurring in the inscription are probably long. With regard to individual letters we may note the sign for *ñā* in *-ñāti*, l 4, and *f* in *Imdafria*, l 2. The voiced and voiceless dentals are carefully distinguished, compare *pradistharita*, ll 1 and 2, *rojatrājasa*, l 3, etc. The compound letter *tva* occurs in *bodhisatva*, l 3. The same sign has hitherto been transliterated *tm* in *atmano*, l 5. The only reason for this latter writing is that the corresponding Sanskrit word *ātmanah* contains a *tma*. If that had not been the case, nobody would have thought of reading otherwise than *tva*. Prakrit is not, however, Sanskrit, and I have no doubt that the correct reading is *atvano*. In the first place we know from the Ara inscription<sup>1</sup> that there was another compound *tma*, and it is not at all likely that there should be on the one side two different compounds for *tma*, and on the other two different meanings of one of them. Moreover the usual Prakrit forms *atta* and *appa* cannot well be derived from Sanskrit *ātman*, but both seem to go back to an intermediate form *atvan*, just as *sattva* becomes *satta* as well as *sappa*. Another compound occurs in *pradistharita*, ll 1 and 2, *vasthavana*, l 2. It will be seen that it is used both instead of Sanskrit *sta* and of Sanskrit *stha*. As a rule, it can be stated that the compound is rarely used in Kharōṣṭhī inscriptions except in foreign words and such as can be considered as Sanskrit loanwords<sup>2</sup>. *St* as well as *sth* regularly became *tth* in the dialect. It is a well known feature of the Prakrits that an *s* causes aspiration of a neighbouring consonant, and the necessary link between *st* as well as *sth* and *tth* is *sth*. Similarly we find *shth* in the Iranian name *Hashthuna* in the Wardak vase inscription<sup>3</sup>. It is therefore just as natural to transliterate the compound *stha* as *sta*, and, if we consider its shape, it is evident that the lower portion is identical with the letter *tha* and has nothing to do with *ta*. I therefore write *stha* and consider this as a semi-learned writing which does not represent the phonetical features of the dialect.

With regard to orthography, we may note, in addition to the use of the compound *stha*, that *ya* represents a Sanskrit *ja* in *puyae*, ll. 4 and 5. The writing is not over careful. Thus we find *a* for *e* in *putrana*, l 2, *prachaga*, l 4, and perhaps in *ma*, l 5. Syllables have been left out in *Tachhasie* for *Tachhasilae*, l 3, *arahana*, for *arahantana*, l 4, *sarvasana*, for *sarvasatvuna*, l 4, and *-salohina*, for *-salohidana*, l 4.

<sup>1</sup> Above, p. 143.

<sup>2</sup> Cf. Lüders, *SBH*, 1914, p. 416.

<sup>3</sup> Cf. Stuart, *J. Asiat.*, XI, iv, p. 574. Konow, *SBH*, 1910, p. 808. Mr. Pargitor reads *Kashfuna*.

The greatest difficulty connected with the interpretation of the inscription rests with the word *ayasa*, l 1 Sir John considered it as the gen of *Aya*, or *Azes*, and explained it to mean that the record was dated in an era founded by *Azes*, and this era he identified with the *Vikrama* era Messrs Thomas and Fleet were of opinion that the word could hardly be the name of a king, because no royal title is used They further maintained that, if *ayasa* were really the name of a king, it would place the inscription in the reign of this king, who would then most likely have to be identified with the *Khushana* mentioned in l 3 Dr Thomas propounded the possibility of considering *ayasa* as the gen of a demonstrative pronoun, and Dr Fleet adopted the explanation and translated<sup>1</sup> "In the year 136 on the day 15 of this (present) month *Āshādha*," or "In the year 136 on the day 15 of the month *Āshādha* of this (year) "

A form *ayasa* of the base which we know from Sanskrit *ayam* is, of course, possible, though I do not think it a likely one But the use of such a pronoun in this place is not in agreement with the practice in other old inscriptions The use of *atra*, *etaye*, etc, in *atra divase* in the Sue Vihar inscription, *etaye purvaye* in the Patika plate, and so forth, cannot be compared, because such expressions always follow after the mention of the month and the day and recapitulate the whole dating, just as *sa divase* in the present record

M Boyer agrees with Messrs Fleet and Thomas in thinking that *ayasa* is not the genitive of *Aya*, *Azes* He explains *ayasa* as standing for *ayyasa* and this further as corresponding to Sanskrit *ādyasya* The month *Āshādha* he thinks may have been called *ādya* because the year was *āshādhādi* I do not know any old date which might be compared. Mr Bhandarkar likewise explains *ayasa* as a Prakrit form corresponding to Sanskrit *ādyasya*, but thinks that it has been added because there was, in that year, a second, intercalated, *Āshādha*<sup>2</sup>

Sir John Marshall is quite right in comparing the wording of the Taxila copper-plate where we read *samvatsaraye ahasatatimae 78 maharayasa mahamtasa Mogasa Panemasa masasa divase pancame 5* I do not know of any other old inscription where we find a similar addition between the mention of the year and the month If, however, *Ayasa* is the name of a ruler, the inscription must, as urged by Messrs Thomas and Fleet, be dated during the reign of this king

Dr Fleet further remarks that, if *Ayasa* were the name of the king ruling when the inscription was deposited, this would tend to mark him as the Kushan king referred to in line 3. Such an inference is not, however, necessary The so-called Takht-i-Bahi inscription is dated during the reign of Gudufara, but in honour of another prince, and the same can very well be the case in the Taxila record

The chief difficulty in explaining *Ayasa* as the name of a king rests with the fact that no royal title is used in connexion with the name I have thought of the possibility of explaining this anomaly by assuming that *Aya* was the ruler, not of Taxila, but of the donor's home Noacha, and that *Azes* II might have spent his last days as a local ruler of Noacha Such an assumption cannot, however, be substantiated by any fact, and the absence of every royal designation is so extraordinary that I think we must abandon Sir John's explanation of the word *ayasa* altogether

Provisionally, therefore, I am inclined to adopt the explanation of Mr. Bhandarkar. We do not know how *dy* was regularly treated in the old dialect of the North-Western frontier In the Shābāzgarhi and Mansehra versions of the Aśoka edicts *dy* becomes *y* in *aya*, Skr. *adya*, but in *uyana*, Skr. *udyāna*, it becomes *y* as in Pāli It is possible that the same development

<sup>1</sup> *JRAS*, 1915, pp 317 f.

<sup>2</sup> Cf Fleet, *JRAS*, 1914, p 998

has taken place in *ādya*, and I think this explanation, for the time being, the most likely one, though I am far from feeling certain about it

*Urasakēṇa* I take to be the name of the donor. The correct reading of this word is due to Dr Thomas, who explains it as meaning "of Uraśa" and indicating the nationality, not the name, of the donor. Though M Boyer is of the same opinion, I prefer to explain *Bahaliēna* as the national name, Sanskrit *Baḥlilēna*. In the North-Western dialect in which the inscription is composed, the general rule seems to be that intervocalic *k* became a soft spirant and was eventually dropped in Indian and Indianised words, while it was commonly retained in foreign names and loan words which had not become naturalised. Thus in the Mathurā lion capital we find *samanumotakra*, *nakraraasa*,<sup>1</sup> *mahasaghiana*, *kusulaasa*, but *Padika*, *Miyika*, *koraka*, in the record under discussion we have *prachaga* and *Bahaliēna*, but *Urasakēṇa*. *Urasaka* is, moreover, a very likely name, containing the element *sāka*, strength, which is rather common in Iranian.<sup>2</sup>

The reading of the word after *Urasakēṇa* is not certain. Sir John, who originally read *Dhitaphria*, has finally adopted the reading *Lotaphria*. Dr Thomas suggests *Imtaphria* or *Vimtaphria* and sees in this name a variant of *Vindapharna*, *Undopherres*, *Gondophernes*, etc. So far as I can judge from the photograph the reading *Imtaphria*, or, as remarked by M Boyer, rather *Imtafria* is the most likely one. The second *akshara* is not, however, to judge from a photograph which I owe to the kindness of Sir John Marshall, *ta* but *da*. The anusvāra at the bottom of the letter seems to be certain, and the top is also different from *lo*, *l* 5. I would therefore provisionally read *Imdafria*, though I admit that *Lomdafria* is also possible. At all events the form is certainly the genitive sing. of a name ending in *fri*. Compare *Ayasia* in the Mathurā lion capital, *Datia* in the Kaldarra inscription, *Kavīśia* in the Mānikūla bronze inscription<sup>3</sup>, *Kamagulya* in the Wardak vase inscription.

*Dhamaraīe* may be the oblique form of a *dhamaraī*, which would represent a Sanskrit *dharmarājī*. This again might be a shorter form of the word *dharmarājikā*, a stūpa. M Boyer has, however, drawn attention to the fact that in another Taxila inscription we find *Tachhaīle agadhamaraīe*, which seems to represent a Sanskrit *Tākshaīlē agradharmarājikē*. It is, therefore, more probable that we have to assume a form *dharmarājika* with the same meaning as *dharmarājikā*, though it is impossible to make any definite statement.

According to Professor Vogel<sup>4</sup> *dharmarājikā* is more especially a stūpa the erection of which was ascribed to king Aśoka, the *dharmarāja*. M Boyer<sup>5</sup> has, however, shown that this explanation is not quite certain, and I think the word can also be explained as meaning a stūpa containing relics of the Buddha, the real *dharmarāja*. At all events *dhamaraīa* must denote the Chir stūpa itself, and this stūpa M Boyer is inclined to identify with the Kunāla stūpa mentioned by Huan-tsang.

*Tachhaīe* is, of course, miswritten for *Tachhaīlae*, the oblique form of *Tachhaīla*, Sanskrit *Takshaīlā*.

*Tanuvae* was explained by Sir John as the name of some locality at Taxila. M Boyer thinks that the word represents a Sanskrit *tanuvaya*, "sacrifice of the body," and is the name of the Bodhisattva chapel mentioned in the next word. He compares the *Vyāghriyūṭaka*. To me the dropping of the *ya* makes some difficulty. Though I admit the ingenuity of the explana-

<sup>1</sup> The compound *kra* in these words certainly denotes a guttural spirant.

<sup>2</sup> See Justi, *Iranisches Namenbuch*, p. 509.

<sup>3</sup> Mr Pargiter reads *kapōia* and does not consider the form as a genitive. I read *Kavīśia chhatrapasa G(ṛ)anāfryaka chhatrapa putrasa danamukho*, "gift of the Kshatrpa Kavīśi, the son of the Kshatrpa Gṛanāfryaka." Cf *SBAW*, 1916, p. 798.

<sup>4</sup> *Archaeological Survey of India, Annual Report, 1903-04*, p. 223.

<sup>5</sup> *loc. cit.*, p. 294.

tion, I prefer to see in *tanuvae* the genitive of a female name *Tanuva* which would then signify the founder of the Bôdhisattva chapel

The various forms of the name which is here written *khushanasa* have been discussed by Dr. Fleet,<sup>1</sup> who did not then know the present record. The initial aspirate reminds us of the *χ* in the Greek legend of some of the coins of Kujula-Kadphises, and, if we compare these two writings, it becomes probable that the first letter of the name was originally a guttural spirant, and, to judge from the *g* in *gushanasa* in the Panjtâr inscription and *gushana* in the Manikîlâ record, a voiced one I have no doubt that Count Staël Holstein<sup>2</sup> is right in combining the name *kushana* with Chinese *yue chi*, older *gût-shi* or *gür-shi*. I am further convinced that a short form *kushi*, corresponding to *yue-chi*, occurs in *koshano*, which is used in the coin legends of Kanishka and his successors. Dr. Fleet<sup>3</sup> considers this *koshano* as an adjective in the nom. sing. I hope, however, to have proved<sup>4</sup> that the whole legend is composed in a language which is, to all practical purposes, identical with ancient Khotanî. The only exception would, if Dr. Fleet were right, be the word *koshano*. In old Khotanî this form can only be the genitive plural of a *koshi*, it cannot by any means be explained as a nominative singular of an old *a*-base. In that case it would have sounded *koshani*. Dr. Fleet thinks that, if we explain *koshano* as a genitive plural, we must arrange the words of the legend "in an order in which they were not intended to be taken." In two Junnar inscriptions, however, we find a genitive plural denoting nationality after a personal name exactly in the same way as in the Kanishka coin legends. Compare No 1154 in Professor Lüders' List, *Yavanasa Irilasa Gatāna*, "of the Yavana Irila, of the Goths," and No 1182, *Yavanasa Chitasa Gatāna*, "of the Yavana Chita, of the Goths," where the Yavanas (i.e. Europeans) Irila and Chita are evidently described as belonging to the people of the Gatas, i.e. Goths.<sup>5</sup>

Though I agree with the Count in assuming the existence of a short base *koshi* in such forms as *koshano*, I am unable to understand how he came to deny the existence of another form *kushana* or *kushāna*. The new Taxila inscription proves, as remarked by Dr. Thomas,<sup>6</sup> the existence of such a word, which is in itself a very likely one. Compare the two forms *a-she* and *a-she-na* which the Chinese used to denote the ancient royal family of the Turks. The only difficulty is whether the first *a* of this word is short or long. This question would be solved if the reading *kushānaputrō* in the Mât inscription were certain. There is, however, a mark above the *na* in this word, and Count Staël Holstein reads *kushānam putrō*. I therefore prefer to read *kushana*, leaving the question as to the length of the *a* open.

In the last line the photograph favours the reading *nivanae*, as stated by Dr. Thomas. M. Boyer explains *a-de* as Sanskrit *agratah*, principally, and *samaparichago* as Pāli *sammāparichāgō*. Instead of the latter it would be possible to assume *sa me parichago*, "this my gift."

The most important questions connected with this record are its date and the identity of the Kushana ruler mentioned in it.

Sir John Marshall has shown that the record was found in strata which belong to the Kadphises kings and are deeper, i.e. older, than those of the Kanishka group. So far as I can see, his excavations have finally established the priority of the two Kadphises kings to the Kanishka group. On the other hand, Sir John has left the question open which of the two Kadphises kings is meant. He says,<sup>7</sup> "The next important point is to determine which of the Kushan kings is referred to as reigning in that year. That he is identical with the nameless Kushan ruler mentioned in the Panjtâr record of fourteen years earlier, is probable,

<sup>1</sup> *JRAS*, 1914, pp. 369 ff.

<sup>2</sup> *loc. cit.*, p. 379.

<sup>3</sup> See Konow, *JRAS*, 1912, pp. 890 ff.

<sup>4</sup> *JRAS*, 1914, pp. 977 f.

<sup>5</sup> *SEAW*, 1914, pp. 645 ff.

<sup>6</sup> *ZDMG*, 68, pp. 93 ff.

<sup>7</sup> *JRAS*, 1914, p. 990.

and here, again, I think Dr Fleet may be correct in identifying the latter with Vima-Kadphises<sup>1</sup>. On the other hand, it is also possible that Kujula-Kadphises may be meant. The monogram on the scroll is characteristic of coins of Vima-Kadphises, but is also found on coins of his predecessor. Again, the title *maharajasa rajadirajasa* also suggests Vima Kadphises, indeed, it was stated by several speakers during the discussion on the date of Kanishka that Kujula-Kadphises was only a petty local chief (*yavuga-jabgon*), never 'a king of kings,' like his successor. But this ascription is erroneous. On some of his coins Kujula-Kadphises styles himself *maharaja rajadiraja*, and, according to Cunningham, *devaputra* also. That he ruled, moreover, at Taxila, and consequently over the north-west of the Punjab and Frontier generally, is abundantly clear from his coins, which are found there in larger numbers than those of any other king except Azes I and Azes II. Other considerations, too, favour the identification with Kujula-, rather than Vima- Kadphises. For, in the first place, it would be natural for the first emperor of the dynasty to be styled 'the Kushan emperor' without any further appellation, while it would be equally natural for his successors to be distinguished from him by the addition of their individual names. Secondly, the stratification of coins at Taxila shows that Kujula-Kadphises succeeded the Pahlava kings there, and consequently he can hardly have conquered the country before circa A D 50, and, inasmuch as his coins betoken a fairly long reign there, and he is known from other sources to have lived to a great age, he may well have been ruling in the 122nd and 136th years of the era of Azes, i.e., approximately, in A D 65 and 79."

Dr Thomas seems inclined to ascribe the Taxila record to the reign of Vima-Kadphises. The era is, he maintains,<sup>2</sup> the same as in the Takht-i-Bali and Panjtār records and probably an old Śaka era, which was continued by the first Kushana rulers, at least as late as the years 122 and 136. He goes on to remark "If Gondophernes died about A D 50 after forty years of rule, the year 136 would correspond to A D.  $50 + 33 + 14 =$  circa A D 70, which approximates to A D 78, the beginning of the so called Śaka era. And A D 78—twenty eight years after Gondophernes—will be a very suitable date for the death of Vima-Kadphises, who succeeded an octogenarian probably soon after the death of Gondophernes. This would fit the commencement of Kanishka's reign. . . in A D 78. We may urge further (1) that the era of the Śakas, having been actually employed by the early Kushans, can have been overthrown only by the definite institution of a new era, which will naturally be the known era of Kanishka, (2) that the so-called Śaka era must have owed its institution to the intentional abolition of a real Śaka era, that is, to the new epoch of Kanishka. On the other hand, if  $136 + =$  A D 78, the commencement of the era is not B C 58, but a few years earlier. If, however, the  $+ = 0$ , we arrive actually at B C 58. Although the era which we know as the Mālava and Vikrama era is dated, as I have endeavoured to show above (pp 413-14), from the institution of non-kingly (oligarchical) rule in Ujjain, it is quite conceivable that it was a consequence of the foundation of the real Śaka era and followed after only a short interval, for the Śakas in question may have overturned a ruling dynasty in Ujjain."

So far as I can see, there cannot be much doubt that the Kushana emperor of the Panjtār and Taxila records was Kujula-Kadphises, and not Vima-Kadphises, who does not on his coins style himself a Kushana.

We learn from Chinese sources that the Yue-chi, after their defeat by the Hung-nu in the second century B C, proceeded westwards, and that, on the southern slopes of T'ien-shan, they came into contact with the Sai-wang, who in their turn migrated southwards and made themselves masters of Kī-pin. Later on, about 160 B C, the Yüe-chi were attacked by the

<sup>1</sup> See, however, Dr Fleet's remarks, *JRAS*, 1914, p 998 and note 1.

<sup>2</sup> *JRAS*, 1914, pp 989 ff.



Wu sun and continued their march towards the west. In Bactria they settled down under the rule of several *hi-hous*. More than hundred years later the *hi-hou* of Kuei-shuang K'in-tsin-k'io conquered the other *hi-hous*, established himself as king and adopted the dynastic title "King of Kuei-shuang". He invaded An-si (Parthia), conquered Kao-fu and annihilated P'u-ta and Ki-pin. He died at the age of eighty years and was succeeded by his son Yen-kao-chên, who "again" conquered India and appointed a governor of that country.

It is now generally recognised that K'in-tsin-k'io is identical with Kujula-Kadphises and Yen-kao-chên with Vima-Kadphises, and that the Sai-wangs were the people who in India were known as Śakas or Śaka-murundas<sup>1</sup>. The information which can be gathered from Chinese tradition is accordingly to the following effect —

The Śakas conquered the country which the Chinese called Ki-pin. Here they were later on replaced by the Kushana chief Kujula-Kadphises, who also invaded Parthia, and whose son Vima-Kadphises "again" conquered India. We are not told whether the Śakas extended their conquest beyond Ki-pin. The remark, however, that Vima-Kadphises' conquest of India was a re-conquest would naturally lead to the conclusion that India had formerly been subjected to the rule of the Śakas.

Sinologists seem to agree that Ki-pin in the times of the Han and the Wei denoted Kashmir, while in the T'ang period it was identified with Kapiśa, i.e. the country drained by the northern tributaries of the Kabul river<sup>2</sup>. There cannot be any doubt about the correctness of the latter statement that the terms Ki-pin and Kapiśa were often in the times of the T'ang dynasty used to denote the same locality. The principal reasons on which it is based have been ably summarised by M. Chavannes,<sup>3</sup> as follows,—

(1) In the Chinese-Sanskrit dictionary *Fan-yü-tsa-ming* by Li-yen *Kie-pi-sho-ye*, i.e. Kapiśa, is given as a synonym of Ki-pin,

(2) Hsüan-tsang states that the kings of those parts were in the habit of spending the summer in *Kia-pi-shi*, i.e. Kapiśa, and the winter in Gandhāra. A century later Wu-k'ung gives the same information, but substitutes *Ki-pin* for *Kia-pi-shi*,

(3) From the T'ang-shu we learn that in the days of Hsüan-tsang the dominions of the Tu-kü extended as far as Ki-pin, and the Turkish Kagan gave the Chinese pilgrim an escort to *Kia-pi-shi*, i.e. to the southern limit of his empire.

That Ki-pin was, in the T'ang period, different from Kashmir can also be inferred from the fact that Wu-k'ung came to Kashmir after having visited Ki-pin. According to him Gandhāra was the eastern capital of Ki-pin, and, as Gandhāra was the lower Kabul valley, Ki-pin must have comprised the central part of that valley.<sup>4</sup>

Finally *Ki-pin* can be considered as a Chinese rendering of the word Kapiśa,<sup>5</sup> though it is by no means certain that such be the case.

Kapiśa seems to have been an old country. Lassen<sup>6</sup> has identified it with *Kapissa* which, according to Pliny VI 25, was conquered by Kyros, and, if this identification can be upheld, we should be able to trace the name back to the 6th century B.C.

<sup>1</sup> Cf. *SBW*, 1916, pp. 787 ff.

<sup>2</sup> Franke, *Beiträge aus chinesischen Quellen zur Kenntnis der Türkvölker und Skythen Zentralasiens* Berlin, 1904, p. 80.

<sup>3</sup> *Documents sur les Tou-kiue (Turcs) occidentaux* St. Pétersbourg, 1903, p. 521.

<sup>4</sup> Lévi, *Jo As*, IX, vi, pp. 371 ff.

<sup>5</sup> Lévi, *Jo As*, IX, vii, pp. 161 ff. According to a note added to the Ming edition of the *Na sien ling* (Milindapaśāna), Ki-pin is a *fan*, i.e. Indian word, meaning "mean fellow". Cf. Lévi, *Jo As*, IX, x, p. 529<sup>2</sup>, Schlegel, *Toung-pao*, II, 1, pp. 329 f. Perhaps this means that Kapiśa was explained as *ka* (or *ku*)-*pāśa*.

<sup>6</sup> *Indische Alterthumskunde*, Vol. I, pp. 859 f.

In the T'ang period Kapiśa was a considerable power. In Hsuan-tsang's time Gandhāra had fallen under its domination, and Wu-ta-kia-han-ch'a, i.e. Uḍabhānda on the Indus, was one of the residence towns of its king. Nagarahāra, Lampāka, and other countries belonged to their dominions, which later on also comprised Udyāna. Takshaśilā, which had formerly belonged to Kapiśa on the other hand, had recently passed into the possession of the Kashmir kings.<sup>1</sup>

The arguments in favour of the identity of Ki-pin and Kashmir in the Han and Wei periods are far less convincing. According to M. Lévi<sup>2</sup> they are,—

In Chinese works such as the Pien-yi-tien section of the T'u-shu-tsi-ch'êng and the Hai-luo t'u-chi, Ki-pin and Kashmir are identified,

The old annals distinguish Ki-pin from Kao-fu, which latter name must signify Kabul,

The Wei annals state that the country was surrounded by four mountain ranges, and that it extended 800 li from east to west and 300 li from north to south,

Finally Ki-pin can very well be a rendering of an Indian word *Kapira*, of the transliteration of *Bāhula* as *Lo-yun*. This *Kapira* can be compared with Ptolemy's *Kaspēra*, *Kaspeiraioi*, and may represent a Sanskrit *Kāspira*=*Kāsmira*. Paramārtha, a native of Ujjayinī, who lived in the second half of the 6th century, in his translation of the *Abhidharmaśāstra* always renders *Kāsmira* by *Ki-pin*,<sup>3</sup> while Hsuan-tsang, a century later, in his translation of the same work, renders the Indian name as *Kia shi-mi-lo*.

These reasons are far from being conclusive. The identification of Ki-pin and Kashmir in some Chinese sources does not prove much, if we remember that Kashmir became part of the empire of the Kushanas, of whom we know that they made themselves masters of Ki-pin after the Śakas. Mountain ranges are found everywhere in Afghanistan as well as in Kashmir, and the fact that Ki-pin may be a rendering of *Kāsmira* does not prove that such is actually the case. Ptolemy's *Kaspeiraioi* are located between the country of the Pāndavas and the Vindhya hills,<sup>4</sup> and Paramārtha's rendering would, at the utmost, prove the identity of Ki-pin and Kashmir in his time, and we have already seen that such cannot be the case.

It will accordingly be necessary again to examine the information which can be gathered from the oldest Chinese sources.<sup>5</sup>

The Chinese first heard about Ki-pin during the rule of the emperor Wu-ti (140-87 B.C.). The country was then in the possession of the Sai, i.e. the Śakas. Later on it was conquered by the Kushanas, and the first Kushana ruler does not seem to have extended his power beyond Ki-pin into India proper. In the time of Yuan-ti (48-33 B.C.) ambassadors from Ki-pin arrived in China and were escorted back as far as Hien-tu, which was accordingly on the way to Ki-pin. Also the Sai, i.e. the Śakas, passed Hien-tu on their way to Ki-pin.

According to M. Specht, Hien-tu was situated to the east of Badakshan. Professor Franke,<sup>6</sup> on the other hand locates it at a short distance to the west of Skārdu. He bases his conclusions on Fa-hian's description of his route from Turkistan to Udyāna. After crossing the passes he arrived at Kie-cha, and thence proceeded along the hills towards the south-west and arrived at a gorge where one had to descend and cross (*tu*) by means of hanging (*hien*) ropes. This description seems to suit the famous gorge near Skārdu. From Hien-tu Fa-hian then arrived in Udyāna, i.e. the Swat valley. He did not accordingly

<sup>1</sup> Chavannes, *loc cit*, p. 174, Lévi, *Jo As.*, IX, x, p. 529<sup>2</sup>

<sup>2</sup> *Ibidem*, p. 384

<sup>3</sup> Cf. Franke, pp. 59 ff., Specht, *Jo As.*, VIII, u, pp. 323 ff., IX, x, pp. 162 ff., Lévi, *Jo As.*, IX, vi, pp. 371 ff.

<sup>4</sup> *Jo As.*, IX, vi, pp. 371 ff.

<sup>5</sup> Lassen, *loc cit*, Vol. III, p. 146

<sup>6</sup> *Loc cit*, pp. 56 ff.

proceed from Hien-tu to Kashmir, but towards the west, whereby he would have to cross the Indus a second time. His description would accordingly lead us to infer that Kī-pin was situated to the west of Kashmir.

This well agrees with the information which can be gleaned from older Chinese sources. According to the Han annals Kī-pin was bounded towards the south-west by Wu-i-shan-li, towards the north-west by the Bactrian empire of the Yue-chi, while towards the north-east it was eight days' journey distant from Nan-tun, and towards the east 2250 li distant from Wu-cha. In another place Kī-pin is mentioned between An-si, i.e. Parthia and Wu-i-shan. Wu-i-shan-li is, as shown by Professor Maiguardt,<sup>1</sup> a rendering of the Greek Alexandria, i.e. Kandahar, or, according to M. Chavannes,<sup>2</sup> Herat, and according to Cunningham<sup>3</sup> it comprised the whole of South-western Afghanistan. This description certainly seems to indicate parts of Afghanistan, to the south of the Hindukush. Of Kao-fu, to the south-west of the Ta Yüe-chi, we hear<sup>4</sup> that it sometimes belonged to Kī-pin and sometimes to T'ien-chu. Kao-fu has been identified with Ptolemy's Kaboura, the present Kabul, and, if we consider Kao-fu as the border land between Parthia and Kī-pin,<sup>5</sup> to which latter country it sometimes belonged, we are led to think of parts of the Kabul valley and neighbouring districts, i.e. territories which we have found formed part of Kapisa. Professor Franke therefore arrives at the conclusion that Kī-pin comprised the north-western portion of the present Kashmir state, the Indus country down to the Kabul river, the country between the lower Kabul river and the Swat river, and further parts of the Panjāb. These must be added, because we learn about Kī-pin that it was a flat and hot country, a designation which does not at all suit Kashmir. I think that we cannot get nearer at the truth. The only territories mentioned by Professor Franke which I do not think can be proved to have belonged to Kī-pin are the north-western districts of Kashmir. On the other hand it is possible that it extended a little further towards the west and the south-west.

Ancient Kī-pin thus included districts which were later on known as Kapisa, and I do not see why it should be necessary to assume that the Chinese at different periods used the designation Kī-pin in two different senses. It seems to me that we shall have to return to the old explanation of Kī-pin as a rendering of the same word which the Greeks made into Kōphēn, whereby we must bear in mind that the Greek *ph* was an aspirated labial and not a spirant. The reasons brought forward against this identification are little convincing. M. Lévi<sup>6</sup> thinks that the name Kōphēn had probably already become obsolete when Megasthenes picked it up. Ptolemy ignores it and calls the principal river of Afghanistan Koas, and finally Strabo has another form of the name, viz. Kōphēs. I cannot find anything in these arguments which disproves the old identification of the names Kōphēn and Kī-pin, which is in itself much more likely than the supposed renderings of Kapisa and Kāśmīra by Kī-pin. The fact remains that the Greek knew a name which they thought sounded like Kōphēn, that this name sounds much more like Kī-pin than any other name which has been suggested, and that we have every reason for looking for Kī-pin in the same neighbourhood where the ancient Greeks located Kōphēnē, the country on the Kōphēn. The fact that the Chinese later on used the name Kapisa of districts which others included in Kī-pin seems to be much more naturally explained by assuming that Kapisa formed part of ancient Kī-pin and was sometimes designated by means of the wider name Kī-pin.

In support of my location of ancient Kī-pin I may mention a small detail. I hope to have proved in another place<sup>7</sup> that the so-called Murundas who ruled in the Ganges valley in

<sup>1</sup> *Untersuchungen zur Geschichte von Eran*, H. 2, Leipzig, 1905, p. 176.

<sup>2</sup> *T'oung pao*, II, vi, p. 514.

<sup>4</sup> *Specht, Jo As.*, VIII, ii, p. 325.

<sup>5</sup> *Jo As.*, IX, vi, pp. 371 ff.

<sup>6</sup> *Ancient Geography of India*, Vol. I, p. 39.

<sup>7</sup> Franke, p. 77.

<sup>8</sup> *SBAW*, 1916, pp. 790 ff.

the second and third centuries A D were in reality the Kushanas, and that the word *murunda* itself is not the name of a tribe but a Śaka word meaning "lord," which was used as a title by the Śakas and after them by the Kushanas, while the Kshatrapas translated it by the corresponding Indian word *svāmin*. Wherever we meet with the designation *murunda*, we are justified in thinking of Śakas or tribes that can be considered as the heirs and successors of the Śakas. Now Lassen has long ago<sup>1</sup> drawn attention to the statement in Hēmachandra's *Abhidhānachintāmanī*, v 960, *Lampākās tu Murandāh syuh*, "the Lampākās would be (called) Murandas." Lassen inferred that the *Murandas*, who must be identical with the *Murundas*, should be located in the present Laghman. This, however, is impossible, when we consider the information about the *Murundas* which can be gleaned from Indian, Greek and Chinese sources, which unanimously locate the so-called people in the Ganges valley. If we examine the preceding stanza in Hēmachandra's work, we there find the remark, *Turushkās tu Sākhayah syuh*, "the Turushkas would be called Sākhīs." It has long ago been recognised that this *sākhī* is nothing else than the title *shāhī*, and we are quite justified in looking for a title in *murunda* as well. Now that we know that *murunda* was actually a Śaka title, the natural inference is that the Lampākās had preserved this title from the time when they were ruled by Śakas, in other words that their country belonged to the dominion of the Śakas, of whom we know that they ruled in Kī-pin.

Finally, the location of ancient Kī-pin here attempted is the only one which suits what we know about the ancient history of the Śakas and the Kushanas. We have no traces of the Śakas or of Kadphises in Kashmir, and there is not the slightest indication that they ever ruled there. Numerous finds, on the other hand, prove that they held sway in Taxila and further to the west, at least as far as towards Jalalabad. Of Huvishka we have traces as far west as in Khawāt.

I have consulted Professor Franke about the results of my study of the question, and he kindly authorises me to state that he agrees with me. The support of his great authority makes me confident that I am right.

Taxila, the find-place of the present inscription, accordingly belonged to Kī-pin, and "India," which was reconquered by Vima-Kadphises was beyond Kī-pin, i.e. beyond the north-western Panjāb. We thus have an old tradition about a king who succeeded the Śakas in Kī-pin, and about his son, who reconquered India. Now I have shown in my *Indo-Scythian Contributions* that the Kushanas in India must be considered as the heirs and successors of the Śakas, that they were known under the Śaka title *murunda*, and that it would be nothing extraordinary if a Kushana ruler were designated as a Śaka. I have therefore compared the Chinese tales about the Sai-wang and the Kuei-shuang in India with an Indian tradition, which has been handed down in the Jain work *Kālakāchāryakathānaka*.<sup>2</sup>

We there learn how the king of Ujjayinī, Gardabhilla, abducted the sister of Kālaka, who went to the country of the Śakas (*sagahūla*) and prevailed upon some of the *sāhīs*, i.e. chiefs, to accompany him to India (*Hindugadēsa*). They first proceeded to Surāt (*Surattha*) and thence, in the autumn, to Ujjayinī, where Gardabhilla was made prisoner. A *Sāhī* was made overking, and thus the dynasty of the Śaka kings originated. After some time, however, Vikramāditya, the king of Mālava, ousted the Śakas and became king, whereafter he established his own era. After the lapse of 135 years his dynasty was overthrown by another Śaka, who in his turn introduced the Śaka era.

I have no doubt that this second Śaka king who reconquered India is identical with Vima-Kadphises, who "again" conquered India, and, if that is admitted, the Jain tale at once acquires

<sup>1</sup> *Loc cit.*, I, p. 548<sup>1</sup>

<sup>2</sup> *ZDMG*, 37, pp 247 ff

great importance. It must be a very old tradition, and we have no reason to reject any portion of it, unless it can be disproved. I know that most European scholars, though many of them speak with respect about Indian tradition, do not usually take any notice of it, but I am unable to see why. And with regard to the narrative of the *Kālakāchāryakathānaka* I see no reason whatever why we should disbelieve it. I have shown elsewhere<sup>1</sup> that there are good reasons for assuming the existence of a Mālava king Vikramāditya at an early date, and<sup>2</sup> that the oldest dates in the Mālava-Vikrama era are recorded according to a system which is quite different from that followed in old Kharōṣṭhī inscriptions, and which is probably the old national Indian one. I think the only sensible course is to abandon the idea that the Vikrama era was established by foreigners and return to the traditional theory that it dates back to an Indian ruler of Mālava, who upset the rule of Śaka conquerors. As remarked by Dr. Fleet, everything we know about Indian eras is to the effect that they were started by individual kings, and, though the Vikrama era was later on known as the era of the Mālava corporation, I do not think that Dr. Thomas has succeeded in making it probable that "it dates from the foundation of the tribal independence of the Mālavas."<sup>3</sup>

The oldest dates in the Śaka era are recorded in the same way as the ancient Kharōṣṭhī inscriptions, and this state of things makes it almost certain that Dr. Thomas was right in assuming<sup>4</sup> that these latter ones were likewise dated in a Śaka era. The second Śaka era, of A.D. 78, was according to the *Kālakāchāryakathānaka* founded by the Śaka ruler who ousted the dynasty of Vikramāditya and "again" subjected India to the sway of the Śakas. I have already remarked that I identify this Śaka ruler with Vima-Kadphises, who "again" conquered India and appointed a governor to rule the country. If we remember that Śūrat and Mālava were the countries which the Śakas invaded at the invitation of Kālaka, when he asked them to accompany him to India, it becomes probable that the governor whom Vima-Kadphises appointed was the first of the Western Kshatrapas, i.e. in my opinion, Bhūmaka=Ysamōtika.<sup>5</sup> It is thus easily explained why the inscriptions of the Western Kshatrapas are dated in the Śaka era.

If now Vima-Kadphises was the ruler who established the Śaka era, he can scarcely be the king alluded to in the Taxila inscription. His conquest of India did not probably take place in the first year of his reign, and we may roughly place his accession in A.D. 75. His father, who died as an octogenarian, would then have been born *circa* 5 B.C. According to Professor Franke<sup>6</sup> the consolidation of the Kushana empire under Kujula-Kadphises had not taken place in A.D. 24, but did not happen long after that date. In l. 5 of the so-called Takht-i-Bahī inscription I read *erghuna Kapsasa puyae*, "in honour of prince Kapśa." This prince Kapśa can hardly be anybody else than Kujula-Kadphises, of whom we know that he invaded Parthia. The Takht-i-Bahī inscription is dated in the year 103 of the era which I follow Dr. Thomas in considering as an old Śaka institution. It can, of course, be anterior to A.D. 24, but scarcely much later. The initial date of the era would accordingly not fall later than about 75 B.C., but might fall some years earlier. At least there cannot be any question of the Vikrama era, which, I think, we must finally ascribe to Central India. With an initial date in or about 75 B.C., the year 136 would fall about A.D. 60, at a date when there can be no question of placing Vima-Kadphises, and, even if we were to assume that Kujula-Kadphises ascended the throne as much as 10-15 years after A.D. 24, the Taxila inscription would still have to be ascribed to Kujula-Kadphises. It should finally be borne in mind that we have the definite statement about him in Chinese sources that he assumed the title "King of Kuei-shuang," i.e. Kushana king.

<sup>1</sup> *SBARW*, 1916, p. 812

<sup>2</sup> *JRAS*, 1914, p. 414

<sup>3</sup> *SBARW*, 1916, p. 814

<sup>4</sup> *Above*, pp. 135 ff.

<sup>5</sup> *JRAS*, 1913, p. 637

<sup>6</sup> *Beiträge*, p. 73





## TEXT

- 1 Sa 100 20 10 4 1 1 ayasa Ashadasa masasa divase 10 4 1 1śa divase  
 pradisthavita bhagavato dhatu[o] Ura[sa]-  
 2 kena Imdafria putr[e\*]na Bahaliēna Noachae nagare vasthavena Tena ime  
 pradisthavita bhagavato dhatuo dhamari-  
 3 ie Tachhaśi[la\*]e Tanuvae bosi(dbi)satva-gahamī maharajasa rajatūajasa  
 devaputrasa Khushanasa arogadachhīnae  
 4 sarvabudhana puyae prach[e\*]gabudhana puyae aśaha[nta\*]na puyae  
 sarvasa[tva\*]na puyae matapita puyae mitr-amacha-ñāti-sa-  
 5 lohī[da\*]na puyae atvano arogadachhīnae nī[va]nae hotu a . de sama-  
 parichago

## TRANSLATION.

In the year 136, on the 15 day of the first month of Āshādha, on this day relics of the Venerable One were enshrined by Urasaka, the son of Imdafri, a man from Balkh, a resident of the town Noacha. By him the relics of the Venerable One were enshrined in the Dharmarājika (*stūpa*) in Takshaśilā, in the Bōdhisattva-chapel of Tanuva, for the bestowal of health on the great king, the king of kings, the son of the gods (of heaven), the Khushana; in honour of all the Buddhas, in honour of the individual Buddhas, in honour of the Arhats, in honour of all beings; in honour of (*his*) parents, in honour of (*his*) friends, ministers, kinsmen and blood-relations, for the bestowal of health upon himself, to Nirvāna may this proper gift lead hereafter (?)

No 21 —ARTHUNA INSCRIPTION OF THE PARAMARA CHAMUNDARAJA ·  
 VIKRAMA-SAMVAT 1136

By LIONEL D. BARNETT

The village of Arthūnā lies about 28 miles in a westerly direction from Bānswārā in Rājputānā, it is shown on the Indian Atlas quarter-sheet 36 (1905) as lying in lat 23° 29 $\frac{1}{2}$ ', long 74° 9 $\frac{1}{2}$ '. About a mile to the east of Arthūnā is a temple of Maṇḍalēśvara Mahādēva (Śiva), the present inscription, which records its foundation and endowment, is on a slab on the right side of its śikhara. According to local tradition, the place formerly bore the name of Amarāvati. An abstract of this record was published by Professor Kielhorn in *Ind Ant*, Vol 22 (1893), p 80. Recently Mr Shyama Shankar Har Chaudhuri, M A, with great kindness obtained for me from the Antiquarian Department of His Highness the Maharaja of Jhalawar's Government the loan of an ink-impression of the stone, together with a transcript by the learned Curator of the Department, Pandit Gopal Lal Vyas, on the basis of which I now edit the text. Unfortunately the ink-impression in several places has been touched up with white paint, which somewhat lessens the value of its testimony, but in spite of this fact and of the frequent incorrectness of the original writing the greater part of the inscription can be determined with certainty.—The character is Northern, of a type common in Rājputānā during the period, the letters are on the average about  $\frac{1}{8}$ " in height. They are for the most part fairly well preserved. The area covered by the writing is 2 ft 6 $\frac{1}{4}$ " wide and 2 ft 2' high.—The language is throughout Sanskrit, all verse, with the exception of the colophon on l 53. The spelling throughout shews a tendency to confuse *s* and *ś* (I fear I may not have always succeeded in distinguishing what the engraver really cut in this respect, owing to the touching up of the ink-impression), and sporadic doubling of consonants after *r*. In the somewhat ambitious *praśasti* occupying ll 1-45, which shews that the poet was a careful student of Kālidāsa, there is little of special linguistic interest, we may note the words *tūnīra* (for *tūnīra*, l 5), *kaṇḍāla* (l 12), and *uchch[u\*]lumpichakāra* (l 40). But in the business part of the record, comprising the articles of the endowment (l 45 to end), there is a fair number of



rare words, mostly of a homely kind, viz *prati* (ll 45, 46), *hatta* (l 46), *mūṭaka* (ll 46, 50), *pūḷaka* (l 47), *ṇāla* (1b), *utthapanaka* (1b), *vumaka* (l. 48), *lagadā* (ll. 48, 50), *santa* (l 48), (?) *pānaka* (1b), *vrisha-vimsōpaka* (l 49), *tavan* (1b.), *araghatta* (1b), *hāraka* (1b), *chhanga* (l 50), *iāpa* (1b.), and *ātaviha* (1b)

The subject of the inscription is the foundation and endowment of the temple of Mandalēśa (Śiva) at Arthūnā by the Paramāra king Chāmundarāja. After two Śaiva benedictory stanzas, it gives the familiar legend of the origin of the Paramāras. First Mount Arbuda (Ābū) is described (v 3), here the saint Vasishtha performed his holy rites (v 4), in company with his wife Arundhati (v 5) and the Cow of Desire (v 6). Viśvāmītra, son of Gādhi, stole the cow (v 7). To recover her Vasishtha miraculously created a warrior, who defeated the enemy and brought her back (vv 8-10). Vasishtha blessed him and gave him the name Paramāra, "Destroyer of Foes" (v 11). In his lineage was the warrior king Vairisimha (v 12), who, despising common glory, became master of the earth (vv 13, 14). Next his younger brother Dambarasimha, a valiant and charming prince, is introduced (vv 15-16). In his lineage was Kamkadēva (probably an error for Kakkadēva), a brave warrior (vv 17-18), who in a battle on the banks of the Narmadā overthrew the army of the king of Karnāta, and in fighting on the side of Śriharsha of Mālava died a hero's death (v 19). We are then told of the glories of his son Chandapa (vv 20-21), Chandapa's son Satyarāja (vv 22-24), Satyarāja's son Mandanadēva (vv 25-45), and Mandanadēva's son Chāmundarāja (vv 46-54). He (apparently Chāmundarāja) gloriously overcame Sindhurāja (v 55), his splendours are further described (vv 56-61). He established religion in an unprecedented degree (v 62), and dispensed rich bounties to Brāhmins and others (vv 63-65). He caused the temple of Mandalēśa to be built (v 66), may his fame endure for ever (v. 67). Then follow the details of the endowment (vv 68-81), and comminatory stanzas (vv 82-83). In the Sādhāra family was the learned poet Sumata-Sādhāra (v 84), his son was Vijaya-Sādhāra (v 85), whose younger brother was Chandra, the author of this poem (v 86). The fair copy was written by Āsarāja, son of the Kāyastha Śridhara (v 87).

The family of kings introduced to us by this *prastāva* is a junior branch of the Paramāra dynasty. The point at which they branched off from the main stock (as represented by the family ruling Mālwa from Krishna-Upendra down to Arjunavarman above, Vol I, p 224, *Ind Ant*, Vol XIX, pp 345 ff) is not clear. It may be from Vairisimha and his brother Dambarasimha, for conceivably the former may be identical with the Vairisimha I of the Mālwa dynasty<sup>1</sup>. Some generations after these we find Kakkadēva fighting for the cause of "Śriharsha" of Mālwa against the "Lord of Karnāta". This "Śriharsha" is most probably Harshadēva-Siyaka II of Mālwa, and the "Lord of Karnāta" may be the Rāshtrakūta Khottiga, against whom Siyaka II waged a successful war about 970 A.D. Accordingly we may assign Chandapa to about 1000 A.D., Satyarāja to about 1025, Mandanadēva to about 1050, and Chāmundarāja to 1080, which was the actual year in which the present inscription was set up. Some difficulty, however, arises from the obscurity of the verses 47 ff. To all appearance they refer to Chāmundarāja, and we should naturally gather from them that it was he who conquered Sindhurāja (v 55), patronised religion (v 62), and built the temple of Mandalēśa (v 66). But immediately afterwards we find a prayer for the continuance of the glory of Mandanadēva (v 67) and a statement that certain imposts for the benefit of the temple were established by the latter (v 70). The most natural conclusion is that vv 47-66 do refer to Chāmundarāja, that the temple of Mandalēśa built by him was a new structure taking the place of an older sanctuary to which his father Mandanadēva had

<sup>1</sup> Considerations of chronology forbid us to identify him with Vairisimha II of Mālwa.

previously granted an endowment<sup>1</sup>, and that the present inscription was intended to record these facts and to amalgamate the endowments of the father and the son

Who Sindhurāja (v 55) can be is not clear. He cannot be the well-known Sindhurāja of Mālwa, whose period is about 990-1010 A D, for, even if we refer v 55 to Mandanadēva, the latter can hardly have been old enough to wage a victorious war before 1010; and as we saw, the probability is that the verse refers to his son, which will bring it still further down in time. Possibly *Sindhurāja* is to be understood as meaning "a king of Sindh"

The date as given on the ink-impression and read by Pandit Gopal Lal Vyas is Samvat 1136,<sup>2</sup> Phālguna śuddha, the 3rd day, Friday. On this Mr R Sewell has kindly supplied to me the following remarks: "Since the month is Phālguna, the beginning of the year, whether Chaitra, Kārttika, or Āshādhā, makes no difference in the year's number, and since the *tithi* was in the bright half, it makes no difference whether the months began with the new or full moon. Hence the only question is whether the year was current or expired. Take the *expired* case first. In that case Samvat 1136=A D 1079-80. The lunar year began 7 March 1079, and 3 śukla Phālguna corresponded with Tuesday, 28 January, A D 1080. This, therefore, does not fit. Now take the *current* Samvat 1136. This=A D 1078-79, which began in lunar reckoning on 17 March 1078. 3 śukla Phālguna of that year must have been coupled with a civil day 327 days later, viz with Thursday, 7 February, A D 1079. On that day, 3 śukla Phālguna ended about 11 h 24 m before mean sunrise on the Friday next day, and it could not be coupled with that Friday. However, this is nearer than the Tuesday of the former case."

On the other hand, Professor Kielhorn, in his notice of the inscription, read the number of the *tithi* as *seven*, and accordingly calculated the date as Friday, 31 January, A D. 1080, when, according to his reckoning, the seventh *tithi* of the bright half ended 20 h 3 m after mean sunrise. Mr Sewell has pointed out to me that this is a satisfactory solution. "Only," he adds, "Kielhorn made a slip about the end of the *tithi*, so it seems to me. My work shews that the 7th śukla *tithi* of Phālguna in Samvat 1136 *expired* was current at mean sunrise on Friday, 31 January, A D 1080. It had *begun* 2 h 25 m before that mean sunrise, and was coupled with the civil day Friday. Supposing that the calculation for the given date had been made for the moment of true sunrise, not mean, would the results be different? I think not. In Northern India true sunrise on Jan 31 would take place *after*, not *before*, mean sunrise. Hence, since the 7th śukla *tithi* had begun 2 h 25 m before mean sunrise, it would have run a still longer time at the moment of true sunrise." Accordingly it would seem most probable that the numeral representing the *tithi* on our inscription was really 7, and has been wrongly altered by the preparer of the ink-impression to 3.

The only places mentioned are Mount Arbuda, now Ābū (v 3), Karnāta, the Narmadā, and Mālava (v 19).

#### TEXT<sup>3</sup>

[Metres vv 1, 3, 4, 13, 19, 24, 28-9, 31, 37, 39, 40-1, 43, 45-6, 49, 58, 63-4, 67, *Sārdā-lavikrīḍita*, vv. 2, 5-7, 14, 16, 18, 21, 23, 26-7, 30, 32-5, 42, 44, 47, 52-3, 57, 61-2, 65, 68-70, 72-84, 87, *Anuśṭubh*, vv 8, 48, *Drutavilambita*, vv 9, 10, 38, 51, 56, *Sragdharā*, vv. 11, 36, 71, *Svāgatā*, vv 12, 15, 17, 22, 25, *Vasantatilaka*, vv. 20, 86, *Trishṭubh*, vv 50, 59, 60, *Mandākrāntā*, vv 54, 66, *Mālinī*, v 85, *Āryā*. V 55 is compounded of a *Rathōddhatā* (pāda 1) and *Svāgatā* (pādas 2-4)]

1 Ōm<sup>4</sup> Ōm Namah Si(śi)vāya | Pāpau va(ba)ddha-bhujamga-phūtkṛti-bhayāt-  
samkōchayatyāh karam vyākṛishṭam jaratī-janēna rabhasās(ch)-Chhambhōr-

<sup>1</sup> Possibly the name *Mandalēsa* was intentionally chosen to commemorate the name of Mandanadēva by likeness of sound.

<sup>2</sup> Curiously enough, the poet in v 86 gives the year as Śaka 1136, chronological considerations prove this to be an error.

<sup>3</sup> From the ink impression.

<sup>4</sup> Denoted by a symbol

- drīdham grīhna(hna)taḥ | bhrāmtāḥ sambhramataḥ sukhān=mukulitā viśphāritāḥ  
kautukāta(d) vridā-mamvārātā<sup>1</sup> vivāha-samayē Dīvyā drīśa[h\*]
- 2 pāmtu vah || [1\*] Imdum mūrddhni dadha[t\*] kshīnam pātu vah Sasi-  
sēkharah<sup>2</sup> | khēdād=iva sīd-āsanna-Gauri-mukha-parājayāt || [2\*] Asty=  
uchchair=gagan-āvalamva(ba[bi ?—Ed ])-sī(śi)kharah kshōnibhrīd=asyām bhuvī  
khyātō Mēru-mukh-ōchchhrit-ād[r\*]ishu pāram kōtam gatō=py=Arvvu(rbbu)dah |  
yatra sphātika-pushpa-rāga-kīra-
- 3 n-ālīdh-ārka-chamdrau kshanam drīśtvā siddha-janair=amanyata divā rātris(ś)=cha  
naktam dinam || [3\*] Tasmims=tjakta-bhavas(ś)=charitra-vibhavas=tathyam tapō=  
tapyata vra(bra)hma-jñāna-mīdhur=gunē(pai)r=niravadhiḥ srē(śrē)sthō Vasīsthō  
munih | yasya prajvalit-āgni-hōtra-jvalitair=dhūmair=iva vyōma-gē(gai)r=jātāḥ  
sammilitās(ś)=chirēna haritās=tē
- 4 Hārdasvā(śvā) hayāḥ | (||) [4\*] Munēs=tasy=āntikē rējō nirmalā dēvy=  
Arundhatī | sthira-vasy(śy)-ōmdriya-grāmā tapah-śrīr=iva jamgamā || [5\*]  
Ananya-sulabhā dhēnuh kāmā-pūrvv=āsyā sannidhau | dadati vāmchchhitān=  
kāmā[m\*]s=tapah-siddhir=iva sthītā || [6\*] Tataḥ kshatra-mad-ōdyvritō Gādhi-  
rāja-suta-
- 5 ch(ś)=chhalēt | dhēnum jar(ja)hrē=sya duhprāpyām<sup>3</sup> vighnam siddhim=iv=  
ōdyatām || [7\*] Atha parābhava-sambhavā-manyunā jvalana-chamda-ruchā  
munin=āmunā | ripu-vadham pratī vira-vidhatsayā hutabhujī sphuta-mamtra-  
yutam hutam || [8\*] Prīsthē tōpīra-yugmam dadhad=atha cha karē  
chamda-kō-
- 6 danda-dandam va(ba)dhnan=jūtam jātānām=atīnividataram pāninā dakṣiṇēna |  
krūddhō yajñōpavitī nija-vishama-drīśā bhāyayañ=jiva-lokam tasmād=uddāma-  
dhāmā prativā(ba)la-dalanō nirggataḥ kō=pi vīrah || [9\*] Ādīśtas=tēna yātō  
ranam=amara-ganair=mmam-
- 7 galē giyamānē vā(bā)dhm vyāpt-āmtarālair=dinakara-kīraṇa-chhāḍakair=vvā(bbā)pa-  
varshe(rshai)h || (|) kṛtvā bhangam ripūnām prava(ba)la-bhujā-va(ba)lah  
kāmā-dhēnum grihitvā bhaktyā tasy=āmhri(ghri)-padma-dvaya-lulita-sī(śi)rāḥ  
sō=vatasthau purastāt || [10\*] Ānatasya jayinah paritūstō vām-
- 8 chchhit-āsīsham=asāv=abhīdhāya | tasya nāma Paramāra it=ittham tathyam=ēva  
munir=āsu(su) chakāra || [11\*] Tasy=ānvayē krama-vaśād=udapādī vīrah  
śrī-Vairīsimha itī sambhritāsanha<sup>4</sup>-nādaḥ | durvvāra-vairi-vara-vārana-kumbha-  
kūta-bhēd-ōdyat-āsi-nakha-
- 9 r-ōddamarah kshītīndrah || [12\*] Kīrtim tāvad=avēkshā(kshya) bhāva-chapalām  
sambhōga-vriddh-āpriyām n[1\*]tyam mangala-sadmanā su(śu)bha-chatur-ddik-  
kumbhī-kumbha-prabhē(hau) | dōr-ddanda-dvaya-śālīnā kshītabhujām=āsā(śā)-  
chātushk-āntarē yēn=ākārī kara-grahō vasudhayā gēda(dha)m gun-āsa(sa)-
- 10 ktayā || [13\*] Gata-śrīḥ śrī-mīdhānēna sa-va(ba)mdhah samyat-ārīnā | na yēna  
samatām dhattē jadadhīḥ patu-vu(bu)ddhīnā || [14\*] <sup>5</sup>Tasy=ānujō  
Damva(mba)rasi[m\*]ha itī prachanda-dōr-ddamda-chamdima-vaśīkrīta-vairi-vrim-  
dah [1\*] sri(śrī)ngāra-sāra-taruṇī-jana-lōchan-āsi(lī)-pumj-ōparu-
- 11 ddha-vadan-āmvu(bu)ruhō va(ba)bhāva || [15\*] Chamdrīk=āpī katham-kāram  
yasya kīrtiyā samam samā | ēkā dōsh[ā\*]kar-ōṣbhūtā gun-ōtkara-bhav=āparā ||

<sup>1</sup> Read -mamtharītā<sup>2</sup> Read Śasi-sēkharah<sup>3</sup> Read duhprāpyām<sup>4</sup> Read sambhritā-simha-<sup>5</sup> Metre Vasantatilake; the metre of pāda 1 is wrong [The reading Damara<sup>5</sup> would make it right.—

- [16\*] Tasy=ānvayē kari-kar-ōddhura-vā(bā)hu-dandah śrī-Kamkadēva<sup>1</sup> iti  
lavdha(bdha)-jayō va(ba)bhūva ! darpp-āmdha-vairi-vanitā-kucha-patra-valli- || <sup>2</sup>
- 12 samdōha-dāha-dahana-jvalita-pratāpah || [17\*] Yuddha-kamdūla dōr-ddamda dvayē  
yah samaram prati | mēnē rīpu-sa(śa)r-āghāta-nakha-kamdūyanaih sukhām ||  
[18\*] Ārūdhō gaja-prishtha vāhuta(āhata ?)-sa(śa)r-āsārai ranē sarvvatah  
Karnnāt-ādhipatēr=vva(bba)lam • vidalayams=tan=Narmmadāyās=ta-
- 13 tē<sup>3</sup> [1\*] śrī-Śrīharsha-nripasya Mālava-patēh kritvā tatth=āri-kshayam yāh  
svarggam subhatō yayan sura-vadhū-nētr-ōtpalai=archchitah || [19\*] Tasy=  
ātmajaś(ś)=Chamdapa-nāmadhēyō vra(bra)hmāmda-vē(vi)bhrānta-yasā(śā) va(ba)-  
bhūva [1\*] sāmamta-kāmtā-jana-bāsa-hamsa-śrēni-pravās-aika-payōda-kā-
- 14 lah | (||) [20\*] Vra(bra)hma-stamva(ba)sya yat-kirttir=mmamjar=iv=ōpari  
sthitā | sasvat<sup>4</sup>=kinnara-bhring-ō(au)ghair=upagīt=ādīkam va(ba)bhau || [21\*]  
Saty-āspadam dahana-dubsaha-vāma-dhāmā śrī-Satyarāja iti tasya sutō  
va(ba)bhūva | sāmamta-dūra-natī-samgī-lalāta-patta-lagn-ōllasat-tīlaka-pāda-na-
- 15 kh-āmēu-jūlah || [22\*] Vana-mālā-dharā nityam hī(bhī)yā yasy=āchyaśā<sup>5</sup> apī |  
rīpavō na cha viññām(jñā)tā na lakshmi-patayah katham || [23\*] Nirvyā-  
jam karun-ārdritō=pi satasō<sup>6</sup> nistri(stri)mśa-karm-ōdyatah samjāta-prasarō=pi  
vikrama-śatair=amtah sadā samyatah | ā-mūlam guṇa-varddhitō=
- 16 pi va(ba)hudhā dōsh-ārjita-śrī-harō yō=py=ēvam niyatam viruddha-charitō lōk-  
āvīrddhō(ddhō)=bhavat ||<sup>7</sup> [24\*] Tasmād=abhūd=īha nayād=iva vīrddhi-yōgah  
punyas=trīlōka-tīlakō vipul-ōnnat-āmśa(sa)h | gīrvāna-chāru-charit-ārppita-karṇa-  
pūrah Śrī-mamdiram jagati Mandanadēva- ||<sup>8</sup>
- 17 nāmā || [25\*] Viśāl-ōra[h\*]-sthalam kā[m\*]tam manyē Śrīr=utthit-ōditam | na  
vavamdha<sup>9</sup> jam=āsādyā purāna-purushē ratim | (||) [26\*] Anavachchhūna-  
dān-aughō yah pralamva(ba)-kar-ōddhura | kul-aika-dhavalō bhadrah sura-  
dvīpa iv=āvahau<sup>10</sup> || [27\*] Viśphūrjan-nakha-chamdra-didhiti lasal-lāvanya-
- 18 nīr-ōchchayam susmigdha-sphuṭa-dīrgha-rāji-ruchi-bhrit sat-sa(śa)mka-mīn-āmkitam |  
vāhūyā[h\*] prapatitva-yōgyam=atulam khyāva(ta)m śrīyah kāiaṇam yasy=  
ādhatta kar-āmhrī(ghri)-padma-yugalam sāmudrikam lakshanam || [28\*]  
Va(ba)ddhvā kautukam=anvay-ōttha-ruchirā sarvv-ānga-pūrṇa=ādīkam yēn=ātra  
Smara-rū-
- 19 piṇā dridha bhujā-damd-ōllasan-mamdapē | vairi-śrīr=nri-varēna bhavya-divas-  
āvāptau parair=īhivā(tā) datt=ēyam nija-vikramēna mahav(t)=ē(āi)v-ōchchair=  
udūna<sup>11</sup> svayam || [29\*] Dhṛita-viśvambharā-bhārah khamdī[t-ā\*]rāti-vīgrahah  
| asī[r\*]=mmamtr=iva satatam yasy=āvarddhayatah(ta) śrīyam || [30\*] Yasy=  
ārā-
- 20 ti-vadhū-janasya saralaih svā(śvā)s-ānūlah sō(śō)ka-jair=ushn-ōshnaih paritō yug-  
āmta-pavana-prasparddhīrī(bhī)h kānanē | dagdhē nila-trin-āmku-ōtkara-bharē  
nirē=dhīlam sōshitē ||<sup>12</sup> kīchchhērēn=āsana-pāna-vṛtti-rahītaih khinnair=mrigaih  
sthīyatē || [31\*] Dipyamānah sadā sarvva-vāhūn-īśa-

<sup>1</sup> Read -Kakkadēva<sup>2</sup> Delete this danda<sup>3</sup> This syllable is engraved outside the line, in front of śrī<sup>4</sup> Read sasvat=<sup>5</sup> Corrupt The transcription of Pandit Gopal Lal Vyas gives *achyutā* which suits well the sense (see translation and note), but does not seem to be the reading of the ink-impression<sup>6</sup> Read sataśō<sup>7</sup> The danda is followed by a rosette and another danda<sup>8</sup> Delete this danda<sup>9</sup> Read babamdhā<sup>10</sup> Read =ābābhau<sup>11</sup> Apparently a mistake for udūdhā.<sup>12</sup> Delete this danda

- 21 kshay-ōlla(lba)nah | pratāpō yasya jajvāla Vā(bā)davō=gnir=iv=āparah || [32\*]  
Kirtti-nirggamanāth(d)=ēva srīnkhal=ēva ripu-srīyām | yasy=āsīh samarē bhām-  
(bhā)ti vēṇik=ēva jaya-srīyah || [33\*] Valabhid=va(ba)la-yuktēna Gōtrahā  
gōtra-namdinā | na yēna kṛtinā dhattē sō=pi sāmyam Paramdarah || [34\*]
- 22 Tasy=āsti hrīdayē Lakshmīh sa cha Śrī-hrīdayam-gamah , sparddhā[m\*]  
pē(tē)na katham-kāram karōti<sup>1</sup> Garuda dhvajah || [35\*] Yam pratāpa-  
nava-pallava-kāmtam kirtti-nirmala-dhrit-ākshata-dēham [\*] Śrīh sadā na hī  
mumōcha day-āmbhah-pūritam vijaya-mamgala-kumbham || [36\*] Nirvyājam  
sura-pamdirē=tvīma-
- 23 lair=vriddhaur=gunaih sthāpitā muktānām ruchī-dhārīṇī su-mahītā lōka-traya-  
vyāpini | praty-āsām prati-kānanam prati-puram gēham prati prastutām(tā)  
yasy=aish=ādbhuta-dēvat=ēva satatam kirttir=jjavaiḥ \* stu(stū)yatē || [37\*]  
Lakshmyā yasmīn=upāttam jananam=atha yasah-pāmdu-piyūsha-pūrai=yatr=  
ōdbhūtam
- 24 samantād=akhila-bhrita-lasad-bhūtal-ās(ś)-āntarālah | lshir-āmbhōdhur=gun-anghō  
niravadhur=abhad=asya chāritra-sīmnah sītāmsu<sup>2</sup>-śrī=yad-utth=āchchhurayati  
gaganam kirtti-kallōla-mālā || [38\*] Kharvā kv=āpi na<sup>3</sup> kuttra chun=na  
hī tathā lōkē gatā śēshatām na prāptā viratim sphutam na hī
- 25 vṛisha-dhvams-ōday-āvih(sh)kritā | nō pūrn-aika-pad-ālpaka-tribhuvau-ākrodikritā  
na kva-chid=yat-kirttir=vvisi(śi)nashiti kumda-dhavalā krishnām tanum Śrī-patēh  
|| [39\*] Yasy=ōddāna(ma)ra-vā(bā)hu-danda-yugalasy=ōdyad-va(ba)lēm=ādhikam  
samchchhannēna rajō-bharaih prachalatah pratyarthi-vrūdam prati | tē-
- 26 jas=tyaktam=ahō svakam bhagavatām(tā) Chamd-āmsun=āpi sphutam praty-āsām  
bhaya sā(sa)dma sā(śā)travajanasy<sup>4</sup>=ānyasya tat=kā kathā || [40\*] Yasy=  
āsā(śā)-vijay-ōdyatasya nikhila-kshmapāla-chūdāmanēr=vvaṇi-śrī-hrīti-lampatasya  
chalatas=tir[ē\*]shu vārām-nidhēh | kruddh-ādhōrana-tarjñitaur=āpi muhur=mā-
- 27 n-ōnnataih piyatē majja[d\*]-dig gaja-dāna-gandhī sahlam duhkhenā sēnā-gajaih ||  
[41\*] Uchchaur=dhrita-vrīshō nityam sama-daisī gat-āhitah | jin(t)=a(ā)sam-  
khyā-purah pūjyō yō=parah Paramēśvarah || [42\*] Vikhyāt=āchapal=ōti [—]<sup>5</sup>  
priyatam=āsau śamkit=ēva Śrīyā gatv=Ādi-
- 28 tya-bhuvam surair=āpi nutā nityam visu(śu)ddhā sati | mātēn=ē(ai)va tath=āpi  
kirttir=amalēm=āmgikrit=āpi svayam |<sup>6</sup> yēn=ēyam yasāsā sah=aiva saha-jēn=  
ēttham jagad=bhramyati || [43\*] Dhanur-vvidyā-vidā yēna sat[t\*]va-saty-aika-  
sadmanā | ranē samvā(dhā)nam=āniya katham nu ripavō hatāh || [44\*]
- 29 Ālānō vijaya-dvipasya ruchurā vēnī nu kirtti-srīyō dōr-ddanda-priya-nirbhar-  
aika-vasatēs=chhāyā sphuramti Śrīyah | vā(bā)dhām vairi-vadh-ōdyatah prati-  
ranam Kāl-ōgra-damdō gurur=yasy=āsīh susubhē<sup>7</sup> parākrama-bhritō dript-ārī-  
darppa-chchhidah || [45\*] Śūrah praudha-va(ba)lah
- 30 kul-aika-tīlakō durvvara-vir-āmtakō vairi-śrī-haran-aika-lampata-lasach-chamd-āsi-  
damd-ōlva(lba)nah | kēmtā-lōla-katāksha-pumja-nīlayah śrīmgāra-Mina-dhvajō  
jatō yasya ravi-dyutēr=gguna-nidhiś=Chēmumdarājah satah || [46\*] Guru-  
dukh-ōshna-masya(śvā)sair=āsru-pūrai-

<sup>1</sup> The ō is wrongly formed, an o being written for the first mātṛā and an ā for the second

<sup>2</sup> Read sītāmsu-

<sup>3</sup> Written nu, with the u erased.

<sup>4</sup> The corrections here are suggested by the Editor

<sup>5</sup> This syllable appears to be illegible on the stone

<sup>6</sup> Delete this danda [In what precedes I should prefer to retain mātēn=ēva —Ed.]

<sup>7</sup> Read susubhē

- 31 ś=cha samtataṁ | kṛtāṁ yasy=āri-kāmtābhīr=ddagdha-pallavitam vanam ||  
[47\*] Ahita-dōsha-gu(ga)nair=udit-ōditair=jagati lavdha(bdha)-jayair=iva  
vibritāḥ | sakala-loka-nikāya-nirākṛitā yam=iha sarvva-gunāḥ śaranam yayuh ||  
[48\*] Durvvār-āri-vē(vi)dāriṇā harī-khura-kshunn(nn)-āntarā-
- 32 lē bhriśam tikshn-āstra-kshata-vānta-śōnita-payah-pūra-plutē sarvvataḥ | nistṛi-  
(stṛi)mś-āhata-kumbhi-kumbha-vigalan-muktāphalānām ganāḥ kshiptā vira-varēṇa  
yēna samara-kshētrē yaśō-vi(bi)javat || [49\*] <sup>1</sup>Vāram vāram prakṛiti-sumbha-  
gām<sup>2</sup> van(dhau)ta-nistṛi(stṛi)mśa-pānim yuddhē yuddhē satata-
- 33 vijaya-śri-priyam khēchariṇām | tat-kāl-ōttha-smara-bhaya-vaśād=yam prati sparddhay=  
aitā mamdam mamdam chakṛita-chakṛitam dṛiṣṭayāḥ sampatamtī || [50\*]  
Krōdhād=yasy=ātibhitā dīśi dīśi vihat-ānamta-sāmanta-kāmtāḥ kāmtārēshu  
pravṛitāḥ śrama-vaśa-vivaśāḥ samsṛi(śri)tā duhkha-nidrām || [51\*]
- 34 svapnē daivād=upāttān=nija-nija-ramaṇān=prāpya sambhōgam=ētē(tya) jāgratyē(tyō)=  
py=āsu(su) n=ēttham rati-rasa-rasikās(ś)=chakshur=unmilayamtī || [51\*] Śatavaś=  
chamda-kōpēna yēna sva-sthāna-chālītāḥ [<sup>3</sup> nija-kāmtā-manō muktivā sthītim=  
anyatra nō gatāḥ | ( || ) [52\*] Sasvatannaḍakō<sup>4</sup> vā(bā)dham Va(ba)li-  
va(ba)mdh-ōdit-ōdi-
- 35 tah | Trivikrama iv=ōdārām yā(yō) Lakshmim satatam davan(dhau) || [53\*]  
Dṛdhātaram=abhīsa(sba)ktyā bhavya-sambhōga-ramyā vidhṛta-vimala-paksha-  
dvamdvam=ānamda-hētuh | kshaṇam=api na mumōcha prāpya yam rāja-  
hamsam kuvalaya-rati-pātram rāja-hams=iva Lakshmīḥ || [54\*] Sīmdhurājam=  
ati-
- 36 mathya hēlayā khadga-Mamdara-bhritā yudhi yēna | uttamēna purushēshu vi<sup>5</sup>  
lēbhē śrīr=yaśō(śō)-bhuvana-pāvana-samkhaḥ || [55\*] Viśvam vani-pratāpam  
jhatitī kavalayan lilayā jāmgal-ābham chamd-āmsōs=tivra-śōchir-mmilana-kapilit-  
ārchchis-chhatā-kēsara-śrīḥ | dhārā-dam-
- 37 śhtrā-karālō vilasati samarē jēta-ghāt-ōchcha-nāḍō yasy=ārāt-ibha-kumbha-sthala-  
dalana-patuh praudha-nistṛi(stṛi)mśa-simbhah || [56\*] Yasya sarvv-ānga-  
saumḍarya-prativimvamm<sup>7</sup>=apaśyatā | praśamsitā Smarēn=api nijā chiram=  
ana[m\*]gatā || [57\*] Stribhīr=yatra gṛham pratipravi-
- 38 śati svasthē sva-hṛm-mamdālē harsh-ōttālatay=aiva hāra-kīranān sambhāvya sa-  
svastikam | uttamga-stana-kumbha-samga-ruohira-śrī-kantha-kamvu(bu)-sphurad-  
vak[t\*]r-āmbhōja-vibhūṣitam nija-vapuś=chakrē svayam mangalam || [58\*]  
Dūtīm dṛiṣṭv=ōtsukānām vadanam=abhibhavat=[-?—Ed] saurabhāt=kāmi-
- 39 nīnām n=āyāty=āyātī v=ētī sva-vachana uditē yat-kritē duhkha-saukhyaiḥ | jāt-  
ōshnam(shna)-svā(śvā)sa-dāhān=madhukara-patalāny=aśru-sampāta-sēkāta(d) vai-  
kalpya-svāsthya-bhāmji tvaritana(ta)ram=adhah samprataty=ū(ō)tpatamtī<sup>8</sup> || [59\*]  
Gēhē gēhē=nurāgāt=pathī pathī suchiram prām-
- 40 ganē prāmganē vā vāram vāram nītāmtam yuta-yuvati-janō jēta-trishnā-bhar-  
ārttāḥ | utkallōlam sāmamtād=ahamahamīkayā yasya Kamdarppa-kāmtē[r\*]=lāvany-  
āmbhas=tanu-stham sva-nayana-chulukair=uchch[u\*]lumpichakāra || [60\*]  
Anamgah sa Smarō' yuktam viraha-jvalitē hṛidi |

<sup>1</sup> The verse imitates the style of the Mōgha dūta

<sup>2</sup> Read -subhagā, or (less probably) -subhagam

<sup>3</sup> The engraver has put this danda before the final h of chālītāḥ

<sup>4</sup> Apparently to be corrected to sa-Śatānamḍakō [śatvad-unnati-gō (?)—H. K. S.]

<sup>5</sup> Apparently to be emended to purushēshv=iva.

<sup>6</sup> After this danda is a four armed figure and another danda

<sup>7</sup> Read -pratibimbam

<sup>8</sup> [Read sampatamtī=utpatamtī?—Ed.]

- 41 tasthau yad=iba kāmānām chitiam yō vasat=iti mē || [61\*] Yēna dharmmō mahi-prishthē kō=py=apūrvah prakāśitah | yasy=ōnnama[ya\*]tō=py=ōva guna[h] kōtim parām gatah || [62\*] Dattvā kāmchana-ratna-dānam=atulam dharmm-aika-rāgān(t)=tathā yēn=aśvāryam=atiprapamchitam=ahō punya-dvijāh
- 42 prāpitāh | jātam mamdira-mālikāsu timiram dipair=vin=ō[ ]rimbhitarā jiv=ō[d\*]dyōtam=ahar-nisam vidadhatē ratnah(tna)-pradīp-āmkurāh || [63\*] Yēna Svarṇnagiri[—]r=virāchatāh<sup>1</sup> s[v\*]arṇnēna sapt-ānvayah svarṇnāh kalpa-tarah samasta-vasudhā svarṇnyām sahasram garām | ity-ādī dvi-
- 43 ja-samchayāya dadatā sphūrjjad-yasā(śō)-hāsatah sōllāsam hāsatē vāla-prabhritayah<sup>2</sup> sarvvē=py=amī pārthivāh || [64\*] Kāma-db[ē\*]nur=akām=ābhūch=chi \* \* \* \*<sup>3</sup> pī | vikalpah kalpa-vrikshasya śrutvā yad-dānam=adbhuta[m\*] || [65\*] Nata-ripu-dhrita-chūdā-lagna-nīl-ēddha-sō(śō)chi[r\*]-madhukara-
- 44 nikuramva(ba)-chchhanna-pād-āmva(bu)jēna [i\*] ruchiram=dam=udāram kāmītam dharmma-dhāmā vi(tri)daśa-griham=īha śrī-Mamdalēśasya tēna || [66\*] <sup>4</sup>Yāval=lō[cha\*]na-dhūma-damda-mulitam chchhatra-chchhav-i[m\*]dum davau(dhau) bhōg-i(m)ndram nava-yōga-patta-sadrisam yāvach=cha maulau Harah | yāvat=kaustubha ē-
- 45 sha bhāti hrdayē Viśṇōh Śrīyē<sup>5</sup> rāgavat (I) śrīman-Mamdana-kirttanam kshiti-talē tāvat=sthiram tishthatu ||<sup>6</sup> [67\*] Atha Chaitra-chaturddasyām Yasō(śō)dēv-ādī-k[r\*]mkarāh | Kirttirāja-mukhair=anyar=dēvasy=aishā kritā pratih || [68\*] Vanijām khamda-gudayōr=bharakam prati varṇi-
- 46 kā | mamushthā-sūtra-karppāsa-bharakēshu cha rūpakah || [69\*] Tathā śrī-Mamdanēn=ēyam śāsanēna mahātmanā | hattē vikriyatē yat=tu t[asy=ā]pi rachitā pratih || [70\*] Nālikēra-bharakē phalam=ēkam mānakam lavaṇa-mūtaka-mathā<sup>7</sup> [i\*] pūm(pū)gam=ēkam=apī pūga-sahasrā-
- 47 d=ājya-taila-ghatakē palik=aikā | (II) [71\*] Dāpitō rūpakah s-ārddhah prati karppata-kōtikām | pūlaka-dvītayam jālād=anna-chchhadmē cha pē iti<sup>8</sup> || [72\*] Tatth-ōtthapanakē tēna vanijām prati mamdiram | Chaitryām drammah pavitryām cha dramma ēkah pradāpitah || [73\*] Sā(śā)lāsu kām-
- 48 syakārāpām māsē drammah kṛtas=tathā | vumvakē kalyapālānām rūpakāpām chatushtayam || [74\*] Prakṛitā(ti)nām ra(cha) sarvvāsām tayā sthity=ānu-mamdiram | dāpitō dramma ēkaikō dyūtē=smim(n) rūpaka-dvayam || [75\*] Lagadā yatra samtē dvē taila-karshō(rshō) nu pāpakam<sup>9</sup> | -dāpitā<sup>10</sup> pashu(śu)-śākē
- 49 chchhā<sup>11</sup> vrisha-vimśōpakas=tathā || [76\*] Drammas=tēna tathā dattō vanig-mamdalikām prati | sa[r\*]vv-āvartta-yutā māsam prati su(śu)klā chaturddāśi

<sup>1</sup> Read *cirachitāh*, the next words are more or less corrupt

<sup>2</sup> Read *hasitā Va(ba)li-prabhritayah*

<sup>3</sup> These six syllables are illegible on the ink-impression, the transcription of Pandit Gopal Lal Vyas suggests the reading *chintā chintāmanēr=apī*

<sup>4</sup> See further the translation below, p 309 and note

<sup>5</sup> Perhaps to be corrected to *Śrīyō*

<sup>6</sup> After this *danda* there is a four armed ornament and another *danda*

<sup>7</sup> Corrupt, perhaps *-madhyāt*

<sup>8</sup> Uncertain, perhaps we should read *pālī* or *pālā* (i.e. *pāyalī*, *pāyalā*), or we may take *pā* as an abbreviation of one of these words cf above, Vol XI, pp 41, 56

<sup>9</sup> Possibly a mistake for *mānāpam*

<sup>10</sup> The ending *ā* is wrong

<sup>11</sup> Corrupt, possibly *cha*

- || [77\*] Arddhā \*1 ma-satō diśe vyārg̃ha-dōraka-sambhavē | tath=śkshu-  
tavanim drammō=raghattē yava-hārahah || [78\*] Dānē cha bhāmḍa-  
vā(dhā)nyānām bharaka[h\*] su(śu)ddha-
- 50 vi[m\*]śatan | lēna datta[h\*] sva-dharmmēna bharakaś<sup>2</sup>=chhanga ēva cha ||  
[79\*] Sa-vātkam tathā tēna puram dhavala mamdiram | kārītam bhūh  
pradattā cha dēvāy=āghātā sammitā || [80\*] Vi(bi)japūrākam=śkam ' tu  
lagadāyās=cha dāpitam [|\*] yavānām mūtakē(ka)ay=aisha vāpas=ch=ātavikē  
tathā || [81\*] Śrūyatām bhu-
- 51 vi bhūpālāh pradattam śāsanam mayā | pālyatām=anyathā n=ātra maulau  
va(ba)ddhō=yam=amjalih || [82\*] Prithu-prabhritabhīr=bhūpair=bhuktōkaikēna<sup>3</sup>  
mēdinī | tair=apy=ēshā punah sārddham yatō n=aika-padam gatā || [83\*]  
Kavih Sumati-Sādhārō vamsē Sādhāra-sambhavē | va(ba)bhūya kramaś  
vidv[ā]-
- 52 n Bhārati-karnpa-kumdalam || [84\*] Tasya sut[ō\*] guṇa chamdana-sundara-  
samjāta-dig-vadhū-tilakah | kavi-jana-mukha-kumuda-sasi<sup>4</sup> jayatā[m\*] śrī-Vijaya-  
Sādhārah || [85\*] Tasy=ānujēn=ābhīhitā prasastis=Chamdrēna chamdr-  
o[\*]jvala-kirtti-bhājā | Sa(śa)ka[t\*] sahasr-aika-sa(śa)tē prayā[tō  
shad-u]-
- 53 [tta]rē trimsa(śa)ti yāti kālē || [86\*] Vā(bā)lasya jātī-kāyastha-Śridharasy=  
ēha sūnūnā | likhitā Āsarājēna prasastih svastha-chōtasā || [87\*]  
Utkirṇā vijñ \* \*5 muṇckēna | sūtradhārō \* \* \* \* \*  
\* \*6 Samvat 1136 Phālguna śu di 3 Sukrē || mangalam<sup>7</sup>

TRANSLATION.<sup>8</sup>

(Line 1) Ōm ! Ōm ! homage to Śiva !

(Verse 1) May the glances of Dēvi at the time of her marriage protect you—(glances) confused with excitement, budding forth with pleasure, quivering with delight, made slow by modesty as in terror at the hissing of the snakes clinging to his arm she clenched her hand, which was drawn back by the old ladies for Śambhu, who seized it eagerly in firm grasp !

(Verse 2) May the moon-crested one [Śiva] protect you, who bears on his head the moon that is wasted away as if from annoyance at the superiority of Gaurī's face that is ever present !

(Verse 3) There is in this land a famous mountain, Arbuda, the summit of which supports the heaven on high, (and) which stands in the highest rank among the lofty mountains beginning with Mēru, upon which for a moment night has been imagined by Siddhas to be day and day to be night, as they beheld the sun and moon hoked by rays (respectively) of crystals and topazes

(Verse 4) Upon it the excellent saint Vasishtha, freed from embodied life, magnificent in his conduct, a treasure of divine knowledge, boundless in merits, performed labours of true mortification, through being long in contact with the smoke flaring up from his agni-hōtra rites, (and) passing through the sky, as it were, the horses of the Sun were coloured bay<sup>9</sup>

<sup>1</sup> For this missing syllable the transcription of Pandit Gopal Lal Vyas gives *śhū* Much of the rest of the verse is corrupt

<sup>2</sup> Apparently corrupt, should we read *bharakāś* ?

<sup>3</sup> Read =*bhukt=aikaskēna*

<sup>4</sup> Read =*sasi*,

<sup>5</sup> One *akshara* is here illegible

<sup>6</sup> About 12 *aksharas* here are almost illegible, of which nos 6 10 look like *Gumḍaka sūtradhārāḥ*

<sup>7</sup> The transcription of Pandit Gopal Lal Vyas adds here *maḥā-śrī* ||.

<sup>8</sup> [In a number of unspecified points I should dissent from the subjoined rendering of this elaborate composition But it is not necessary to discuss them, as the historical facts are not affected.—Ed.]

<sup>9</sup> The meaning of this *utprēkshā* is that the Sun's horses got their bay colour because of their regularly passing through the sky, which was full of the smoke of his constant sacrifices



(Verse 5.) In company with this saint shone the stainless lady Arundhati, having the whole of her organs strictly under control, like the embodied spirit of mortification.

(Verse 6.) With him dwelt the Cow of Plenty, obtainable by no others, bestowing objects of desire, like success in mortification

(Verse 7.) Then the son of king Gādhi [Viśvāmitra], inflated with the arrogance of the warrior caste, by fraud carried off his precious cow, as an impediment (to a religious act removes its) success when ready.

(Verse 8.) Thereupon that saint, wroth at the occurrence of the insult, like a blazing sun, offered in the fire an oblation attended with clear spells, because he wished to create a warrior to slay (his) foes

(Verse 9.) There issued thence a certain warrior, bearing on his back a pair of quivers and in (his) hand a terrible bow, fastening exceedingly tightly the mass of (his) braided locks with (his) right hand, wrathful, wearing the sacred cord, with awry glances terrifying the world of living beings, magnificent in splendour, crushing opponents

(Verse 10.) He, who had most puissant strength of arm, being instructed by that (saint), entered the fray, while an auspicious song was sung by troops of celestials, routed his foes with showers of arrows forsooth filling the regions of space (and) covering up the sun's rays, seized the Cow of Plenty, and presented himself devoutly before (the saint), with head quivering upon the pair of lotuses that were his feet

(Verse 11.) The delighted saint, having pronounced over the bowing conqueror the desired blessing, at once gave him the appropriate name of Paramāra [Destroyer of Foes]

(Verse 12.) In his lineage in due course arose a warrior named the blest Varisimha because he was able to utter a lion's roar, a monarch terrible with claws consisting of the sword uplifted to cleave the frontal globes of the noble elephants' potent foes

(Verse 13.) Observing now that Glory was fickle of nature, worn by enjoyment and unpleasing, he, puissant with a pair of long arms (and) having ever a festal residence on the periphery (?) of the frontal globes of the brilliant elephants of the four regions of space, held his espousals with [or, levied tribute upon] the earth of (other) kings, who was deeply enamoured of his virtues, within the area of the four regions of space<sup>1</sup>

(Verse 14.) The Ocean is not equal to him; for it has lost Fortune, and he was a treasure of fortune; it is in confinement, and he held foes in restraint, it is unintelligent,<sup>2</sup> and he was shrewd of wit

(Verse 15.) His younger brother Dambarasimha subdued multitudes of foes by the awfulness of his terrible long arms, (and) the lotus of his face was obstructed by the mass of bees that were the eyes of damsels who were the very essence of amorous sentiment

(Verse 16.) How could even moonlight be compared to his glory? The one arises from *dśhākara* [the moon, or a mine of faults], the other is produced from a multitude of virtues

(Verse 17.) In his lineage was the blest Kakkadēva, whose long arms were sold as an elephant's trunk, (and) whose blazing splendour was a consuming fire to the multitudes of *patra-pālīs*<sup>3</sup> on the breasts of the wives of his pride-blinded foes

(Verse 18.) In (his) two long arms itching for the fray so as to join battle he felt pleasure at the nail-scratchings that were the assaults of foemen's arrows.

(Verse 19.) Mounted upon his elephant's back in battle, on every side with showers of arrows shattering the host of the Lord of Karnaṭa upon the banks of the Narmadā,

<sup>1</sup> Despising ordinary glory, he aspired to and quickly won the earth [*kṛmḍā* also = 'bowl' of water, an auspicious object in the wedding marquee—Ed.]

<sup>2</sup> There is a play on the double meaning of *jadadhī*, "ocean" (= *jaladhī*) and "dull-witted" (*jada dhī*; cf. Whitney's Grammar, § 354a)

<sup>3</sup> Lines drawn with fragrant pigments

slaying thus the foes of the blest king Śrīharsha the lord of Mālwa, he went to heaven, a valiant warrior, worshipped with the lotuses of the eyes of the ladies of the gods

(Verse 20) His son, Chandapa by name, had fame wandering free through the universe, (and) was a peculiar cloudy season (*causing*) the departure of the swans that are the smiles of princes' mistresses

(Verse 21) Exceedingly brilliant was his fame, standing like a flower-bunch over (*the universe comprising everything from*) Brahman to grass and constantly attended with song from crowds of Kinnaras like bees

(Verse 22) His son was Satyarāja, a seat of truth, having lovely splendour irresistible as fire, (*who made*) the mass of radiance from his toenails a bright forehead-ornament clinging to princes' brows delighting in deep obeisances

(Verse 23) From dread of him his enemies, though . constantly wore wild flowers how surely are the lords of fortune known !<sup>1</sup>

(Verse 24) Being in a hundred ways active in the works of the sword, yet withal sincerely tender<sup>2</sup> with mercy, always controlled inwardly, though obtaining extension<sup>3</sup> by hundreds of valiant deeds, in many ways winning fortune earned by his arms [*or, without guilt*]<sup>4</sup> though nourished in virtue down to his very roots,—he was thus certainly *viruddha* [discrepant] in his conduct, but not *viruddha* [inimical] to the world

(Verse 25) From him arose, like a conjunction of prosperity from policy in this world, a holy ornament of the triple universe, broad and lofty of shoulders, an ear-jewel attached to the beautiful deeds of the gods, a palace of Fortune, (*a son*) named Mandanadēva.

(Verse 26) Finding him arisen in his career, broad of breast, charming, Fortune, as I imagine, held no (*more*) amorous commerce with her ancient husband.

(Verse 27) Giving out constant streams of *dāna* [largesse, *or* rutting ichor], stout in his long arm [*or, trunk*], uniquely *dhavala* [white with fame, *or* a bull] in his race, *bhadra* [brilliant, *or* a high-bred elephant], he was resplendent as the Elephant of the Gods [Airāvata].

(Verse 28) The pairs of lotuses that were his hands and feet bore the tokens of cheironancy, having moonbeams from the glittering nails, (*being surrounded by*) a mass of water of brilliant beauty, bearing a radiance of most graceful clear long lines, being marked with the goodly conch and fish, suitable for the lordship of an army, peerless, famous, a cause of fortune<sup>5</sup>

(Verse 29) This excellent king, having the form of the Love-god, binding the marriage-thread here in the brilliant pavilion (*formed*) of the pole of his stout arm, on the arrival of an auspicious day, espoused his foes' fortune, (*as a bride*) who was charming in high descent, exceedingly perfect in all members, desired by rivals, and gloriously given as his wife by his own great prowess

(Verse 30) His sword, like a minister, supporting the burden of the earth, shattering the hostile action of foes, constantly fostered his fortunes

(Verse 31) As the forest, full of masses of green grass-sprouts, is burned up by the earnest hot grief-born winds of the sighs of his foes' mistresses, which vie everywhere with the

<sup>1</sup> There is a play on words, designed to suggest that the king was the equal of Vishnu (Lakshmīpati) or Kṛṣṇa (Vanamālīn), it would be improved if we adopted Pandit Gopal Lal Vyas's reading *achyutā* ['How are his enemies neither recognized, nor lords of Fortune?']—Ed.]

<sup>2</sup> Literally, "moistened." [*nistrimsa* also = 'cruel'—Ed.]

<sup>3</sup> Soil of territory or of fame

<sup>4</sup> If we take *dōṣha* in the sense of "arm," we must divide *vahudhā dōṣh°*, if in the sense of "guilt," we must divide *vahudh=ādōṣh°*

<sup>5</sup> For the full understanding of this verse the reader must refer to the text-books of palmistry. The figure of a fish in the palm usually portends wealth, progeny, and general success, that of a conch, lordship over millions of men. [*sāmudrikam lakṣhanam*, as also *vāhinyāh*, contains a punning reference to the sea, the source of the moon, etc. etc.—Ed.]

blasts of the end of the moon, (and) the water is utterly dried up (by them), the worn deer exist with difficulty, deprived of their sustenance of food and drink.

(Verse 32) His splendour, ever brilliant, blazed like a second submarine fire, potent in the destruction of all lords of hosts [or, of the Ocean].

(Verse 33.) His sword in battle seems like a fetter for foemen's fortunes after the departure of (their) glory, like a braided lock of the goddess of victory.

(Verse 34.) Purandara [Indra] himself does not bear a resemblance to this skilful man— (the former being) a destroyer of (the demon) Vala, (the latter) a possessor of *vala* [strength]; (the former being) a smiter of the Gōtras [stalls of mythical kine] [mountains (?)]—H K. S., (the latter) a gladdener of his Gōtra [family].

(Verse 35.) In his heart is Fortune, and he is dear to the heart of Fortune how can he whose device is Garuda [Vishnu] rival him?

(Verse 36) As he was lovely with fresh sprouts of majesty, stainless of glory and bearing an unscathed body, a festal pitcher of victory filled with the water of mercy, Fortune never abandoned him.

(Verse 37) This his fame, like a miraculous deity, truly established in a temple because of its ancient exceedingly pure virtues, bearing the radiance of pearl-strings, greatly admired, pervading the three worlds, present in every region, in every forest, in every town, in every house, is everlastingly extolled by men.

(Verse 38) The boundless stream of the virtues of this man, who was a seat<sup>1</sup> of righteous conduct, was a Milk Ocean entirely filling the bright spaces of earth and sky on every side, in which Fortune found birth, and in which arose floods of the pale yellow nectar of fame; whence arising, the garlanded waves of (his) glory, radiant as the moon, spread over the heavens.

(Verse 39) His glory, nowhere insignificant, nowhere in the world becoming a thing of secondary importance, certainly not ceasing, not arising from the occurrence of a failure of righteousness, nowhere finding a lodging in the triple world, which is too small to contain its full single stage, is marking, white as jasmine, the swart body of Fortune's Lord [Vishnu]

(Verse 40) Wholly covered up by the masses of dust (caused) by the mighty host of this (king), who had an awful pair of long arms, as he advanced against the foemen's host, even the lord Sun forsooth plainly surrendered his own radiance in every region of space in an access of terror . . . what need then to speak of other beings?

(Verse 41) When this crest-jewel of all monarchs, ready to conquer the (various) regions, eager to ravish foemen's fortune, advances on the shores of the ocean, the water, scented with the rattling ichor of the plunging elephants of the quarters of space, is scarcely drunk by the elephants of (his) army, lofty in pride, although they are threatened again and again by the angry drivers.<sup>2</sup>

(Verse 42) Bearing aloft the *vrisha* [rule of righteousness, or bull], always having even vision, being free from foes, conquering countless cities, he is another worshipful Paramēśvara [emperor, or Śiva].<sup>3</sup>

<sup>1</sup> Literally, "bound."

<sup>2</sup> The king's elephants feel themselves superior to the elephants of the Quarters, because the king is the conqueror of the Quarters; hence they scorn to drink the water of the ocean

<sup>3</sup> The king is greater than Śiva. For he bears the *vrisha* ("righteousness," or "bull"), while Śiva is borne on it; he is *sama-dṛishṭi* ("impartial"), but Śiva is a *sama dṛishṭi* ("three-eyed"), he has no foes, but Śiva has the foe Kāma, he conquers innumerable cities, but Śiva conquered only the Three Cities. The figure is an *adhīl-ābheda-rūpaka*.

(Verse 43) Though espoused by him personally from stainless high spirit, that dear mistress Fame wanders thus in company with his native glory through the world, renowned under the title of "The Unfickle" (*and therefore*) regarded with jealousy by Fortune, penetrating to the realm of the sun, praised even by the gods, everlastingly pure<sup>1</sup>

(Verse 44) Learned in the science of the bow, a unique seat of high spirit and truth, when he applied his energy to battle, how were his foes smitten by him!

(Verse 45) His weighty sword, a tethering-post for the elephant of victory, a bright tress of the lady Fame, a glittering reflection of Fortune, who had her dear and constant peculiar abode on (his) long arm, an awful mace of Kāla uplifted to destroy foes in battle after battle, was assuredly radiant, wielded with valour, as he cut down the pride of haughty enemies

(Verse 46) To him, who had the radiance of the sun, was born a son, a hero magnificent in might, a peculiar ornament of his race, a destroyer of irresistible warriors, potent with a bright and awful long sword lusting to ravish foemen's fortunes, a site of a mass of lovely women's wanton glances, a Cupid of amorous sentiment, a treasure of virtues, Chāmundarāja.

(Verse 47) His foes' mistresses constantly by hot sighs of deep sorrow caused the forest to be burnt up, and by floods of tears made it sprout into bud

(Verse 48) To him all the virtues, as if dislodged by the multitudes of enemies' vices which had unhappily risen up<sup>2</sup> and attained victory in this world, (*and as if*) rejected by all classes of beings in the universe, came for refuge

(Verse 49) He, best of warriors, cut to pieces troublesome foes, scattered like seeds of fame multitudes of strings of pearls falling out of the frontal globes of elephants smitten by his sword on the field of battle, the spaces whereof were intensely pounded by his horses' hoofs, and which were on all sides flooded with streams of blood vomited forth from wounds made by sharp missiles

(Verse 50.) Upon him, who wielded again and again a washed sword and was beloved of the goddess of constant victory in battle after battle, fall ever gently, ever timidly, these naturally charming glances of the sky-traversing (*goddesses*), (*inspired*) by immediate love and fear, in mutual rivalry.

(Verse 51) Sorely fearing his wrath, the mistresses of countless smitten princes in every region, having entered the forests, overcome by the influence of weariness, (*and*) falling into the sleep of sorrow, in dreams meet and are embraced by their respective lovers, and thus on their waking, imbued with amorous emotion, they do not quickly open (*their*) eyes

(Verse 52) Enemies, expelled from their seats by him, who is terrible in his wrath, have found no resting-place anywhere except in their mistresses' hearts

(Verse 53) Verily endowed with a hundred delights [*or, attended by Brahman*], succeeding again and again in imprisoning the mighty [*or, arising to his dismay<sup>3</sup> from Balin's prison*], like Trivikrama, he always has been in possession of exalted fortune [*or, Lakshmi*]

(Verse 54) Having found him, Fortune, who is charming in the embrace of the righteous, a cause of delight, has never quitted him even for a moment, as a female swan (*quits not*) the

<sup>1</sup> The idea of this is that though the king's adscititious fame was acquired lawfully by him and became as it were his lawful wife, yet it spreads freely all over the earth like a common woman. He and his fame are paralleled with Vishnu and Śrī (Fortune), but they have a point of superiority. Fortune is fickle, the king's fame is not. [I would take *amaṭeṇa* not with *mānēṇa* 'as if through temper,' but with *yēna* and *yafasā sahaiva sahaṇa* as 'with her brother, prestige'. In the next verse, *sarvadhānam ānīya riparō hatāh*—his enemies were annihilated by his making friends with them.—Ed.]

<sup>2</sup> I understand the reduplication in *udat pḍatāir* in accordance with Pāṇini VIII. 1. 10 (*Siddhānta-kaumudī* 2145).

<sup>3</sup> For this meaning of the reduplication, see the previous note

male swan, for he is most firm in (*his*) attachment, possessed of a stainless double [*or*, bearing a stainless pair of wings], an object of the love of the encircling earth [*or*, a former of amorous sport amidst the lotuses]

(Verse 55) He, who in battle bears a sword like Mandara, with which he has shattered Sindhurāja [*or*, has completely churned the ocean] in sport, has found like Pātala Fortune (*and*) a world-purifying conch-shell (*consisting*) of fame

(Verse 56) That lion his mighty sword, instantly devouring in sport all majesty of as if it were a partridge, having a splendid mane of rays reddened by commixture of the radiance of the sun, awful with fangs (*consisting*) of its edge, displays itself in battle, a loud noise with (*its*) blows, skilful in shattering the frontal globes of enemies' elephants.

(Verse 57) Seeing not the likeness of his beauty of every member, the Love-god himself has long praised his own *anangatā* [bodilessness, *or* character of Cupid] <sup>2</sup>

(Verse 58) When he returns to the house, the women in the intensity of their joy, conceiving in imagination gleams of jewel-strings upon their happy bosoms, have made a festal scene of their own bodies, which are marked with *svastikas*, adorned both by shells (*consisting*) of (*their*) throats brilliantly beautiful by union with high pitcher-like breasts and by the lotuses of (*their*) bright faces

(Verse 59) When they see the faces of love-lorn damsels surpassing in fragrance their messenger,<sup>3</sup> the troops of bees fly down very hastily in a swarm, enjoying alternative good fortune from (*either the damsels'*) fever of hot sighs (*or*) from the dripping of their falling tears because of sorrow (*in the one case*) or joy (*in the other*) on his account when it is reported of him either that he is not coming or that he is coming

(Verse 60) With affection in every house, constantly on every road, and repeatedly, perpetually, in every court, attendant damsels, worn with intensity of desire, on all sides in emulation have stirred up into high waves [*stole* (?)—H K S] by the scoops of their eyes the water of beauty lying in the person of this (*king*) who is lovely as the Love-god

(Verse 61.) The Love-god is naturally Ananga ["Bodiless"] when he has dwelt here in the heart of lovers which is ablaze with (*the agony of*) separation <sup>4</sup>

(Verse 62) By him a certain unprecedented religion has been displayed on the face of the earth, his merit in maintaining it has reached the highest degree

(Verse 63) By bestowing unparalleled largesse of gold and jewels in unique affection for religion, he thus forsooth has raised holy Brāhmins to most abounding dignity, overcoming without lamps the gathered gloom that had arisen in the upper chambers of their dwellings, rays from lamps (*consisting*) of jewels create radiance by day and night

(Verse 64.) . . . <sup>5</sup> as he gave largesse of such degree to the multitude of Brāhmins, by the splendour of his brilliantly demonstrated fame all those (*ancient*) kings such as Balu have been conspicuously outshone

<sup>1</sup> Cf above, Vol XIII, p 32 and note 1

<sup>2</sup> The king is in the perfect beauty of his every limb an image of Cupid (Kāma, Smara, or Ananga) The latter has hitherto boasted of being Ananga ("bodiless one"), but that was because he had not yet seen the king: he was "bodiless" only so long as the king, his image in beauty, was not yet visible It is thus suggested that the king himself is the true Love god [Or does *prasamsita* imply 'congratulated himself upon' ?—Ed.]

<sup>3</sup> *Dūlīm* if this is correct (and the reading seems to be certain), it must mean the mango tree, but possibly it should be emended to *chūtam* [But should we not render 'owing to the fragrance which overspreads their faces (they blush, in fact) on seeing a go-between' and later *sva-vacana uditā* 'as their own lips pronounce the words' ?—Ed.]

<sup>4</sup> The latter half of this verse is unintelligible to me, and is perhaps corrupt [I would translate the verse 'That the bodiless Kāma remained in a heart [sc that of Ratī] on fire with the pain of separation was meet but when he dwells in the hearts of us who have a [living] lover ["are loved," *kāntānām*] that is surprising to me' The next verse refers (*guna, lāṭi*, etc.) to the bending of a bow *dharma*—'fashion'—Ed.]

<sup>5</sup> [The omitted passage seems to contain a list of *mahādānas*, cf e.g Vol XIII, p 128, v. 17.—Ed.]

(Verse 65) Since men have heard of his marvellous bounty, the Cow of Plenty has been a thing not wanted, as also the idea of the wishing-stone<sup>1</sup> and the conception of the tree of desire

(Verse 66) He, the lotuses of whose feet are covered with masses of bees (*consisting*) of the kindled lustre of sapphires fixed in the hair-knots worn by bowing foes, a seat of godliness, has caused to be made here this splendid exalted temple of the blest Mandālēśa

(Verse 67) As long as Hara bears on his coronet<sup>2</sup> the moon with the hue of a white umbrella joined to the fire<sup>3</sup> of his (*frontal*) eye and as long as he bears the snake-king like a new *yōga-patṭa*,<sup>4</sup> as long as that Kaustubha shines on Viṣṇu's breast like (*his*) love<sup>5</sup> for Fortune, so long may the praise of the blest Mandana abide on the face of the earth!

(Verse 68) Now on the fourteenth of Chaitra this list of dues of the god was made by Yaśōdēva and other servants, (*in* *the* *wise*) by others headed by Kirttirāja

(Verse 69) On each *bharaka* of candied sugar and jaggery belonging to the traders (*there was assigned*) one *varnikā*, and on each *bharaka* of Bengal madder,<sup>6</sup> thread, and cotton, one *rūpaḷa*

(Verse 70) Likewise the blest Mandana, great of soul, by edict made out this list of dues on what is sold in the bazaar

(Verse 71) On every *bharaka* of cocoanuts, one<sup>7</sup> fruit, on each *mūtaka*<sup>8</sup> of salt, a *mānaka*, from every thousand areca-nuts, one nut, on every *ghataḷa* of butter and sesam oil, one *palikā*

(Verse 72) On each *kōṭikā* of clothing fabric were assigned one and a half *rūpakas*, on a *jāla*,<sup>9</sup> two *pūlakas*<sup>10</sup>

(Verse 73) For each house of the traders in the local bazaar (?) was assigned by him a *dramma*<sup>11</sup> on the Chaitra festival and the festival of the sacred thread<sup>12</sup>

(Verse 74) On the shops of the braziers was likewise imposed a *dramma* for the month, on (*each*) *umvaka* of the distillers four *rūpakas*

(Verse 75) Under this constitution there was assigned on every house of the whole population a *dramma*, on the gambling (*-house*) two *rūpakas*

(Verse 76) On each *lagaḍā*<sup>13</sup> were assigned two *santas*, on each *karsha* of oil a *pūnaka*, and similarly on each load of cattle-fodder a *viśha-vimśōpaka*<sup>14</sup>

<sup>1</sup> See above, p 302, note 3

<sup>2</sup> If *maulau* is right, it is out of place, and should come in the first *pāda*, as I have implied in translation. Possibly, however, it should be corrected to *maunī*

<sup>3</sup> *Dhūma danda*, literally "smoke staff" There is apparently a play on words *danda* is suggested by *chhatra*

<sup>4</sup> The band used by Yōgins to keep their limbs in a position of rigidity

<sup>5</sup> A play on the primary meaning of *rāga*, "colour," is intended

<sup>6</sup> *Rubia munjistā*, Roxb

<sup>7</sup> Apparently "bullock's load" cf Marathi *mūḥā*, "bullock's pack-saddle," and Telugu *mūḥa*, "bundle," "pack"

<sup>8</sup> This is perhaps connected with Sanskrit *jālaka*, "bunch of buds"

<sup>9</sup> This in Sanskrit usually means "bundle", it is the Hindi *palā*, "a small bundle of sticks or plants"

<sup>10</sup> See on this particularly the *Progress Reports of Asst Arch Supt for Epigr, Southern Circle*, 1909, p 80, 1910, p 97, 1915, p 102

<sup>11</sup> See *Ind Ant*, 1909, p 52

<sup>12</sup> This seems to be connected with Marathi *lagad*, "a bar of gold, silver, or other metal, a frame of wood or iron in which pitchers are carried upon beasts," and the Gujarati *lagadum*, "a coarse bag put on an ass in which the burden is placed"

<sup>13</sup> See above, Vol I, p 166, Vol XI, pp 41, 59

(Verse 77) He likewise gave a *dramma* on each traders' association, the fourteenth day of the bright fortnight in each month was attached to every recurrence<sup>1</sup>

(Verse 78) and on a pile of sugar<sup>2</sup> a *dramma*, on a water-wheel<sup>3</sup> a *hāraḥa*<sup>4</sup> of barley

(Verse 79) In (*his*) bounty also he granted on a clear twenty (*packs*) of loaded grain one *bharaka* in his piety, and on a *bharaka* (*of the same*) one *chhanga* (<sup>2</sup>)

(Verse 80) He likewise constructed a town with white houses and furnished with gardens, and bestowed on the god lands duly measured out with their sides of access

(Verse 81) He moreover assigned one citron from each *lagadā*, and the *vāpa*<sup>5</sup> from a *mūtaka* of barley and likewise on *ātavika*

(Verse 82) O kings on earth, hearken to the edict granted by me observe it for no other purpose are these my hands clasped upon this coronet

(Verse 83) Prithu and other kings have severally enjoyed the earth, whence the latter together with them has again passed through various conditions

(Verse 84) There was born in due succession in the family sprung from Sādhāra the learned poet Sumati-Sādhāra, an ear-ring of the Muse

(Verse 85) Success be to his son the blest Vijaya-Sādhāra, by the sandal-paste of whose virtues there was made a beauteous forehead-ornament for the goddesses of the quarters of space,<sup>6</sup> a moon to the lotuses of poets' faces<sup>1</sup>

(Verse 86) His younger brother Chandra, having fame bright as the moon, pronounced this panegyric when a period of one thousand, one hundred, and thirty-six years was elapsing since the Śaka (*ling*)

(Verse 87) Āsarāja, son of the junior Śrīdhara of the Kāyastha race, happy of mind, wrote out here the panegyric

(Line 53) Engraved by Samvat 1136, on Friday, the 3rd day of the bright fortnight of Phālguna. Good luck!

## NO 22 —KADALADI PLATES OF ACHYUTA-RAYA SAKA 1451

By PROF S V VENKATESWARA, M A, AND S V VISWANATHAN, M A, KUMBAKONAM

These plates belong to Mr Yegnaswāmi Ayyar, son of Rāmachandra Dikshitar, a direct descendant of the donee of our grant, whose name is also Rāmachandra Dikshitar. He is the village munsiff of Kadalādi in North Arcot district and has still in his possession the land granted to his ancestor by Achyuta-Rāya. The plates were obtained from him through the kindness of His Holiness the Śaṅkarāchārya at Kumbakonam. They are in good preservation and are at present in the possession of the latter.

The grant is on five copper plates bored at the top and held together by a ring. The plates bear inscriptions on both sides excepting the first and the last, which are engraved on one side only. They are numbered with Telugu-Kanarese numerals on the first side of each

<sup>1</sup> *Sarev āvarita yutā*, i.e. assigned as the date of payment as it falls due annually.

<sup>2</sup> *Tavanim* (the ending is perhaps wrong) is connected with Marathi *tavanā*, "the heap of sugarcane as cut for the mill" (Molesworth)

<sup>3</sup> See above, Vol XI, p 29

<sup>4</sup> Ibid

<sup>5</sup> A hand-cast or handful cf above, Vol I, p 161 n Compare *nirvāpa*, above, Vol XI, p 56

<sup>6</sup> I understand *sumdara samjāta* . *tilakah* as an irregular compound similar in structure to the Prakrit *dhavala ka dravīa* (i.e. *dhavala krit opacīta*, for *kṛita dhaval opacīta*) Pischel, *Gramm d Prakrit-Spr*, 603

plate They measure 92 in by 74 in Including the arch at the top, the height is 117 in. The writing runs across the breadth of the plates and is quite legible There are 216 lines in all All the plates have raised rims. The ring with which the plates are fastened is 7 in in diameter

The characters are Nandināgarī, excepting the words *Śrī-Virūpāksha*, the signature at the bottom, which is in large Kanarese characters The average height of the letters is 2 in, except in the signature The language is Sanskrit, full of errors, and the whole inscription is in verse, except in *Śrī-Gaṇādhīpatayē namaḥ* at the beginning and *Śrī-Virūpāksha* at the end

The inscription contains some noteworthy orthographical peculiarities The first is that punctuation marks are not supplied in their right places, all the lines of the verses being stopped with a vertical line These have been pointed out in the footnotes to the text Here and there we find instances of confusion between long and short *i* and *u* In these plates, as in others, there is a redundant *anusvāra* before the double consonants *nya* and *nya*. Instances of these are °*hīramnya-payō-dhārā* for °*hīranya-payō-dhārā* (l 126), °*amnyās=traya*° in the place of °*anyās=traya*° in ll 127-8, °*Śāmdily-āmnvaya* instead of °*Śāmdily-ānvaya* (l 189) °*Śāmānnyō=yam* (l 214) is a mistake for °*Śāmānyō=yam* *Anusvāra* is wanting in some places, as it is superfluous in others, e.g. °*chadra* for °*chandra* (l 1), °*Kāmhya* instead of °*Kāmhya* (l 36) These, we think, are mostly to be attributed to want of care on the part of the engraver Visargas are likewise redundant Examples of this may be seen in l 66, where we have °*gamdaḥs=tōsha*° instead of °*gamdas=tōsha*°, ll. 119-20 °*samyuktahm=ēkabhōgyam* for °*samyuktam=ēkabhōgyam* The confusion between the sibilants, palatal, dental and lingual (ṣ, ś and ṣ), is as common here as in the other grants of the Vijayanagara kings Instances of this are —°*shv=apy=a-sēshēshu* in l 39 instead of °*shv=apy=a-śēshēshu*, °*samsōshya* in l 54 for °*samsōshya*, °*sudhībhu* in l 72 in the place of °*sudhībhu*, °*a-sēsha* in l 104, °*kāṣṭi* in l 128, °*sēshṭa* in l 129 and °*śāsanēna* in l 207 are written instead of °*a-śēsha*, °*kāṣṭi*, °*śēsh(t)a*, and °*śāsanēna* respectively A conjunct consonant is made up of the full form of the first consonant and the curtailed form of the second consonant The *r* sign is inserted over the line, where necessary, except in a few instances of double consonants, e.g. °*āvajya* in l 34 and °*chatubhuja* in l 51 In certain cases instead of a double consonant only one of the consonants is written As in the other inscriptions of the same dynasty, this one also contains the *birudas* attached to the kings—for example *Bhāshegetappuvarāyāragandah*, *Hindurāyasuratrānah*, etc *Rāya* and *Mahārāya* appear frequently in the place of *Rājā* and *Mahārāja* There are instances also of Tamil usage *Tāmbraśāsanam* in ll 208 and 209 is evidently the Tamil form of *tāmra-śāsanam* and *varsha* is usually written in Tamil as *varusha*

The inscription records the grant of the village of Kadalādi *alias* Patendal, by Achyuta-Rāya to Rāma-chandra-Dīkshita, son of Nāgā-Bhatta, who in his turn splits up the village granted into 110 *vrittis* and distributes them among other Brāhmins, who are 46 in number The inscription naturally falls into 4 parts—(1) Vv 1-3, benedictory verses, (2) Vv 4-36, the genealogy of the dynasty as far down as Achyuta-Rāya, (3) Vv 37-104, the terms of the grant, names of donees, etc etc, (4) Vv 105-111, the names of the composer, the engraver and the imprecatory verses at the end Vv. 1-3 invoke Śāmbhu, the Varāha incarnation of Viṣṇu and Gaṇānana Vv 4-8 trace the genealogy of the family as far as Nārāya Nāyaka Vv 9-11 give an account of the gifts made by the king and his exploits, his victory over the kings of the South, Chēra, Chōla and Pāndya Vv 12 and 13 mention the sons of Nārāya, Vīra Nri-simha and Kṛishna-Rāya by Tippāji and Nāgalā Vv 14-18 contain the praise of Vīra Nri-simha as king and his gifts at holy shrines, and the beneficent rule of Vīra Nri-simha Vv 19-23 likewise describe the deeds of valour of, and the gifts made by, Kṛishna-dēva-Rāya Vv 24-27 describe how Achyuta succeeds Kṛishna-Rāya after the latter's death We have in these a long



list of the *brindas* attached to the name of the king Vv 28 36 are in praise of Achyuta-Rāya, who succeeds his brother

The verse stating that Achyuta was the son of Ōbāmbikā, a step mother of Krishna-Rāya, and thus making Achyuta a step-brother of the latter, is not found in our inscription. Our record states, however, that Krishna-Rāya, after his death, was succeeded by Achyuta-Rāya, a younger brother of his (*anujanma*—v 29). The genealogy thus stops with Vira Nri-simha, and Krishna-Rāya and Achyuta succeed the latter in due course.

Among the shrines to which Achyuta paid pilgrimage and at which he is said to have made gifts is Viriñchipuram, which is a locality in the Vellore *Tāluk*, North Arcot district. It contains a Śiva temple, known as that of Mārgasahāyēśvara. The late Rai Bahadur V Venkayya has identified Marataka-puri (mistake for Marakata-puri), appearing in the Satyamangalam plates of Dēva-Rāya II<sup>1</sup> and in the Madras Museum plates of Śrīgiri-bhūpālā<sup>2</sup> with Viriñchipuram. He says that Marakata-puri is derived from Marakatavali, the goddess of Viriñchipuram<sup>3</sup>. The city of Viriñchipuram is mentioned as the capital of the country ruled over by Śrīgiriśvara, a brother of Dēva-Rāya II. Of the grants of the second Vijayanagara dynasty so far published it is only in this that Viriñchipuram is mentioned among the shrines visited by Vijayanagara kings. Perhaps at the time of this grant Viriñchipuram, which a century before was ruled over by a branch of the Vijayanagara family, had been lost to them and had come to be classified with Kāñchi as a place of pilgrimage.

(Vv 37-42) In the Śaka year 1451 according to the Śālivāhana reckoning, in the year Virōdhin, in the month Makara, on the trayōdaśī day of the dark half of the month and on Tuesday (was made the gift) on the banks of the river Tungabhadriā, in the vicinity of Virūpāksha, to the best of Brāhmins, Rāmachandra Dikshita, the son of Nāgā-Bhatta. Thus the necessary details as regards the date are given.

The date of the grant is of considerable interest to students of history. In the course of his introduction to the Ūnamāñjērī plates of Achyuta-Rāya<sup>4</sup> Professor Kielhorn has remarked as follows — “The latest date for Krishna-Rāya known to me from published inscriptions corresponds to Friday, 23rd April, A D 1529, and the earliest date for Achyuta-Rāya to Monday, 15th August 1530.” But the astronomical data given in our inscription unmistakably refer to the year 1451 Śaka, etc., i.e. Jan 1530 A D. Dr Kielhorn's earliest date for Achyuta-Rāya has therefore to be revised in the light of this inscription. It is clear also that Achyuta-Rāya succeeded his brother after the natural death of the latter (V 29 कृतवन्ति<sup>5</sup> सुरजीव कृष्णरादे-निकावा<sup>6</sup> तदनु तदनुजन्म<sup>7</sup> पुण्यकर्माद्युत्ते etc.) So the death of Krishna-Rāya must be placed before January 1530 A D.

The only inscription among those as yet discovered that may seem to raise some difficulty as regards our chronological result is No. 369 of 1912, copied by the Madras Epigraphical Survey. It belongs to the reign of Vira-pratāpa Krishna-dēva Mahārāya and is dated Śaka 1453, *Virōdhi Sittirai su di 10, Attam*. But another inscription in the same temple<sup>8</sup> records a sale of land made in the reign of Achyutayya-dēva Mahārāya, son of Vira-pratāpa Narasa Nāyaka, dated Śaka 1452, *Vikṛiti, Makara su di 13, Monday, Pūṣam*. If 1452 Śaka year is *Vikṛiti*, then 1453 cannot be *Virōdhi*. It is therefore clear that the figure 1453 must be a mistake for 1451, as the figure nearest to ‘three’ in Tamil characters is ‘one’.<sup>9</sup>

<sup>1</sup> See *Ep Ind*, Vol III, p 35

<sup>2</sup> *Ep Ind*, Vol III, p vii

<sup>3</sup> Read कृतवन्ति

<sup>4</sup> Read ‘जन्मा पुण्यकर्माद्युत्ते’

<sup>5</sup> *osnu* (one), cf *mānnu* (three) [The inscription reads clearly 1453 and not 1451 —H K S]

<sup>2</sup> *Ep Ind*, Vol VIII, p 308

<sup>4</sup> *Ep Ind*, Vol III, p 148

<sup>5</sup> Read निजाग्र.

<sup>8</sup> No. 373 of 1912, *Ep Surv Report*

Vv 42-48 record the name of the village granted with its boundaries and neighbouring villages. The village of Kadalādi, the object of the grant, is situated in Padavidu *mahārājya* in Jayamkonda-chōla-mandala, in Phalgunna-kōtaka, in Pangala-nādu, on the outskirts of Kattagara. It is surrounded on the north by the village of Śennāripādi, on the east by the village of Pālapūr, on the south by the village of Chiyanēndil, and on the west by Skandanadi and the village named Haritālāmangala. Besides the localities noted above there are others mentioned in the grant. Among these are Singanappādi; Kunnaturu; Māmbākam, and Patēndal. Of these Padavidu *mahārājya* was probably called after a town bearing the name Padavidu in the North Arcot district. This town was very likely the centre round which the *Mahārājya* was situated. Pālapūr may be either Polur or Polhlur. The former is a *Taluk* in the North Arcot district, in which the town Padavidu is, while the latter is the scene of a battle between the English and Haider Ali.

Vv 48-53 describe the terms of the grant, such as are usually found in all Vijayanagara grants. The villages are given in perpetuity as *sarva-mānya*, to be enjoyed by the donee and his descendants. With the grant of the village go also the rights over the property therein. The king reserves to himself no right over the village granted. The village, as the inscription states, is given as *ēka-bhōgya*, which implies the exclusive ownership of the property and the rights over it by a single individual. In effect, however, it is found that the land is not *ēka-bhōgya*, as part of it is divided among others and a portion reserved for the gods. Land which is thus enjoyed by 2 or more parties goes by the name of *gana-bhōgya* or *tri-bhōgya*. The word *ēka-bhōgya* in the particular context can be explained only by the fact that the grant was made in the first instance only to one individual, Rāmachandra-Dikshita, who divided the land among the Brāhmins of the sect to which he belonged. It is, moreover, not clear whether, as in the original grant, Rāmachandra-Dikshita gave to the Brāhmins along with the land allotted among them, rights over it also. Perhaps the rights over the property were reserved by the donor, the donees being allowed only the enjoyment of the fruits accruing from the land.

In vv 54-104 the village granted to Rāmachandra-Dikshita is divided into 110 *vrittis*, and the portions allotted among various Brāhmins. The donee takes 27 shares for himself (V 54). He leaves one *vritti* for Vishnu and one likewise for Śiva (V 55). The remaining 81 *vrittis* are divided among 47 Brāhmins, the division ranging from  $\frac{1}{2}$  *vritti* to 8 *vrittis*. The donees belong to an important sect of Brāhmins, the Poysala Kannada sect—judging from the names and from the fact that there are two of the *Sāma śākhā* (Nos 14 and 29 below). The Poysala Kannada are, I am told, the only sub-sect of the Kannada Brāhmins where we find *Sāma-vēdins*. The exact amount given to each, the name of his father and the particulars of his *gōtra*, *sūtra*, and *śākhā*, the nature of the learning of each etc. are appended below in a table.

Donee's name	Father's name	Śākhā	Gōtra	Sūtra	No of shares	REMARKS
1 Rāmachandra Dikshita.	Nāgā-Bhatta	Yajus	Kāśyapa	Āpastamba	27	Vēda vēdānta purān - āgama-vid, vāsasvin, guṇa-śālin, dhimat, mah-ātman Yajvan
2 & 3 Hara and Hari			.		1+1	
4 Tirumala	Nāgā-Bhatta	Yajus	Kāśyapa	.	8	
5 Nārīyana	Do	Do	Do		5	
6 Nāgā Bhatta	Do	Do	Do		5	

Donce's name.	Father's name	Sāhī	Gōṣṭha	Śāṣṭha	No. of plates	REMARKS
7 Manishī Rāma chandru	Gōpinātha		Kāśyapa .	..	4	
8 Rāmā Bhaṭṭa .	Sangā Bhaṭṭa		Do .		2	
9 Timmā-Bhaṭṭa	Bhānu Bhaṭṭa	Bahv-ṛicha	Plara tvāja	..	2	Malāmāṭi
10 Chandra Dīksita	Māṭha Bhaṭṭa	Do	Jāmadagnya vatas	..	2	
11 Śrī-Virūpāksha	Rudra-Bhaṭṭa .	Do.	Harita .	.	2	
12 Kōṇḍu Bhaṭṭa	Aklā Bhaṭṭa	Do	Bhāradvāja	..	2	Dhīmat.
13 Sōmanātha Bhaṭṭa	Śrīkanṭhēśvara	Do	Vīśvāmītra .	.	2	
14 Śrī Virūpāksha	Chaudī Bhaṭṭa .	Sāmaga	Ātrōya . .	.	2	
15 Kālahastī .	Mudā Bhaṭṭa	Bahv-ṛicha	Jāmadagnya vatas		1	Adhvarin.
16 Vitā-Bhaṭṭa	Rāmā Bhaṭṭa	Do .	Maudgalya	.	1	
17 Chaudī Bhaṭṭa	Nāgā Bhaṭṭa	Do	Āt-ōya .	.	1	Sudhī
18 Tirumala . .	Bhāskara Bhaṭṭa	Do	Harita		1	Yajvan.
19 Śrī-Virūpāksha .	Kāmā Bhaṭṭa	Do	Bhāradvāja		1	
20 Tippayya .	Mahādēva	Vajrasnāyān (?)	Vīśvāmītra .	Bōdhāyana .	1	
21 Tirumala . .	Kōṭava Yajvan	Yajus	Śāṇḍilya	..	1	Sūri
22 Sāditya-Liṅga-Bhaṭṭa	Kīrti Adhvarin	Do .	Do		1	
23 Tirumala	Tirumala	Bahv-ṛicha	Ātrōya		1	
24 Rāmā Bhaṭṭa	Chūṭṭi Bhaṭṭa alias Bhūtanātha	Do	Gautama . .		2	
25 Timmā Bhaṭṭa	Dēvaru-Bhaṭṭa	Do	Kāśyapa . .		1	Malāmāṭi
26 Vaidyanātha	Nārasimha	Do	Do		1	
27 Uppaṇa-Bhaṭṭa	Nārasimh Adhvarin	Yajus (?)	Gautama . .	Bōdhāyana .	1	
28 Dēvarē Bhaṭṭa	Nṛsiṁh-Adhvarin		Do . .	Do .	1½	Manishnu.
29 Dēvarē Bhaṭṭa .	Chaudī Bhaṭṭa	Sāmaga .	Ātrōya .		1	
30 Subrahmanya .	Varada-Bhaṭṭa .	Bahv-ṛicha	Bhāradvāja	.	1	
31 Nārasimha .	Tirumala	Yajus .	Gautama	Bōdhāyana	1	
32 Vithala .	Timmā-Dīksita	Do (?) .	Do .	Do	1	
33 Śankara .	Nārāyana	Bahv-ṛicha .	Jāmadagnya vatas		1	Sudhī.
34 Timmaya	Tippā Bhaṭṭa	..	Gārgya . .	.	1	Dhīmatāp varāḥ
35 Airru-Bhaṭṭa	Varada-Bhaṭṭa	Yajus	Bhāradvāja	..	1	
36 Varada-Bhaṭṭa	Timmāvajjala	Do	Do .		1	Dhīmat

Donee's name	Father's name	Śākhā	Gōtra.	Sūtra	No of shares	REMARKS
37 Sūrā-Bhatta	Varāda-Bhaṭṭa	Yajus	Śrīvatsa		½	
38 Venkatēśvara	Mahālinga-Bhaṭṭa	Bahv-ṛicha	Viśvāmitra		½	
39 Jannaya	Māra-Bhatta	Do	Do		½	
40 Yēllā-Bhatta	Gauri-Bhatta	Yajus	Śāndilya		½	
41 Śrī - Virūpāksha-Bhaṭṭa	Tirumala		Kauśika	..	1	
42 Sāndi Bhatta	Lingā-Bhaṭṭa		Gautama	Bōdhāyana	1	Dhimat
43 Kāmā-Bhatta	Mangā-Bhaṭṭa	Bahv-ṛicha	Kāśyapa		½	
44 Kōṇē[ri]-Bhatta	Chōdi-Bhaṭṭa	Do	Bhāradvāja		½	
45 Tirumala	Ananta-Bhaṭṭa	Do	Kāśyapa	..	½	Sūri
46 Timmā-Bhaṭṭa	Sri - Vidyānidhi Bhatta	Do	Kauśika		½	
47 Nāgā-Bhaṭṭa	Akkā-Bhaṭṭa	Do	Bhāradvāja		1	Sūri
48 Vēdaya	Mādhava-Bhaṭṭa	Do	Kapila		½	Vēda śāstra-vid.
49, Ekāba	Divākara Bhaṭṭa	Yajus	Parāśara		1	

It is clear from the list given above that of the 47 donees among whom the land was distributed 24 were Rig-vēdins (Bahv-ṛicha), 15 Yajur-vēdins and 2 Sāmāgas. It is not stated to which Vēda the remaining 6 donees belonged, 10 were of the Kāśyapa gōtra, 8 of the Bhāradvāja, 6 of the Gautama, 4 each of the Viśvāmitra and the Ātrēya, 3 each of the Śāndilya and the Jāmādagnya-vatsa, 2 each of the Kauśika and the Harita, and one each of the gōtras Maudgalya, Śrīvatsa, Gārgya, Kapila and Parāśara. 6 belonged to the Bōdhāyana sūtra, the rest belonged presumably to the Āpastamba sūtra, though this is distinctly stated only of Rāmachandra-Dikshita, the main donee. As regards relationship of the other donees to Rāmachandra-Dikshita, it appears probable that Nos. 4-6 were his brothers, and No. 7 a cousin of his. No. 21 was apparently a brother of No. 22, and No. 27 of No. 28. All the donees probably stood in agnate or cognate relationship to Rāmachandra.

As regards the distribution of land among the donees, the allotment among the 47 Brahmans, when totalled up, comes only to 65 *vruttis* and not to 81, as it should according to the grant (see above). It is not known what became of the remaining 16 *vruttis*.

After the names of the donees, etc., thus given the record mentions that Patēndal was another name by which Kadalādi was known (V 103). [If it was a *grāmagrāsa* it must be a separate village—H K S]. Then comes the name of the person who composed the edict of the king. His name was Sabhāpati, the famous rhymester of the Court (V 105). V. 106 gives the name of the engraver, Virāṇ-āchārya, the son of Mallana, whose family were the hereditary engravers of the grants of the Vijayanagara kings. Under all these is the signature at the bottom of the last plate, Śrī-Virūpāksha, written in bold Kanarese characters, after the concluding imprecatory verses common to all the Vijayanagara grants.

#### TEXT<sup>1</sup>

[Metres vv 1-4, 6-8, 12-14, 18, 19, 25-27, 35, 37-103, 105-110, *Anushtubh*; vv 5, 20, 29, 34, *Śārdūlavikrīḍita*, vv 10, 11, 15, 16, 17, 21-23, 28, *Sraḡdharā*, v 9, *Hariti*, v. 24, *Dodhaka*, vv 30 & 104, *Āryā*, vv. 31, 111, *Śālini*.]

<sup>1</sup> From the original plates.

[The first 28 verses of the grant are not printed here, as they are the same as those found in the other grants of the Vijayanagara dynasty that have been published by us. They appear in the Kāñchipuram plates of Krishna-dēva-Rāya (Vol. XIII, pp. 126-9). The first 26 verses are found in the Kudiyāntandal grant of Vīra Nṛsiṃha (Vol. XIV, No. 17). The Bēvinahalli grant of Sadāśiva contains the first 29 verses of our grant (Vol. XIV, No. 16). Such slight variations as occur are apparently due to mistakes of the engraver, and are not of interest to students of history or epigraphy.]

- (77) तदनुजन्म<sup>1</sup> पुण्यकर्माच्युतेन्द्रः प्रकटमवनिलोक  
 (78) <sup>2</sup>सांशमेत्यातिजेता विलसितचचिवेता विद्वदिष्टप्रदा-  
 (79) ता ।[ २८ ] यत्कीर्तिचंद्रश्चरति क्षमायां तिथिष्वशेषासु विव-  
 (80) र्धते च । तनोति चक्रस्य सुदं समिधे<sup>3</sup> दिवा च सायं कुसु-  
 (81) दैर्विरुधे ।[ ३०\* ] मद मवसि<sup>4</sup> मारुत शीथीलयंत्यमेयैर्यैर्ध-  
 (82) दम्बपटलीचुरैः क्षितिचोभिरुत्थापितैः<sup>5</sup> । अजोजनद<sup>6</sup>-  
 (83) तिह्वया<sup>7</sup> किमु विशेषयत्यंबुधीं वल्लप्रमथनस्य  
 (84) नो <sup>8</sup>रंगविरोधीनं वाजिन ।[ ३१\* ] कारागृहाकलितवा-  
 (85) सविरोधिभूपदारावलीकरविचालितचामरस्य [1\*]  
 (86) राजाधिराजपरराजभयकरैकवीरादिकानि वि-  
 (87) रुदानि बह्वानि यस्य ।[ ३२\* ] गोकर्णसंगमवृत्तिसुवर्ण-  
 (88) ससत्त्वोणाद्रि<sup>10</sup>पर्वतविरिचपुरेषु काच्या । श्रीका-  
 (89) लहस्तिनगरेपि च कूभकोणे<sup>11</sup> दानानि षोडश बह्व-  
 (90) नि हतानि येन [1 ३३\*] अभोदेन निर्पायमा<sup>12</sup>नसलिलोगस्ते-

Plate III, Side 1.

- (91) न<sup>13</sup> पीतोल्जि<sup>14</sup>तस्तप्तो राघवसायकान्निशिखया स्तंता<sup>15</sup>-  
 (92) प्यमान सदा<sup>16</sup> । अतंस्त्रैर्वडवासुखानलशो<sup>17</sup>खाजालै-  
 (93) वशष्को<sup>18</sup> [ध्रु]वं यद्वावांबुधवांबरबुधि<sup>19</sup>रहो पर्ण स<sup>20</sup>सु

<sup>1</sup> Read तदनुजन्मा.

<sup>2</sup> Read सांशमेत्यातिजेता विलसति चचिवेता.

<sup>3</sup> Read समिधे

<sup>4</sup> Read मनसि

<sup>5</sup> Read शिथिलयत्यमेयैर्यैर्धम्बैः.

<sup>6</sup> The reading in other plates is क्षितिचोभिः<sup>9</sup>

<sup>7</sup> & <sup>8</sup> Read °जनदिति क्रुधा

<sup>9</sup> Read रयविरोधिना

<sup>10</sup> Read शोणादि

<sup>11</sup> Read कुम्भकोणे

<sup>12</sup> Read निर्पायमान

<sup>13</sup> & <sup>14</sup> Read °लोगस्तेन पीतोन्मिता

<sup>15</sup> Read सदा

<sup>16</sup> Read सदा चतस्रैः<sup>17</sup>

<sup>17</sup> Read शि

<sup>18</sup> Read विष्णुको

<sup>19</sup> Read यद्वावांबुधवांबरबुधि

<sup>20</sup> Read पूर्यस्ते.

- (94) द्योतते । [। ३४\*] अंगेनापि कलिगेन वन<sup>1</sup> च परै नृपै<sup>2</sup> । जय जा-  
 (95) व महाराजेत्यनद्रां<sup>3</sup> गीयते च य[:\*] । [। ३५\*] स जयति नरपालो  
 (96) रत्नसिंहासनस्तो<sup>4</sup> विजयनगरवासी कीर्तिपूर्त्वा  
 (97) विलासी<sup>5</sup> [।\*] नृगनलनहुषादीन् नीकयन्<sup>6</sup> राजनीत्य<sup>7</sup>  
 (98) निरुपमभुजवीर्योदार्य<sup>8</sup> भूरचाताव्य<sup>9</sup> । [। ३६\*] शकाब्दे शालि-  
 (99) वाहस्य सहस्रेण चतुःस्रतैः<sup>10</sup> । एकाम्यधिकया पंचाशता  
 (100) च गणिते क्रमात् । [। ३७\*] विरोधिवत्सरे पुण्यमासे मकरसंक्र-  
 (101) मे । कृष्णपक्षे त्रयोदश्यां पुण्यायां<sup>11</sup> भौमवासरे । [। ३८\*] तुग-  
 (102) भद्रापगातीरे श्रौविरूपाक्षसन्निधौ<sup>12</sup> श्रीमत्काश्य-  
 (103) पगोत्राय वरापस्तंबसूत्रिणे । [। ३९\*] यशस्विने यजुशाखा-  
 (104) ध्ययिने<sup>13</sup> गुणशालिने । असे<sup>14</sup> ष्वेदवेदान्तपुराणाग-  
 (105) मवेदिने । [। ४०\*] नागामदमहांभोधिपूर्णचंद्राय भूषावे । भूदा-  
 (106) नपात्रभूताय भूमिदेवाग्रया[यि]ने । [। ४१\*] धीमते रामचंद्राख्य-  
 (107) दीक्षिताय महात्मने । विख्यातश्रीजयंकौडचालमं-<sup>15</sup>  
 (108) डलभूषण । [। ४२\*] पडवीडुमहाराज्ये प्राज्ये विरचितस्ति(स्थि)-  
 (109) ति । पल्लुनकोडके रम्ये<sup>16</sup> विर्वल्लुपत्तुकेपि च । [। ४३\*] स्ति(स्थि)-  
 (110) तं पंगलनाडौ च स्कन्दंदाय<sup>17</sup> पश्चिमं । श्रीक[ट्\*]टगर-  
 (111) सोमातभाव<sup>18</sup> चापि समाश्रित । [। ४४\*] पालपूराह्वया[द्\*] आ-  
 (112) मात् प्राचीमाशामुश्रितं<sup>19</sup> । चीयनेन्दिलितिग्रामा-  
 (113) त् दक्षिण[।\*]माश्रित दिशं । [। ४५\*] पश्चिमाशा हरीतालामं-  
 (114) गलां समुपाश्रितं । ग्रामाच्छेनारिपाद्याख्यादुत्त-  
 (115) रस्यां दिशि स्थितं । [। ४६\*] पुरीषे सिगणप्याडिसीमांतर्व-  
 (116) र्तिनाड(वु)भौ । श्रीकुर्णतुरुमांवाकौ<sup>20</sup> ग्रामग्रामसमा-  
 (117) श्रितं । [। ४७\*] कडलाडीति विख्यात<sup>21</sup>नामानं ग्राममुत्तमं । स-

<sup>1</sup> Read वगेन<sup>2</sup> Read परैर्नृपै<sup>3</sup> Read राजेल्यनिश<sup>4</sup> Read °स्थो

<sup>5</sup> This pāda appears in other Achyuta plates as विजयनगरराजद्रवसिंहासनस्य This is not suited to the reading in this inscription, as रत्नसिंहासनस्य. appears in the previous pāda But to style a king as विजयनगरवासी ("residing in the city of Vijayanagara") is unusual, and the poet seems to have been carried away by consideration of rhyme in विजयनगरवासी and कीर्तिपूर्त्वा विलासी

<sup>6</sup> Read नीचयन्<sup>7</sup> Read त्या<sup>8</sup> Read 'वीर्योदार्य'.<sup>9</sup> Read °भूरच्युताव्य<sup>10</sup> Read चतुःस्रतैः<sup>11</sup> Read पुण्यायां.<sup>12</sup> Read °सन्निधौ<sup>13</sup> Read यजु.शाखाध्यायिने<sup>14</sup> Read श्रे<sup>15</sup> Read ख्या°, °वीर्य°<sup>16</sup> Read स्त्रे<sup>17</sup> Read अद्वयदाय.<sup>18</sup> The right reading here seems to be सोमानभाव<sup>19</sup> Read समुपाश्रितं<sup>20</sup> Read °कुर्णतुरुमांवाकौ [The original reads कुर्णतुरु — H K S]<sup>21</sup> Read त

## Plate III, Side ii

- (118) वैमान्यं चतुसी<sup>1</sup>मासंयुतं च समंततः ।[ ४८\*] निधनिक्षेप-  
 (119) पाषाणसिद्धसाध्यजलान्वितं । अक्षिण्यागामिसंयु-  
 (120) क्त<sup>2</sup>मेकभोग्यं सभूरुहं ।[ ४९\*] वापीकूपतटाकैश्च कळे-  
 (121) नापि समन्वितं । पुत्रपौत्रादिभिर्भोग्यं कमादाचंद्र<sup>3</sup>-  
 (122) तारकं ।[ ५०\*] दानस्याधमनस्यापि विक्रयस्यापि चोचि<sup>4</sup>-  
 (123) त । परीतः प्रयतै स्त्रिग्वैः पुरोहितपुरोगमै<sup>5</sup> ।[ ५१\*] विवि-  
 (124) धैर्विबुधै श्रैत<sup>6</sup>पथिकैरधिकैर्गिरा । अच्युतेन्द्रम-  
 (125) हारायो माननीयो मनस्विना ।[ ५२\*] सहिरं<sup>7</sup>खपयोधारा-  
 (126) पूर्वकं दत्तवान्मुदा । यजमानोत्र वृत्तीनां शतं कृत्वा द-  
 (127) स्धीत्तरं<sup>8</sup> ।[ ५३\*] सप्तविंशतिसंख्याता वृत्ति(त्तीः) स्वीया विधाय च । अं-<sup>9</sup>  
 (128) न्यास्त्रयाधिकासीति<sup>10</sup>वृत्तिः पुण्याय भूयसे ।[ ५४\*] विप्रेभ्यो व्या-  
 (129) कृतासेष्ट<sup>11</sup>शास्त्रेभ्यो व्यतरन्मुदा । अमरैरर्च्यमानस्य हर-  
 (130) स्यापि हरेरपि ।[ ५५\*] एकैका वृत्तिरत्रैव सुधाहाराय कल्पि-  
 (131) ता ॥ नागाभट्टात्मजो धीमान् याजुषः काश्यपान्वयः । अष्टौ  
 (132) वृत्ति<sup>12</sup>रिहाप्नोति यज्वा तिरुमलाह्वयः ।[ ५६\*] काश्यपान्वय-  
 (133) संभूतो नागाभट्टस्य नंदनः । श्रीनारायणभट्टाख्यो या-  
 (134) जुष पंचवृत्तिकः ॥ [५७\*] नागाभट्टाह्वयो धीमान् नागाभट्ट-  
 (135) तनूह्वयः । पंचवृत्तिरिहाप्नोति याजुषः काश्यपान्वयः ॥ [५८\*]  
 (136) काश्यपान्वयजसूनुः<sup>13</sup> गोपिनाथस्य याजुषः । स-  
 (137) नीषीरामचंद्रस्य<sup>14</sup> चतुर्वृत्ति<sup>15</sup>रिहाप्नोति ॥ [५९\*] काश्यपा-  
 (138) न्वयसंभूतः संगामहृतनूह्वयः [१\*] रामाभट्टाह्वयो वृ-  
 (139) त्तिद्वयमत्रैति याजुषः ॥ [६०\*] भारद्वाजान्वयः सूनुभा<sup>16</sup>नु-  
 (140) भट्टस्य वक्रचः<sup>17</sup> [१\*] वृत्तिद्वयमिहाप्नोति तिमाभट्टो महा-  
 (141) मतिः ।[ ६१\*] माठभट्टात्मजो जामदग्न<sup>18</sup>वत्सकुलोह्वयः [१] वृत्ति-

<sup>1</sup> Read स्त्रीOmit the *visarga*<sup>2</sup> Read क्रमा<sup>0</sup><sup>4</sup> The right reading would here be ओदितः<sup>5</sup> Read ०ने<sup>6</sup> Read श्रौत<sup>7</sup> Omit *anusvāra* after र<sup>8</sup> Read दशीतर<sup>9</sup> Omit *anusvāra* after च.<sup>10</sup> Read ०काश्रीति वृत्ती.<sup>11</sup> Read ०श्रेष<sup>12</sup> Read ०वृत्ती here and *passim*<sup>13</sup> Read ०सूनु<sup>14</sup> Read स्य ?<sup>15</sup> Read चतुर्वृत्ती<sup>16</sup> Read भां<sup>17</sup> Throughout the inscription this word appears wrongly with an *anusvāra* at the end of the first syllable<sup>18</sup> Read न्य

- (142) हयमिहाप्नोति बह्वृचः चंद्रदीक्षितः ॥ [६२\*] नंदनो रुद्रम-  
 (143) दस्य बह्वृचो हरितान्वयः [1\*] वृत्तिद्वयमिहाप्नोति श्रीवि-  
 (144) रूपाक्षदीक्षितः । [६३\*] अक्काभट्टात्मजो धीमान् भारद्वाजा-  
 (145) न्वयोद्भवः । बह्वृचो कोडुभट्टाख्यो वृत्तिद्वयमिहाप्नुते ॥ [६४\*]  
 (146) विश्वामित्रान्वयोद्भूतश्रीकंनेश्वरभट्टजः<sup>1</sup> । श्रीसोम-

## Plate IV, Side :

- (147) श्रीसोम<sup>2</sup>नाथभट्टाख्यो बह्वृचोऽत्र द्विवृत्तिकः । [६५\*] पात्रे-  
 (148) यगोत्रजसूनु<sup>3</sup> चौडिभट्टस्य सामगः [1\*] श्रीविरूपाक्षभ-  
 (149) ट्टाख्यो वृत्तिद्वयमिहाप्नुते ॥ [६६\*] मादभट्टसुतो जामद-  
 (150) र्नवसकुलोद्भवः । कालहस्त्याध्वरो वृत्तिमेकामत्रै-  
 (151) ति बह्वृचः ॥ [६७\*] मौद्गल्यगोत्रसंभूतो रामाभट्टस्य नद-  
 (152) नः [1\*] वृत्तिमेकामवाप्नोति विट[ट\*]टाभट्टोऽत्र बह्वृचः ॥ [६८\*] आ-  
 (153) त्रेयगोत्रजसूनुर्नागाभट्टस्य बह्वृचः । वृत्तिमेकामि-  
 (154) हाप्नोति चौडिभट्टाद्वयसुधीः<sup>7</sup> ॥ [६९\*] सूनुर्भाषक<sup>8</sup>रभट्टस्य  
 (155) बह्वृचो हरितान्वयः<sup>9</sup> । यज्वा तिरुमलाभिख्यो वृत्तिमे-  
 (156) कामिहाप्नुते ॥ [७०\*] भारद्वाजान्वयः सूनुः कामाभट्टस्य ब-  
 (157) ह्वृचः [1\*] श्रीविरूपाक्षभट्टाख्यो वृत्तिमेकामिहाप्नुते ॥ [७१\*] वो-  
 (158) ध्यनो<sup>10</sup> वसत्याजि<sup>11</sup>महादेवस्य नंदनः । विश्वामित्रान्व-  
 (159) योत्रैकां तिष्ययो<sup>12</sup> वृत्तिमप्नुते ॥ [७२\*] सूरिस्तिरुमलाभिख्यो  
 (160) सूनुः केशवयज्वनः । शांडिल्यगोत्रजोत्रैकां वृत्तिमाप्नो-  
 (161) ति याज्ञुषः ॥ [६३\*] सादित्यलिंगभट्टाख्यो<sup>13</sup> केशवाध्वरिनंदनो [1\*]  
 (162) शांडिल्यगोत्रजोत्रै<sup>14</sup>वृत्तिकावत्र याज्ञुषः<sup>15</sup> ॥ [७४\*] सूरैस्ति-  
 (163) रुमलाख्यस्य सूनुः<sup>16</sup>स्तिरुमलाद्वयः । बह्वृचोऽत्राप्नुते वृ-  
 (164) त्तिमेका<sup>17</sup>आत्रेयगोत्रजः ॥ [७५\*] बह्वृचो भूतनाथस्य चिट्टिभट्ट-  
 (165) स्य नंदनः । रामाभट्टा<sup>18</sup>प्नुते वृत्तिद्वय गौतमगोत्रजः । [७६\*]  
 (166) सूनुः दे<sup>19</sup>वरभट्टस्य बह्वृचः काश्यपान्वयः । अत्रैका-

<sup>1</sup> Read श्रीकण्ठेश्वर<sup>0</sup>, as the name in the text seems to have no meaning<sup>2</sup> Omit one श्रीसोम<sup>3</sup> Read °जसूनुयौ<sup>0</sup>.<sup>4</sup> Read न्य<sup>5</sup> Read संभूतो<sup>6</sup> Read सू<sup>7</sup> Read °सुचो.<sup>8</sup> Read स्तु<sup>9</sup> Read °तान्वय.<sup>10</sup> Read °धायनी<sup>11</sup> Read वाजसनेयि (PP) [वसत्याजि is correctly वसतयाजि, the title of a Brahman, S I I, Vol II, p 519.—H K S]<sup>12</sup> Read तिष्ययो<sup>13</sup> Read ख्यो<sup>14</sup> Read °आवर्ध.<sup>15</sup> Read यो.<sup>16</sup> Omit asarga<sup>17</sup> Read °मेकाम्ना<sup>0</sup><sup>18</sup> Read द्यो<sup>0</sup>.<sup>19</sup> Read दे.



- (167) मश्रुते वृत्ति<sup>1</sup> तिमाभटो महामति. ॥ [७७\*] श्रीनारसिंहभ-  
 (168) दृम्य नदन. काश्यपान्वय. [1\*] बहुचो वैश्वनाथान्वयो  
 (169) वृत्तिमेकामिहाश्रुते ॥ [७८\*] बोधायनोपणीभटो नारसिं-  
 (170) न्नाध्वरोद्रजः<sup>2</sup> । अर्धवृत्तिमिहाप्रोति गौतमान्वयसम्भव. [७ ७९\*]  
 (171) मनोपो देवरेभट[<sup>3</sup>]श्रीनृसिन्नाध्वरोद्रजः<sup>2</sup> । बोधायनोश्रुते  
 (172) वृत्ति<sup>3</sup> नार्धकां गौतमान्वय<sup>4</sup> । [1 ८०\*] सायक. सांडिभटम्य सुनरा-  
 (173) त्रेयगोत्रजः । अर्धकामश्रुते वृत्ति देवरेभटनामकः । [1 ८१\*] सुनुर्व-  
 (174) रदभटस्य भारद्वाजान्वयोद्भवः । सुब्रह्मण्यान्वयोत्रैकां<sup>5</sup>  
 (175) वृत्तिमाप्रोति बहुचः । [1 ८२\*] सुनुस्तिरुमनाभिष्यायन्वनो गौत-

Plate IV; Side II

- (176) मान्वयः । नारसिंहयोनोत्रार्धवृत्तिं बोधायनोश्रुते । [1 ८३\*] गौतमा-  
 (177) न्वयसम्भूत. स्तिमाटीत्तितनदन<sup>6</sup> । बोधायनोश्रुतेत्रार्धवृ-  
 (178) त्तिं विठ<sup>7</sup>लनामक. । [1 ८४\*] नारायणात्मजो जामदग्न्यत्सकु-  
 (179) लोद्भव. । अर्धवृत्तिमिहाप्रोति संखरो बहुचः शुधि.<sup>8</sup> । [1 ८७\*] बहु-  
 (180) चो गार्ग्यगोत्रस्य तिष्याभटम्य नदन.<sup>11</sup> । अर्धवृत्तिमिहा-  
 (181) प्रोति तिस्रयो धीमतां वरः । [1 ८६\*] सुनुर्वरटु<sup>9</sup>भटस्य भारद्वाज-  
 (182) न्वयोद्भवः । [1] याजुषो ऐरुभटारख्यो वृत्तिमेकामिहाश्रुते । [1 ८७\*]  
 भार-

- (183) हाजान्वयोद्भूतस्तिमावज्जलुनदनः । [1\*] धीमान् वरदभट-  
 (184) ख्यो याजुषोत्रैकवृत्तिकः । [1 ८८\*] सुनुर्वरदभटस्य श्रीवत्सान्वय-  
 (185) सम्भवः । अर्धवृत्तिमिहाप्रोति सूरामटोत्र याजुष । [1 ८९\*] श्रीमहा-  
 (186) त्तिगभटस्य नदनो वैकटेश्वरः । विश्वामित्रान्वयोत्रा-  
 (187) र्धवृत्तिमाप्रोति बहुचः । [1 ९०\*] नंदनो सारभटस्य विश्वामित्रान्वयो-  
 (188) द्भवः । [1\*] अर्धवृत्तिमिहाप्रोति बहुचो जनयाद्वयः । [1 ९१\*] नंदनो  
 गौरिभ-

<sup>1</sup> Read त्ति

<sup>4</sup> Omit visarga

<sup>6</sup> Omit visarga

<sup>8</sup> Read ग्य

<sup>12</sup> Read द.

<sup>2</sup> Read नारसिन्नाध्वरोद्रज

<sup>13</sup> Read °स्याह्वयो

<sup>7</sup> Read नो

<sup>10</sup> Read शकरो सुधी

<sup>5</sup> Read त्ति.

<sup>9</sup> Read °सिहाह्वयो.

<sup>8</sup> Read द्वि

<sup>11</sup> Read नदन

- (189) दृश्यं शांडिल्यान्वयशंभवः<sup>1</sup> । येष्वाभट्टाह्वयोत्तार्धवृत्तिमाप्नोति
- (190) याजुषः ।[। ८३\*] सूरिस्तिरुमलाख्यस्य स्रुतः कौशिकगोत्रजः ।[\*] श्रीविरु<sup>2</sup>-
- (191) पाक्षभट्टाख्यो वृत्तिमेकामिहाप्नुते ।[। ८३\*] लिगाभट्टात्मजो धीमान् गो-
- (192) तमान्वयसंभवः ।[\*] सादिभट्टाह्वयोत्तैका वृत्तिं बोधायनोप्नुते ॥ [८४\*]
- (193) काश्यपान्वयसंभूतो मंगाभट्टस्य नदनः ।[\*] कामाभट्टाह्वयोत्ता-
- (194) र्धवृत्तिमाप्नोति बह्विचः[.] ॥ [८५\*] नदनः चोडिभट्टस्य<sup>3</sup> भारद्वा[जा ]नयोत्-
- (195) भवः । कोने[रि\*]भट्टनामा च बह्वी(हृ)चोत्तार्धवृत्तिकः[\*] ॥ [८६\*]  
नदनोनतभट्ट(ट्ट)-
- (196) स्य बह्वचः काश्यपान्वयः । अर्धवृत्तिमिहाप्नोति सूरिस्तिरुमलाह्व-
- (197) यः ।[। ८७\*] श्रीविद्यानिधिभट्टस्या<sup>4</sup> नंदनः कौशिकान्वयः<sup>5</sup> । तिस्र्याभट्टाह्वयो-
- (198) त्तार्धवृत्तिमाप्नोति बह्विचः ।[। ८८\*] भारद्वाजान्वयश्<sup>6</sup>रिरक्ताभट्टतनूत्भ-
- (199) वः । वृत्तिमेकामवाप्नोति नागाभट्टा<sup>7</sup>त्त बह्विचः ।[। ८९\*] स्रु<sup>8</sup>  
माधवभट्टस्य बह्वि-
- (200) च[\*] कपिलान्वयः । अर्धवृत्तिमिहाप्नोति वेदयो वेदशास्त्रवित् ।[। १००\*]  
श्रीदी<sup>9</sup>वाक-
- (201) रभट्टस्य स्रुतेकावनामकः । प[र]ाशरान्वयो वृत्तिमेकामवैति या-
- (202) जुषः ।[। १०१\*]

## Plate V, Side २.

- (203) <sup>10</sup>पुरीशेशिगणप्याडिसीमांतर्वर्त्तितां श्रितं । श्रीकीलपुतीरे अग-
- (204) रनामानं <sup>11</sup>ग्रामयासं च संश्रितं ।[। १०१\*] अशु<sup>12</sup>तेन्द्रमहारायः क<sup>13</sup>डलाडिर्मही-
- (205) यसः । पटेंदलाह्वयंमामां माममासमदानसु<sup>14</sup>दा ।[। १०३\*] शाशनम-

<sup>1</sup> Omit *anusvāra* after ह्य and read सभव<sup>2</sup> Read रु<sup>3</sup> Read नन्दनश्रीडिभट्टस्य and त्वयोद्धव<sup>4</sup> Read ह्य<sup>5</sup> Read कौशि<sup>0</sup>.<sup>6</sup> Read ०श्रु<sup>7</sup> Read द्यो<sup>8</sup> Read स्रुर्मा<sup>0</sup><sup>9</sup> Read दि<sup>10</sup> The sense is not clear<sup>11</sup> The right reading here would be something like this श्रीकीलपुतीरनामान The present reading makes no meaning Nor does it agree with metrical requirements<sup>12</sup> Read अशु<sup>13</sup> Read क<sup>0</sup><sup>14</sup> The latter part of the *pāda* is wrong and illegible The right reading would be, judging from other plates of Vijayanagara kings, ग्रामयासमदानं सुदा. मामां at the end of the first half of the *pāda* is probably an attribute of the village granted [or stands for ०लाह्वय ग्राम —H K S]

## No 23 —THE BANGARH GRANT OF MAHI-PALA I · THE 9TH YEAR

By R D BANERJI, M A, INDIAN MUSEUM, CALCUTTA

This grant was discovered among some ruins called Ban Rājā's garh or Bangarh, in the Dinajpur District of the Presidency of Bengal, during the latter decades of the 19th century. It was kept for some time in the office of Bābū Nṛsiṃha Charana Nandi, Zamindār of Nawābbāzār in the same district. In 1886 Mr Giridhārī Basu sent several rubbings of this inscription to the Asiatic Society of Bengal. These rubbings were examined by the late Rāja Rājendra Lāla Mitra, who pronounced the find to be an important one, but was prevented by his failing eyesight from attempting a decipherment. The rubbings were then sent by Dr. A F R. Hoernle to the late Dr F Kielhorn, who published his reading of this important record in the Journal of the Asiatic Society of Bengal in 1892<sup>1</sup>. The subsequent history of the plate cannot be definitely traced. It appears to have been sent to the Bangiya Sāhitya Parishad by the late Mr Nanda Krishna Basu, C S, then Collector of Dinajpur. In the Bengali year 1305 (1898 A D) Bābū Nāgendra Nātha Vasu Prāchya vidyā-mahārṇava Siddhānta-vāṁdhī re-edited the record in the Journal of the Bangiya-sāhitya-parishad<sup>2</sup>.

The new edition of the text was in no way an improved one but on the contrary was disfigured by mistakes, though the author had the original plate before him. A fresh edition of the record accompanied by a translation was published in 1912 by Mr Akshayakumāra Maitrēya in a book entitled *Gauda-lēkha-mālā*, in which the author collected all published records of the Pāla kings of Bengal<sup>3</sup>. Though Mr Maitrēya's translation is an excellent one, yet his version of the text was no improvement. It was a very careless copy of the text published by the late Dr Kielhorn. The corrections made by Mr Maitrēya are conjectural in the majority of cases and he has taken Dr Kielhorn's cautious version of ill-preserved portions of the record to be the only version possible. In the winter of 1911-12, when the authorities of the Bangiya Sāhitya Parishad exhibited their collection of antiquities and literary relics, this grant was sent on loan to that exhibition by Bābū Nāgendra Nātha Vasu, who is the present owner of the plate. I obtained a loan of it from the same gentleman, and the new accompanying ink-impressions were prepared by Munshī Wāhid-ud-dīn Ahmad of the Archaeological Section, Indian Museum. On examining the original plate I found that it had never been properly cleaned and in many cases letters were still filled up with earth. The plate was very carefully cleaned before estampages were taken. In the subjoined edition Dr Kielhorn's version of the text has been improved in some places, the most important of which is the reading of the date. Dr Kielhorn could not read any part of it, as he had tried to decipher the record from pencil-rubbings which were taken when this part was full of impurities. Bābū Nāgendra Nātha Vasu, instead of cleaning the plate, stated that the numeral of the year and the name of the month had been scratched out. Mr Maitrēya has simply copied this statement without attempting to verify it. After cleaning the plate I found that the portion bearing the date has suffered from corrosion only, but no one had ever scratched any part of it. The year, month and day are still legible, the numeral for the year having suffered most. The impressions published here are the first of this important record, no one having supplied a fac simile, when editing it either in English or in Bengali.

Like all other Pāla grants, this record also is incised on a single plate of copper, measuring  $14\frac{1}{2}$ " by  $12\frac{1}{4}$ ". It is surmounted by a highly wrought ornament, which was the seal of the Imperial Pālas. It is pointed at the top and bears in the centre a beaded circle with raised

<sup>1</sup> *Beng Asiat Soc's Jl*, 1892, pt 1, p 77<sup>2</sup> *Bangiya sāhitya-parishat-patrickā*, Vol V, p 164<sup>3</sup> *Gaudalēkhamālā*, Vol I, p. 99

rim, supported and surrounded by arabesque work On the top of this circle is a conch (*sanḥa*) Inside the area of the circle is divided into two equal parts, the upper half bearing a representation of the Buddhist wheel of law (*dharma-cakra*) on a pedestal, surmounted by an umbrella and with a deer couchant on each side, while the lower half bears the name of the king Śrī-Mahipāla-Devasya in raised letters, supported by arabesque work

The plate bears sixty-two lines of writing, thirty-four on the first side and twenty-eight on the second After the *Om Svasti* in l 1 the first twenty-four lines contain twelve verses, which describe the genealogy of the Pālas from Gō-pāla I to Mahī-pāla I The rest of the record, with the exception of the seven imprecatory verses and the two verses giving the name of the dūtaka and the account of the mason, is in prose The text is generally correct, and the majority of the mistakes is to be found in the prose portion of the record In addition to the usual employment of *va* for *ba*, we find that the mason or the author had a predilection for the palatal in the place of the dental *sa* In one or two cases, on the other hand, *sa* is used in the place of *śa*, e g in *saila* and *sikhara* in l 25 The doubling of consonants with a subscript or superscript is rare, e g *Matitrīm* (l 1), *-ātapattrā* (l 10), *°tan=jjagatīm* (l 11), *°yair=jjaladhu* (l 15)

The characters of the inscription show well-developed Bengali forms in the initials of *a* and *u* among vowels and among consonants *la*, *lha*, *ga*, *cha*, *dha*, *va*, and *ha* The rest of the alphabet shows forms gradually advancing to the Bengali alphabet of the 12th century A D In one case at least the complete Bengali form of *ja* is used, i e in *jivā* (l 3) This is really the proto-Bengali alphabet, while the 12th century alphabet of the Deopālā inscription of Vijaya-sēna, which Bühler termed proto-Bengali, is in reality the fully developed Bengali alphabet Final forms of *ma* and *na* are used, e g in *bhūbhritām* (l 7) and *=gunān* (l 13) The sign of *avagraha* is inserted in the majority of cases The language of the record is Sanskrit

The inscription refers itself to the reign of the Emperor Mahī-pāla I of Bengal, whose titles are *Paramēśvara*, *Parama-bhattāraka* and *Mahārājādhrvāja*, and who mediated on the feet of the *Parama-saugata*, *Mahārājādhrvāja Vīgraha-pāla-dēva* (III) It records the donation of the village of Kurata-pallikā, with the exception of the Chuta-pallikā, in the Gōkalikā mandala of the Kōtivarsha *viśaya* of the Pundravardhana *bhukti*, by the Emperor, after a bath in the Ganges on the occasion of the *Vishuva-samkrānti*, to a Brahmana named Krishnā-ditya-sarmman, son of Bhatta-putra Madhusūdana and grandson of Bhatta-putra Hrishikēśa, who is an immigrant from the village of Hastipada, an inhabitant of the village of Chāvati, of the Parāśara *gotra*, Śakti, Vasishtha and Parāśara *pravara*, a student of Vājasaneyin branch of the *Yajur-vēda*, and well-versed in grammar (*vyākaraṇa*), logic (*taika-vidyā*) and the sacred philosophy (*mīmāṃsā*) The grant was issued from the royal camp or residence of Vilāsa-pura, on the 12th day of Phālguna of the 9th year of the king's reign The dūtaka of the grant was the minister (*mantrin*) Bhatta Vāmana It was incised by the artisan (*śilpin*) Mahidhara, son of Vikramāditya, an inhabitant of Pōshalī. The Āmagachhī grant was incised by Śāsīdēva, the son of this Mahidhara The record is here re-edited from the original

#### TEXT.<sup>1</sup>

[Metres v 1, *Sragdharā*, vv 2-3, *Śārdūlavikrīḍita*, v 4, *Vasantatilaka*, v 5, *Āryā*, v 6, *Śārdūlavikrīḍita*, v 7, *Vasantatilaka*, v 8, *Sragdharā*, v 9, *Indravajrā*, v 10, *Vasantatilaka*, v 11, *Mandākrāntā*, v 12, *Mālinī*]

<sup>1</sup> From the plates and impressions

## First side

- 1 Nīl Ōm<sup>2</sup> Svasti | Maittrim kāranya-ratna-pramudī-nī<sup>3</sup>  
 2 -tahrīdayah prēyasim sandadhānah samyak-samvō(mbō)dhi-vi-  
 3 -dyā-śa(sa)rid-amala-jala-kshālīt-ājñāna-pankah | Jī-  
 4 -tvā yah kāmākārī-prabhavam=abhibhavam śāśvati-  
 5 -m=prāpa śāntim sa śrīmān=lōkanāthō<sup>4</sup> jayati Da-  
 6 -śa-va(ba)lō śnyas=cha Gōpāla-dēvah ||[1\*] Lakshmi-janma-ni-  
 7 -kētanam sa-makarō vōdhum kshamah kshamā-bharam paksha-chehchēda-bhayād=  
 upasthitavatām=ēk-āśrayō bhū-bhritām | Maryādā-paripā-  
 8 -lan-aika-nīratah śaury-ālayō śmād=abhūd=dugdh-āmbhōdhi-vilāsa-hāsi-mahimā Śrī-  
 Dharmmapālō nripah ||[2\*] Rāmasy=ēva  
 9 grhīta-satya=tapasas=tasy=ānurūpō gunaih Saumittre=ndapādī tulya-mahimā  
 Vākpāla-nām=ānujah | Yah śrīmān=na-  
 10 -ya-vikram-aika-vasatir=bhātuh sthitah śāsane śūnyāh śatru-patākītibhir=akarōd=  
 ēk-ātapatrā dīśah ||[3\*] Tasmā-  
 11 -d=upēndra-charitair=jagatīm punānah putrō va(ba)bhūva vijayi Jayapāla-nāmā  
 Dharmma-dvishām śamayitā yudhi Dēvapālē yah  
 12 pūrva-jē bhuvana-rājya-sukhāny=anaishit ||[4\*] Śrīmān=Vigrahapālas=tat-sūnur-  
 Ajātaśatru=iva jātah | Śatru-vanītā-prasādha-  
 13 -na-vilōpi-vimal-āsi-jala-dhārāh ||[5\*] Dīk-pālāh kshiti-pālanāya dadhata[m] dēhō  
 vibhaktān=gunān<sup>5</sup> śrīmantān=jana-  
 14 -yāmva(ba)bhūva tanayam Nārāyanam sa prabhūm | Yah kshōnī-patibhih  
 śrōmanī-ruchā-ślisht-ānghri-pith-ōpalam nyāyō-  
 15 -pāttam=alañchakāra charitāh svair=ēva dharm-āsanam ||[6\*] Tōy-āśayair=jjaladhi-  
 mūla-gabhīra-garbhair=ddēvālayais=cha  
 16 kula-bhūdhara-tulya-kakshāh | Vikhyāta-kīrttir=abhavat=tanayaś=cha tasya Śrī-  
 Rājyapāla iti madhyama-lōka-pālāh ||[7\*] Tasmā-  
 17 -t=pūrva-kshītīdhrān=nidhir=iva mahasām Rāshtrakūt-ānvay-ēndōs=Tungasy=ōttunga-  
 maulēr=ddahitani tanayō Bhāgya dēvyām pra-  
 18 -sūtah | Śrīmān Gōpāla-dēvas=chīrataram=a[vanē]r=ēka-patnyā iv=aikō bhartt=  
 ābhūn=n-aika-ratna-dyuti-khachita-chatuh-sindhu-  
 19 chitr-āmsukāyāh ||[8\*] Yam svāminam rāja-gunair=anūnam=āsēvatē chārutar-ānu-  
 raktā | Utsāha-mantra-prabhū-śakti-lakshmīh prithvim sa-  
 20 -patnīm=iva śīlayanti ||[9\*] Tasmād=va(ba)bhūva savitur=vvasu-kōti-varshi kālēna  
 chandra iva Vigrahapāla-dēvah | Nētra-priyō-  
 21 -na vimalēna kalāmayēna yēn=ōditēna dalitō bhuvanasya tāpah ||[10\*] Dēś  
 prāchi prachura-payasi svachchham=āpiya tō-  
 22 -yam svairam bhrāntvā tad-anu Malay-ōpatyakā-chandanēshu [|] Kri[tvā] sāndrai[r]=  
 mmar<sup>6</sup>ushu ja[da]tām śikarair=abhra-tulyāh prālēy-ādrō-  
 23 -h katakam=abhajan yasya sēnā-gajēndrāh ||[11\*] Hata-sa[ka]la-vīpakshah sangarō  
 vā(bā)hu-darppād=anadhikṛita-vilūptam rājyam=ā-  
 24 -sādya pitryam | Nihita-charana-padmō bhū-[bhritām] mūrdhni [tasmād=a]bhavad=  
 avani-pālāh Śrī-Mahipāla-dēvah ||[12\*] Sa kha-

<sup>1</sup> The first syllable of the word *mbaddha*, "registered or recorded," referring to the registration of the grant in the Department of Land Records. See Kriehorn, *Journal Beng As Soc.*, 1892, p. 82, note 14

<sup>2</sup> Expressed by a symbol

<sup>3</sup> See note 1

<sup>4</sup> Read *Śrīmāl-lōkanāthō*

<sup>5</sup> Read *gonān=frī*

<sup>6</sup> =*tarushu* in other plates.



विष्णुलिपिं नीक  
२ १०८८:१५५५५५५५  
४ १०८८:१५५५५५५५  
६ १०८८:१५५५५५५५  
८ १०८८:१५५५५५५५

१०८८:१५५५५५५५  
२ १०८८:१५५५५५५५  
४ १०८८:१५५५५५५५  
६ १०८८:१५५५५५५५  
८ १०८८:१५५५५५५५

१०८८:१५५५५५५५  
२ १०८८:१५५५५५५५  
४ १०८८:१५५५५५५५  
६ १०८८:१५५५५५५५  
८ १०८८:१५५५५५५५  
१० १०८८:१५५५५५५५  
१२ १०८८:१५५५५५५५  
१४ १०८८:१५५५५५५५  
१६ १०८८:१५५५५५५५  
१८ १०८८:१५५५५५५५  
२० १०८८:१५५५५५५५  
२२ १०८८:१५५५५५५५  
२४ १०८८:१५५५५५५५  
२६ १०८८:१५५५५५५५  
२८ १०८८:१५५५५५५५  
३० १०८८:१५५५५५५५  
३२ १०८८:१५५५५५५५  
३४ १०८८:१५५५५५५५

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- 25 -lu Bhāgīrathi-patha-pravarttamāna - [nānā] - vidha - nau - vātaka - sampādī[ta] - sētu-  
va(ba)ndha-mhita-sai(śai)la-si(śi)khara-śrēṇī-vibhram[ā]-
- 26 -t | Niratīśaya-ghana-ghanūghana-ghaṭā-śyāmāyamāna-āsara-lakshmi-samāravdha(bdha)-  
-santata-jalada-samaya-sandēhāt |
- 27 Udīcin-ānēka-narapati-prābhṛitīkṛit-āprā(a)mēya-haya-vāhīnī-khara-khur-ōtkhāta - dhūli-  
dhūsarita-dig-antarā-
- 28 -lāt | Paramēśvara-sēvā-samāyāt-āsēsha-Jamvu(mbū)-dvīpa-bhūpāl-ānanta-pādāta-bhara-  
namad-avanēh | Vilā(?)sa-pura-samū-
- 29 -vāsita-śrīmaj-jaya-skandhāvārāt | Paramasaugatō Mahārājādhirāja-Śrī-Vīgrahapāla-  
dēva-pād-ānudhyātah para-
- 30 -mēśvarah parama-bhattārakō Mahārājādhirājah śrīman-Mahipāla-dēvah kuśali  
śrī-Pundravarddhana-bhuktau | Kōtīva-
- 31 -rsha-vishayō | Gōkalikā-maṇḍal-āntahpātī-sva-samva(mba)ddh-āvachohhinna-  
tal-ōpēta-Chūta-pallikā-varjita-Kurata-palli-
- 32 -kā-grāmē | samu[pa\*]-gat-āsēsha-rāja-purushān | rāja-rājanyaka | rāja-putra |  
rāj-āmātya | mahāsāndhivīgrahī-
- 33 -ka | mahākshapatalika | mahāmātya | mahāsēnāpatī | mahāpratihāra |  
dauhsādhasādhanika | mahā[da]ṇḍanā-
- 34 -[yaka] | mahākumārāmātya | rājasthānīy-ōparika | dāsūparādhika  
chaurōddharanika | dāndika | dāṇḍapā-

## Second side

- 35 -m(śi)ka | sau(śau)lkika | gaulmika | kshētrapa | prā-
- 36 -ntapāla | kōṭṭapāla | anga[ra]ksha | tadāyū-
- 37 -kia-viniyuktaka | hasty-āśv-ōshṭra-nau-va(ba)la-vyū-
- 38 -prīta | kīśōra-vadavū-gō-ma[h]ish-āj-āvi-
- 39 -k-ādhyaksha | dūtaprēshanika | gamāgamika |
- 40 abhūtaramāṇa | viśhayapati | grāmapati | Tarika | Ganda | Mālava Khasa |  
Hāṇa | Kulika | Karṇāta | Lāta |
- 41 chāta | bhata | sēvak-ādin | anyāmś=ch=ākirtitān rāja pād-ōpajivinaḥ  
prativāsinō vrā(brā)hmaṇ-ōttarāmścha | mahatta-
- 42 -m-ōttama - kutumvi(mbī) - purōga - mēd - āndhra - chandālā - paryantān | yath - ārham  
mānayati | vō(bō)dhayati | samādīśati cha | Vīdita-
- 43 -m=astu bhavatām | yath=ōpari-likhitō=yam grāmah sva-simā-tṛina-pūti<sup>1</sup>-gōchara-  
paryantaḥ sa-talah | s-ōddēśah<sup>2</sup> s-āmra-ma-
- 44 -dhūkah | sa-jala-sthalah | sa-gartt-ōsharah | sa-das-āpachārah | sa-chaur-ōddharanah |  
parihṛita-sarvva-pīdah | a-chūta-
- 45 -bhata-pravēśah |<sup>3</sup> akīñchid-grāhah | samasta-bhāga-bhōga-kara-hirany-ādi-pratyāya-  
samētah | bhūmi-chohhidra-nyā-
- 46 -yēna | ā-chandr-ārka-kshiti-sama-kālam | mātā-pitrōr=ātmanas=cha punya-yaso(śo)-  
bhivīddhayē | Bhagavanjam Vu(Bu)ddha-bhattāra-
- 47 -kam=uddīśya | Parās<sup>2</sup>ara-sagotrāya | Śakti | Vasi(śi)shṭha | Parās<sup>2</sup>ara-pravarāya  
Yayur<sup>3</sup>-vēda-savra(bra)hmachārīnō | Vāja[sanē\*]-
- 48 -ya-śākh-ādhyāyīnō | mīmāṇsā<sup>4</sup>-vyākaraṇa-tarkka-vidyā-vidē | Hastipada-grāma-  
vinirgatāya | Chāvati-grāma-vāstavyā-

<sup>1</sup> May also be read \*yūti<sup>2</sup> Read śa.<sup>3</sup> Read Yayur<sup>2</sup><sup>4</sup> Read mīmāṇsā<sup>2</sup>.



- 49 -ya Bhattaputra-Rishikēśa<sup>1</sup>-pautiāya | Bhattaputia - Madhusūdana<sup>2</sup> - putrāya  
Bhattaputra Krishnāditya-saṁmanā<sup>3</sup> | Viśuva<sup>4</sup>-samkrā
- 50 -vantau<sup>5</sup> vvidhivat<sup>6</sup> | Gangāyām snātvā śāsanikṛitya prada<sup>7</sup>tō ssmābhīh | atō  
bhavadbbīh sarvvan=āv=ānumantavya-
- 51 -m | bhāvibhīr=apī bhū-patibhū | bhūmēr=ddāna-phala-gauravāt | apaharanē cha  
mahān iraka-pāta-bhayāt |
- 52 dānam=idam=anumōdy=ānupālaniyam | prativāsibhīś=cha lshētra-karāḥ | ājñā-  
śravaṇa-vidhōyibhūya yathā-kālam
- 53 samuchita-bhāga-bhōga-kara-hirany-ādi-pratyāy-ōpanayah kārya itī || Samvat [9  
Phā]lguna-dinē 12 bhavanti ch=ātia
- 54 dharmm-ānūsamsinah ślōkūh || Va(ba)hubhīr=vvasudhā dattā rājabhīś=  
Sagar-ādibhīh | Yasya ya[sya\*] yadā bhūmīs=tasya stasya<sup>7</sup>
- 55 tadā phalam ||[13\*] Bhūmīm yah pratigrihnāti yaś=cha bhūnīm prayachchbatī |  
Ubhan tau punya-kāmmānau niyatam svargga-gāminau ||[14\*]
- 56 Gām=ēkām svarnam=ēkañ=cha (l) bhūmēr=apy=arddham=angulam | Haran=narakam=  
ayātī<sup>8</sup> yāvad=ā-bhūta-samplavam ||[15\*] Shashtim<sup>9</sup>=varsha sahasrā-
- 57 -nī svarggē mōdatī bhūmī-dah | Ākshēptā ch=ānumantā cha tāny=ēva narakē  
vasēt ||[16\*] Sva-dattām mpara<sup>10</sup>-dattām vā yō harēta
- 58 vasundharām | Sa viśthāyām kṛimīr<sup>11</sup>=bhūtvā pūribhī[s\*]=saha pachyatō ||[17\*]  
Sa[rvvā]n=ētān bhāvmah pāthiv=ēndrān bhūyō bhū-
- 59 -yah prārthayaty=ēsha Rāmah | Sāmānyō=yam dharmma-sē(sē)tur=nnipānām  
kālē kālē pālaniyō bhavadbbīh ||[18\*] Itī kamala-da-
- 60 -lāmva(mbu)-vī(bi)ndu-lōlām śriyam=anuchintya manushya-jivitañ=cha | Sakalam=  
idam=udāhṛitañ=cha vu(bu)ddhvā na hī purushaib para-kīrtta-
- 61 -yō vilōpyāh ||[19\*] Śrī-Mahīpāla-dēvēna dvija-śrēsth-ōpapādītē | Bhatta-Śrī-  
Vāmano mantri śāsanē dūtakah kṛitah ||[20\*]
- 62 Pōshali-grāma-niryāta-Vikramāditya-śununā<sup>12</sup> | Idam śāsanam=utkirnam ,Śrī-  
Mahidhara-śilpinā ||[21\*]

## TRANSLATION.

V. 1 Om Hail ! Victory to the illustrious Gopāla-dēva, who with his heart gladdened by the jewel of compassion, held love (for his subjects) higher (than any other thing), who had washed away the mud of ignorance (of the people) by the pure water of the stream of his perfect understanding and knowledge, who had obtained enduring peace (for his kingdom) by defeating the attacks (of princes) who were led by (their own) passions, (and who therefore was) like another Daśabala (Buddha), who with his heart expanded by the jewel of compassion held Matri to be dearer than others, who washed away the mud of ignorance by the pure water of the stream of knowledge of the perfect enlightenment, (and) who had obtained eternal peace by having defeated the attacks made by the Kāmaka foe (i e Māra)

<sup>1</sup> Read *Hrishikēśa*<sup>2</sup> Read *Madhusūdana*<sup>3</sup> Read *saṁmanā*<sup>4</sup> Read *Viśuva*<sup>5</sup> The *va* is superfluous<sup>6</sup> Read *vidhivat*<sup>7</sup> Read *tasya*<sup>8</sup> Read *āyātī*<sup>9</sup> There is a superfluous *anusvāra* over the *m*<sup>10</sup> Read *para*<sup>11</sup> Read *kṛimīr*<sup>12</sup> Read *śununā*.

V 2 From him was born the king Dharmmapāla, whose grandeur mocked the claim of the Ocean of Milk, whose place of birth was the same as that of Lakshmi<sup>1</sup> (or who was the place of the birth of Lakshmi), who exacted the payment of revenue (*kara*) evenly, (or who was full of crocodiles, "*makaras*"), who was capable of bearing the weight of the world, (or who was capable of bearing the maintainer of the Earth, i.e. *Vishnu*), who was the only refuge of kings that had sought protection out of fear of having the wings (of their armies) cut off (or who was the only refuge of mountains who had sought shelter out of fear of their wings being cut off by *Indra*), who was intently engaged in maintaining the dignity (of the social orders) (or which was intently engaged in maintaining boundaries) (and) who was the receptacle of valour (or who was the home of the rays of the sun)

V. 3 To him, who had taken the vow of truth like *Rāma*, was born a younger brother, like him in virtues, named *Vākṣpāla*, who was the equal of *Saumatī* (i.e. *Lakshmi*) in greatness, who, endowed with grandeur, was the only abode of policy and valour and who, remaining under the rule of his (elder) brother, made the (ten) cardinal points fear of the banners of the enemies and brought them (i.e. the cardinal points) under a single umbrella

V. 4 From him was born a victorious son, named *Jayapāla*, who, purifying the world by his deeds, which were like that of *Upendra* (*Vishnu*) and vanquishing the enemies of religion in battle, made his elder brother *Dēvapāla* enjoy the happiness of having the world for his kingdom

V. 5 His son, the illustrious *Vigrahapāla*, was born like *Ajātasatru* (*Yudhisṭhira*), the keen edge of whose spotless sword, like a stream of pure water, wiped away the toilet marks of the wives of his enemies

V. 6 He begot a son, the illustrious Lord *Nārāyaṇa*, who in (his own) body was possessed of the qualities divided by the guardians of the cardinal points for supporting the world, who adorned by his own deeds the throne of law obtained by righteousness (or by inheritance), the stone foot-stool of which was surrounded by kings with the lustre of their crest-jewels

V 7 His son was the illustrious *Rājyapāla*, a ruler of the middle world, who, by (excavating) tanks, the beds of which were as deep as the bed of the ocean, (and) by (erecting) temples whose sides were as high as the ridges of the principal mountains (*Kula-bhūdhara*), had become famous.

V 8 As from the eastern mountains the Sun, so from him, in the womb of *Bhāgya-dēvi*, the daughter of the high-crested *Tunga*, the moon of the *Rāshtrakūṭa* family, was born a son, the ocean of lustre, the illustrious *Gōpāla-dēva* (and) who became for a long time the only husband of the earth, who had only one husband (i.e. was the sole Lord of the earth), which (earth) was clad in the four oceans decorated by the rays of many jewels as its coloured garment

V 9 *Lakshmi*, being possessed of the powers of valour (*utsāha*), counsel (*mantra*) and rule (*prabhu-śakti*, i.e. *kṣha*, *danda* and *bala*<sup>2</sup>), keeping the earth pleased (just as a good-natured lady keeps well-pleased) her co-wife served her husband (*Gōpāla*), who was not lacking in kingly virtues, with ever increasing charm and devotion

V 10 As the moon, the scatterer of myriads of rays, from the Sun, so from him was born in course of time *Vigrahapāla-dēva*, the scatterer of innumerable riches. By his rise (or birth), who was pleasing to the eyes on account of personal beauty (or by his soft rays), who

<sup>1</sup> This refers to the descent of the Pāla kings from the Sea (cf. Pālas of Bengal, *Mem. B. A. S.*, Vol. I, p. 46). This fact is based on the *Rāmacharita* of Sandhyāharanandin, published by Mahamahopādhyāya Hara Prasad Sāstri (*Mem. B. A. S.*, Vol. III, I, 3-4).

<sup>2</sup> This explanation is based on *Amarakōśa* 2, VIII 19, quoted by Mr. Akshaya Kumāra Maitreya in his *Gauḍalēkhamālā*, p. 99, note.

was pure, (or spotless), who was learned in the (sixty-four) arts (*kalās*) (or who was formed of sixteen parts, i.e. *kalās*), were annihilated the sufferings of the world (or the heat of the earth caused by sunshine)

V 11. Whose war-elephants, like clouds, having drunk clear water in the eastern country, which abounds with water, after that having roamed according to their own wills in the sandal forests of the valleys of the Malaya (country), (and) having caused a coolness in the Mān lands by throwing dense sprays (of water emitted from their trunks), enjoyed the slopes of the Himālayas (*Prālēyādrī*)

V 12. From him was born, the protector of the earth, the illustrious Mahipāla-dēva, who, slaying all enemies, (and) having obtained his paternal kingdom, which had been snatched away through pride of prowess by people who had no claim to it, placed his lotus-like feet on the heads of kings

Ll. 24-62 From the illustrious (and) victorious camp (pitched) at Vilāsapura, where the illusion of the Sētubandha (bridge built for Rāma between India and Ceylon) with a chain of mountain tops placed (in the sea) was produced by water craft of various kinds proceeding along the path of the Bhāgirathi, where exceedingly dense arrays of rutting elephants darkened (i.e. obscured) the beauty of the day (and) caused the illusion of the beginning of a perpetual rainy season, where the cardinal points were made grey with the dust dug by the sharp hoofs of the countless army of horses (that were) presented by many kings of the North; where the (surface of) the Earth bent under the weight of the endless infantry of the kings, one and all, of Jambūdvīpa, (who had) come for serving (their) overlord; he, the Paramēśvara, Paramahattāraka, great king of kings, the illustrious Mahipāla-dēva, who meditated on the feet of the illustrious Vīgrahapāla-dēva, the devout worshipper of the Sugata, the great king of kings, being in good health, honours, informs and orders (the following persons), in the village of Kurata-pallika with the exception of Chūta-pallikā with the low ground (*tala*) which belongs to the personal (royal) domain, in the mandala of Gōkalikā, in the viśhaya of Kōtivarsha, in the Pundravardhana bhukti, all royal officers assembled (here follows names of officers, ll. 22-41) and others, (who are) royal dependants, but not mentioned in the lists of superintendents (*adhyakṣas*), the neighbouring Brāhmaṇas and others, Mahattamas and other families down to Mēdas, Andhras and Chandālas, "Be it known unto you, that this village which has been mentioned above, as far as its boundaries, grass and pasture-lands, with low lands, with assignments, with mango and Madhūka trees, with land and water, with hollows and salt lands, with the ten offences, with the right of extirpation of robbers, with the exemption from all oppression, not to be entered by irregular or regular troops, not to be meddled with by anybody, with all revenues, shares, rights of easement, taxes, (rights of mining) gold, etc., by the law of *bhūmi-chchūdra*, as long as the Sun and the Moon will last, for the increase of the merit and fame of my father and mother as well as mine, in the name of Lord Buddha, has been granted by us by means of a copper-plate grant, after bathing in the Ganges, according to law, on the occasion of the Vishuva Samkrānti, to the Bhattaputra Kṛishnāditya-śārman, son of the Bhattaputra Madhusūdana, grandson of the Bhattaputra Hṛishikēśa, an inhabitant of the village of Chāvati, an emigrant from the village of Hastapada, (who is) well versed in religious law (*Mīmāṃsā*), grammar and logic, a Brahmachārin of the Yajur-veda, of the Parāśara gōtra, whose *pravaras* are Śakti, Vasishtha and Parāśara, (here follows a valedictory sentence in prose) In the year 9 on the 12th day of Phālguna (here follows 5 of the usual valedictory verses)" For this grant given to the best of the twice-born, by the illustrious Mahipāla-dēva, the counsellor Bhatta Śri-Vāmana was selected as the *dātaka* (20). This grant was incised by the artisan, the illustrious Mahīdhara, son of Vikramāditya of the village of Pōshali (21)

## No 24 —PENUKONDA PLATES OF MADHAVA II (III).

BY LEWIS RICE, C I E

These plates are of special interest as being an admittedly genuine record of the early Ganga kings of Gangavādi, or Mysore. They were brought to notice by Rao Sahib H. Krishna Śāstri in his *Epigraphical Report* for 1913-4, and belong to a resident of Penukonda, or, more correctly, Penugonda, in the Anantapur District of Madras, which borders Mysore on the north-east. It was the seat of government of the Vijayanagar kings after the loss of their capital. The plates have been among the family records of a *purōhit* of Penugonda, named Ādem-Bhatta, for a very long time, his ancestors being hereditary *purōhitas* of the place. They were produced for examination by the *Karnam* Venkatarayappa of Kanohasamudram in the Hindupur *tāluq*.

There are three plates, of which the two outer ones are engraved on the inner sides only. Four faces are thus inscribed, each containing five lines. The whole inscription is in a good state of preservation<sup>1</sup>. The characters are of an ornamental type and well formed, similar to those used in the best engraved Ganga grants, of which we have examples in Nos. 1, 18, 27, 28, 31 and others in the list below. The letters in the present case, measured by the single ones within the lines, are exactly  $\frac{1}{4}$ " in height. Except for the partial omission of one step in the pedigree, the engraver's work is remarkably free from errors. But in the word *matr* (l. 4) the *ma* is formed like *che*, and in the word *dushkham* (l. 18) an *m* has been put for *sh* [or for the *ghvā-mūliya*—Ed.], but these two letters closely resemble one another. According to Mr. Krishna Śāstri—"The plates measure roughly  $8\frac{1}{2}$ " by  $2\frac{1}{8}$ ", and are strung on an oval ring, whose major and minor axes are  $2\frac{1}{2}$ " and  $2\frac{1}{4}$ " respectively. The edges of the ring are secured at the bottom of a circular seal,  $1\frac{1}{4}$ " in diameter, which bears at its top, on a countersunk surface, a standing elephant, facing the proper left, with its trunk hanging down between its tusks. The ring was not cut when the plates were placed in my hands. The plates, ring and seal weigh 83 *tolas*."

The record is in Sanskrit prose throughout, except for three of the usual imprecatory verses at the end. It contains the pedigree (to be noticed below) of four Ganga kings, from Konganivarman (the first of the line), here spelt Konkanivarman, which is a Tamil form,<sup>2</sup> to Mādhava II,<sup>3</sup> and announces a grant by the latter, to a Brahman named Kumāraśarman, of 65 paddy fields, having a sowing capacity of 27 *khaṇḍukas*, below the big tank of Paruvi in the Paruvi *ishaya*. The only date given is the full-moon day of the month Chaitra. The engraver was Apāpa, son of the goldsmith Ārya.

Paruvi is the modern Parigi, 7 miles north of Hindupur in the Anantapur District, still noted for its capacious tank. Paruvi is mentioned in early inscriptions as the capital of the Bāṇas, and in the time of the Chōla king Rājārāja I it was the chief place of the Paruvi *nāḍu* in the Nulambapādi (i.e. Nolambavādi) district.

Dr. Fleet's opinion of the plates was as follows—"In the characters, language and orthography the record stands all the usual tests, and its execution is good throughout. . . . My conclusions about it are that we have here at last a genuine early Ganga record, and that on the palæographic evidence. . . . A.D. 475 seems a very good date for it."

<sup>1</sup> The impressions were sent to me by Mr. Krishna Śāstri, with a request that I should publish the inscription in the *Epigraphia Indica*. But, finding that the late Dr. Fleet had already made preparations for doing so, I left it to him. He issued a preliminary notice in the *Journal of the Royal Asiatic Society* for July 1915, but appears to have got no farther. Hence, by the courtesy of the Editor, I have undertaken the task.

<sup>2</sup> The Bendigānhalī plates have both forms.

<sup>3</sup> More properly Mādhava III, as the original Konganivarman was also named Mādhava. But I retain II in order to be in conformity with the heading given to the facsimile.

In its description of the kings it follows, with slight variations, that given in the majority of the Ganga copper-plate inscriptions, of which as many as thirty-nine are known and have been published, ranging in date from c 240 to 939 A D (see list herewith) From about the year 650 stone inscriptions preponderate. But the present record contains certain fresh statements of special importance not elsewhere met with.

The pedigree as here given is as follows:—

Konkanivarman *dharma-mahādhirāja*,  
 (of the Jāhnavēya (Ganga) *kula*, and Kānvāyana *gōtra*)  
 |  
 Mādhava *mahādhirāja*  
 |  
 Ganga-rāja Āyyavarman,  
 (installed by Simhavarman *mahārāja*, the Indra of the Pallava *kula*)  
 |  
 Mādhava *mahādhirāja* (of the Gangas)  
 |  
 Simhavarman,  
 (Banner of the Gāngēya-*vaṁśa*),  
 (installed by Skandavarman *mahārāja* of the Pallavas)

As regards the two first steps all the Ganga plates are in agreement. But a Nagar stone inscription<sup>1</sup> informs us that Konganivarman's name was Mādhava (I), the younger of two brothers, Dadiga and Mādhava,<sup>2</sup> and that Mādhava (II), Kiriya Mādhava, was the son of Dadiga, with whom the succession continues. In some plates Mādhava appears as Mādhavarman. The third king is in all the plates named Harivarman, which in the Tanjore plates has the Tamil form Arivarman. But in the Bendigānhalli plates we have Krishnavarman (with the prefix Śrī-vijaya, apparently only complimentary), and here we have Āyyavarman (equivalent to Āryavarman). These are all variants of the same name Harivarman, for Krishna is synonymous with Hari, and Āyya or Āryya may be intended for an improvement on Ari. It is with the fourth king that a discrepancy arises, when compared with the whole run of plates. For they with one accord give his name as Viśhnugōpa (in the Kadagattūr plates Viśhukōpa, and in the Ganjam plates<sup>3</sup> Viśhnugōpa) and then bring in his son as Mādhava (III). The testimony of all the records being uniform as to Viśhnugōpa at this point, his omission in the present plates has to be accounted for. With regard to his successor being Mādhava, there is no dispute, but he is distinguished in some cases as Tadagāla Mādhava (perhaps owing to a limp in his gait), and one record<sup>4</sup> makes him Viśhnugōpa's grandson, which may be correct and indicate that his actual father did not reign.

The most conspicuous occurrence of the name Viśhnugōpa is in the Samudra-gupta inscription on the pillar at Allahabad, where he is introduced among the conquered kings as Viśhnugōpa of Kāñchi. He was thus a Pallava, and contemporary with Samudra-gupta, who belongs to the latter part of the 4th century. In Pallava inscriptions<sup>4</sup> Viśhnugōpa is mentioned along with Skandavarman and Simhavarman, who appear in the present record as being connected in a special manner with the Gangas. But we here get no help from this source to explain the exclusion of Viśhnugōpa.

<sup>1</sup> EC, VIII, No. 35.

<sup>2</sup> Dr Fleet was disposed to combine them into one, named Dadiga-Mādhava; but the dual form—*tat-sutar Dadiga-Mādhava nāmadhāyag*—shows that they were two, said to be a Rāma and Lakshmana.

<sup>3</sup> EC, VII, 8b. 4

<sup>4</sup> IA, V, 60, 154.

Now all the Ganga plates describe Vishnugōpa in the same way,—as ‘devoted to the worship of the twice-born, gurus and gods,’ or ‘gurus, cows and Brāhmins.’ Taking this statement into consideration, it seems to me that a simple explanation can be given to account for the omission of Vishnugōpa in the present plates. At the end of line 8 and the beginning of line 9 we have the phrase ‘devoted to the worship of gods, twice-born and gurus,’ with which the inscription goes on as if it were an attribute of Mādhava. But this is nowhere stated of Mādhava, on the other hand, it is the distinctive characteristic of Vishnugōpa, and of no other. It is evident then, I think, that Vishnugōpa was intended by the composer of the inscription to come here, in connexion with this phrase. But the engraver, whether for the purpose of saving space for the rest, or out of pure carelessness or misunderstanding, went on with it as if part of the description of Mādhava. Vishnugōpa thus dropped out.

Having disposed of this difficulty, we have now to consider the character in which the Pallavas appear in relation to the Gangas, which is the novel feature of this record. Of the first two kings nothing of the kind is stated; but the third and fourth are said to have been installed (*abhishīṭa*) by Pallava kings, and this function<sup>1</sup> is described as performed *yathārham*, which may merely mean ‘in due form,’ or it may perhaps be intended to imply that the sanction of the Pallavas was customary, and indispensable to confirm the Gangas on their throne. Though, occurring as it does in a Ganga grant, the act may be considered as a friendly one, yet the adoption by Mādhava of a second name which was that of the Pallava king would usually be a sign of subordination. On the other hand, it must be noted that the name he took was not that of the king who crowned him, but that of his son. The only instances in which we find anything of the kind in connexion with the Gangas are in the Sirigunda stone,<sup>2</sup> which says that Nirvinita’s (i.e. Avinita’s) younger son obtained the Kongaṇi crown from the Pallava and Rāshtrakūṭa kings (superseding the rightful heir)—this was in the latter half of the 5th century and in the early part of the 9th century, Śivamāra-Saigotta, on his release from captivity, was crowned by the Rāshtrakūṭa and Pallava kings<sup>3</sup> with their own hands. We gather, therefore, that the Pallavas laid claim to be overlords of the Gangas, but, if so, they only asserted the claim on rare occasions. Certain it is that no such relation is mentioned in any other Ganga grants as it is in this. It may be noted that in the case of the Kadamabas, although the Pallavas installed the founder of the line in his kingdom,<sup>4</sup> they are not afterwards referred to as overlords. Perhaps, therefore, they pursued the liberal policy of letting the quasi-dependent kings ordinarily follow their own course unimpeded.

We are here told that Āryyavarman was installed by the Pallava king Simhavarman, and that Mādhava (III) was installed by the Pallava king Skandavarman and had another name Simhavarman. Now in the Pallava inscriptions already mentioned above we have the same names. First Skandavarman, then his son Viravarman, his son Skandavarman, and his son Vishnugōpavarman or Vishnugōpa. The latter, as *Yuvamahārāja* or *Yuvarāja*, makes a grant in the reign of Simhavarman, who may have been his elder brother or his uncle and the ruling sovereign. The second grant goes on to Simhavarman, the son of Vishnugōpa. He may be the Simhavarman of this inscription. If so, the Skandavarman may be his son, as we have no Skandavarman following a Simhavarman, as here required. There are no precise dates that can be given for these kings, but undoubtedly they belong to the 4th century.<sup>5</sup>

<sup>1</sup> Sprinkling with consecrated water. Goldstucker, in the Dictionary he began has 25 columns on the subject.

<sup>2</sup> *EC*, VI, Cm 50

<sup>3</sup> *Id* IV, Yd 60, IX, Nr 60

<sup>4</sup> *Id* VII, Sk 176, *ET*, VIII, 24

<sup>5</sup> A somewhat similar sequence, but with variations, occurs in two later Pallava grants, of perhaps the 8th or 9th century. But this seems to be merely an echo of the earlier genealogy in the grants above referred to. See Kielhorn’s remarks on the subject in *ET*, III, 144. Also the list in *IA*, VIII, 280.

We have seen already that the Pallava Vishnugōpa is mentioned on the Samudra-gupta pillar. It is likewise interesting to note that his father Skandavarman is also said,<sup>1</sup> like the Ganga Vishnugōpa, to have 'honoured the gods, twice-born, gurus and old men'. Moreover, the phrase that 'his fame was tasted by the water of the four oceans,' stated of Harivarman, the Ganga Vishnugōpa's father, is found applied to Samudra-gupta.<sup>2</sup> The prefix *Śrī-vijaya* to the name of Krishnavarman, the equivalent of Harivarman, is chiefly used in connexion with the Ganga-Pallavas, who, though Pallavas, claimed descent from Kongani, the first Gaṅga Mādhava (III), again, married the sister of the Kadamba king whose name was Krishnavarman, and she was probably a daughter of the Kadamba king Kūlusthavarman, who is said to have given his daughters in marriage to Gupta and other kings, which, it is plain, refers to Samudra-gupta, the only Gupta king who made an expedition to the south. These various items point still farther to the end of the 4th century, or beginning of the 5th, as the period of our inscription.

But by a remarkable coincidence more exact evidence can be adduced in support of this. For the manuscript of a Digambara Jain work in Sanskrit, named *Lohavibhāga*, has been discovered by the Mysore Archaeological Department (see the Reports for 1909 and 1910), treating of Jain cosmography. The contents, it says, were first delivered by the Arhat Vardhamāna, and handed down through Sudharma and a succession of other teachers. The *Rishi* Simha-sūri (or Simha-sūra) produced the work in a translation (? from Prākṛit into Sanskrit). And the *Muni* Sarvanandin formerly (*purā*) made a copy of it in the village named Pātālīka in the Pāṇa-rāshtra. The interesting point is that the precise date is given when this task was completed, namely, the 22nd year of Simhavarman, the lord of Kāñchi, and in 80 beyond 300 of the Śaka years. Two other manuscripts of the work have since been discovered, which give the same information. It is unnecessary to point out the supreme importance of this record, but Śaka dates of such early period are looked upon with suspicion. Dr Fleet has published his views in full about this date. Having detected a flaw in the calculations of Prof Śaṣipāla Jhā of Benares, who made it the 1st of March 458, he has decided that the real date is the 25th of August 458. In either case the year is the same, and this Simhavarman began to reign in Kāñchi in 436. As regards the Simhavarman of our inscription, the latest date so far obtained for Mādhava (III) is ? 390, but he must have lived to c 430, when his son was crowned, being then an infant on his mother's lap. The near approximation of the two dates is evident, and that of the literary work furnishes a limit beyond which we need not go, while it seems to show that the name Simhavarman was a recurring one among the Pallavas of the period. Pātālīka, the village in which Sarvanandin made his copy, may be Pātālipura, in the South Arcot District. The *Perya-purānam* makes it the seat of a large Jain monastery in the 7th century. Pāṇa-rāshtra is no doubt the territory of the Bāṇa kings.

### TEXT

#### Ib

- 1 Jitam Bhagavatā gata-ghana-gagan-ābhēna Padmanābhēna śrīmaḥ-Jāhnavēya-kul-āmala-vyōma-bhā-
- 2 sana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dārun-āri-gana-vidā-ran-ōpa-

<sup>1</sup> *IA*, V, 51

<sup>2</sup> *GI*, No 4, p 27, No 13, p 54 "One of the habitual expressions applied always and only to Samudra-gupta," p 14

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 नमो भगवते वासुदेवाय ॥ २ ॥  
 नमो भगवते वासुदेवाय ॥ ३ ॥  
 नमो भगवते वासुदेवाय ॥ ४ ॥  
 नमो भगवते वासुदेवाय ॥ ५ ॥  
 नमो भगवते वासुदेवाय ॥ ६ ॥  
 नमो भगवते वासुदेवाय ॥ ७ ॥  
 नमो भगवते वासुदेवाय ॥ ८ ॥  
 नमो भगवते वासुदेवाय ॥ ९ ॥  
 नमो भगवते वासुदेवाय ॥ १० ॥

[illegible]



[illegible][illegible]

- 3 labdha-vrana-bhūṣhanasya Kāṇvāyana-sa-gōtrasya śrīmat-Konkanivarṃma-dharmma-mahādhīrājasya pu-  
 4 trasya pitur-anvāgata-guṇasya nānā-śāstr-ārttha-sadbhāv-ādhyagama-praṇīta-ohōtī<sup>1</sup>-viśē-  
 shasya nīti-śāstra-  
 5 sya vaktri-prayōktri-kuśalasya samyak-prajā-pālana-mātr-ādhyagata-rājya-prayōjanasya  
 śrīmat(n)-Mā

## IIa

- 6 dhava-mahādhīrājasya tasya putrasya anēka-yuddh-ōpalabdha-vrana-vibhūṣita-  
 śarīrasya nānā-  
 7 śāstr-ētahūsa-purāṇa-tatva-jñasya śrī-Pallava-kul-ēndrēṇa Simhavarmma-mahārājēna  
 yathārham=a-  
 8 bhīṣikṭasya Ganga-rājasya Āyyavarmanṇah putrēṇa pitri-patāmahā(ha)-guṇa-sam-  
 yuktēna dēva-  
 9 dvijāti-guru-pūjana-tatparēṇa dharm-ābhyāsa-kṛta-matnā sva-bāhu-vīryy-ārjita-  
 rājya-vibhavēna  
 10 Gāṅgēya-vamśa-dhvajēna sva-vamśa-kramāgata-rājya-praṇītēna Pallavānām śrī-  
 Skandavarṃma-mahā-

## IIb

- 11 rājēna yathārham=abhīṣikṭēna Gangānām=Mādhava-mahādhīrājēna śrī-Simhavar-  
 manṇa Brāhma-  
 12 nāya Vatsa-sa-gōtrāya Taittiriya-charanāya Kumārasarmmanṇa yama-miyama-tapa[s\*]-  
 13 svāddhyāya-yajana-yājan-āddhyayan-āddhyāpana-śāp-ānugraha-sāmartthyāya ādāna-prati-  
 grahā-  
 14 ya Chaitra-māsyām tithau purnnamāsyām Paruvī-vishayē Paruvī-mahā-tatē  
 k-ādhasat Karmmatuva-kshē-  
 15 trē pañcha-shashti-kēdārāḥ saptavimśat-khaṇḍuka rāpāḥ brahmadēya-kramōp=ādbhīh  
 pradātāḥ

## IIIa

- 16 yo=sya hartā sa pañcha-mahāpātaka-samyuktō bhavati || apī=ch=ātra Manu-  
 gītāḥ ślōkāḥ [1\*]  
 17 bahubhūr-vvasudhā bhuktā rājabhīs=Sagarādibhīḥ [1\*] yasya yasya yadā bhūmis-  
 tasya tasya tadā phalam [11 1\*]  
 18 svan=dātum sumahachchakyan=dushkham<sup>2</sup>=any-ārttha-pālanam [1\*] dānam vā  
 pālanam vēti dānāch=obhrēyo=nupālanam [11 2\*]  
 19 svadattām=paradattām vā yō harēta vasundharām [1\*] shashtim varsha-sahasrāṇi  
 ghōrē tamasi varitatē [11 3\*]  
 20 iti suvarṇakār-Ārya-putrēna Apāpēna likhitāyan=tāmra-pattakā

## TRANSLATION.

(Lane 1) Ōm<sup>3</sup> Be it well<sup>4</sup> Success through the adorable Padmanābha, resembling (in colour) the cloudless sky

<sup>1</sup> Read *mati*

<sup>2</sup> Appears as *dumkham* [*duḥkham*?—Ed.] in the original

<sup>3</sup> The spiral symbol here is supposed to represent this sacred syllable.

<sup>4</sup> This word *svasti* is in the margin, midway between lines 2 and 3

A sun illumining the clear firmament of the Jāhnavī (or Ganga) *kula*, possessed of a territory of good people which sprang from the swift victory of his own arm, adorned with wounds received in cutting down the hosts of his cruel enemies, of the Kānvāyana *gōtra*, was His Majesty Konkanivarman *dharma-mahādhīrāja*

(Line 4) His son, inheriting the qualities of his father, having developed a special intelligence, by acquiring the meaning and essence of many sciences, skilled in the exposition and practice of the science of politics, having obtained the honours of the kingdom only for the sake of the good government of his subjects, was His Majesty Mādhava *mahādhīrāja*

(Line 6) His son, his body adorned with wounds obtained in many wars, knowing the essence of many *Śāstras*, *Itihāsas* and *Purānas*, duly installed by the Indra of the Pallava *kula*, Śimhavarman *mahārāja*,—was the Ganga-rāja Āyyavarman.

(Line 8) By his son, uniting the qualities of his father and grandfather, devoted to the worship of gods, Brāhmanas and gurus, knowing how to act by the practice of justice, having the glory of a kingdom won by the valour of his own arm, the banner of the Gāngēya-vamśa, having acquired the kingdom descended in his own family, being duly installed by Śrī-Śkandavarman *mahārāja* of the Pallavas—Mādhava *mahādhīrāja* of the Gangas, Śrī-Śimhavarman—to the Brāhman, of the Vatsa *gōtra* and Taittirīya *charana*, Kumāraśarman, proficient in penance, fasting, mortification, silent prayer, sacrificing, conducting sacrifice, studying and teaching the sacred books, cursing and blessing, an acceptor and receiver of gifts, —on the full-moon day in the month Chaitra, were given, in the form of a Brāhman gift in the Karmatuva *kshētra*, situated below the great Paruvī lake in the Paruvī *viśhaya*, sixty-five fields, sowing twenty-seven *khanduka* (of seed)

(Line 16) Whoso takes away this becomes guilty of the five great sins As to this also there are the *ślokas* uttered by Manu —By many kings has the earth been enjoyed, Sagara and others Whosoever at any time is the land, his is then the fruit To make a gift oneself is very easy, difficult the protection of another's Of giving or protecting, than giving more excellent is protecting Whoso seizes on land given by himself or by another, abides in dreadful darkness for sixty thousand years

(Line 20) Thus is this copper plate, written by the goldsmith Āryya's son Apāpa. Ōm.

## LIST of GANGA copper-plate INSCRIPTIONS.

	Name	No of plates	Reference	DATE			King or Ruler	Donee	Engraver	REMARKS
				Śaka	Regnal	A D				
1	Nandi (1)	3	MAR, 1914	"	"	c 240	Mādhava (II)	Brāhman	Śrīpāla	
2	Bendigānballi	4	" 1915	"	1		Kṛṣṇavarman	"	Mātrivarman	"
3	Tanjore	3	IA, viii, 212	169		247	Ariavarman	"	Viśvakarma Āchārya	"
4	Tagaḍūr	3	EC, iii, Nj 122	188	"	P 266	Harivarman	Gāvudā		"
5	(Mudiyānūr)	5	" x, Mb 157, IA, xv, 172	261	23 (Bāpā)	338	"	"	Nandivarma Āchārya	Inscribed on back of Pl 1 of this Bāpā grant and effaced Pl. 5 is blank
6	Tāgati	3	" vii, Sk 53, IA, vii, 172	P 279		P 357	Taṇḍala Mādhava (III)	Gavuda	"	At first called the Harihara plates
7	Nonamangala (1)	3	" x, Mr 73	"	13	c 370	Mādhavarman	Jain temple	"	
8	Melekoṭa	5	MAR, 1910	"	"	c 390	"	Buddhist	Chārudatta	Pl 2 missing
9	Penugonda	3	MER, 1911, JRAS, 1915	"	"	c 400	Mādhava (III); Simhavarman	Brāhman	Apāpa	A genuine Ganga grant of c 475 (Fleet)
10	Nonamangala (2)	4	EC, x, Mr 72	"	1	c 430	Kongavarman (Avinīta)	Jain temple	Māreṣhēna	"
11	Śungōri	5	MAR, 1916	"	2	481	Kongavarman (Avinīta)	Brāhman	Pāpāra	"
12	"	"	" "	"	"	"	Senior Queen	"	"	Follows, on Pl 5
13	Bangalore Residency	6	" 1911	"	25	455	Kongam (Avinīta)	"	Mārga	Pl 2 missing Pl 5 may belong to another grant (see MAR, 1911, para 72)
14	Mallānballi (1)	3	EC, ix, DB 67; IA, v, 186	"	29	459	" ( " )	"	"	"

## LIST of GANGA copper-plate INSCRIPTIONS.

Name.	No. of plates	Reference	DATE.			-King or Ruler	Donee	Engraver	REMARKS
			Śaka	Regnal	A D				
15 Merikāra .	3	EC, 1, Cg 1; IA, 1, 362	388		466	Kongani (Avinīta)	Jain temple	Viśvakarman	Grant by Akālavaraśa's <i>mantrin</i>
16 Bangalore Museum	5	" xv, Bn 141	"	3	485	" (Durvinīta)	Brāhman	"	Pl 5 missing
17 Kadagattūr .	5	" xii, Ml 110	"	4	486	" ( " )	"	Chakkana	At first called the Maddaguri plates
18 Uthanūr (1) .	5	MAR, 1916		20	502	Durvinīta	48 Brāhman	Kongani dettāra	
19 Uthanūr (2) .	5	" 1917		20	502	"	80 "	"	
20 Mallōhalli (2)	5	EC, x, DB 68, IA, v, 138	"	35	517	Konganuvuddha (Durvinīta)	Brāhman	"	
21 Gummareddipura .	5	MAR, 1912		40	522	Durvinīta	"	Kongani Perudattakāra	
22 Hebbūr .	6	EC, xu, Tm 23		c 680		Nava Kāma (Śivamāra)	?	"	Pl 3 and 5 missing
23 Hallegere .	5	" iii, Md 113	695	34	713	Prithivi Kongani Śivamāra	Brāhman	Viśvakarma-Āchārya	Grant by request of the two sons of the Pallava <i>guptarāja</i>
24 British Museum	7	IA, xiv, 229		" c 720		Nava-Kāma	"	"	Grant by Erenganga
25 Nandi (2) .	3	MAR, 1914		3	728	Prithivi Kongani (Śrī-purusha)	"	"	King has the title of Ranabhāgana
26 Sargūr .	5	EC, iv, Hg 4		" c 730		Prithivi Kongani (Śrī-purusha)	12 Brāhman	Kunt Āchārya	
27 Kondajji Agrabāra	5	MAR, 1907		7	733	Śrīpurusha	Brāhman	Viśvakarma-Āchārya	Ranavikramarasa (V. jāyāditya), governing (P Keregōḍi) <i>nād</i>
28 Jāvali .	6	EC, vi, Mg 86	672	25	750	Prithivi Kongani Śrī-purusha	"	Viśvakarma-Āchārya	

EC, *Epigraphia Carnatica*, EI, *Epigraphia Indica*, IA, *Indian Antiquary*; JRAS, *Journal of the Royal Asiatic Society*, MAR, *Madras Archaeological Report*, MER, *Madras Epigraphical Report*

## LIST of GANGA copper-plate INSCRIPTIONS.

	Name	No of plates	Reference.	DATE			King or Ruler.	Donee	Engraver.	REMARKS
				Śaka	Regnal	A D				
29	Islāmpūr	5	El, vii, 49	...	30	756	Prithivī Kongani Śrī puruṣa	Brāhman	Viśvakarma	Grant by Viyayāditya when at Asundi
30	Hoūr	5	EC, x, Gd 47; Mad-JSoL, 1878	684	...	762	" "	"	Viśvakarma	"
31	Dōvachalli	6	" iv, Ng 85; IA, ii, 155, 370	698	50	776	" "	Jain temple	Viśvakarma	At first called the Nāgamangala plates.
32	Manne (1)	7	" ix, Nl 60	719	...	797	Mārasimha Lōka Trinētra Yuvārāja	"	Viśvakarma	"
33	Ganjām	5	" ix, Sr 160	...	...	800	Mārasaṅga Iṇṇayappa Lōka-Trinētra Yuvārāja	Brāhman	Viśvakarma	With his permission, grant by a Pallava.
34	Chik Ballāpur	3	MAR, 1914	.	17	810	Jayantōja Dattiya	Śiva temple	Viśvakarma	The date is that of the Rāṣṭrakūṭa Prabhūtavārsha Jagat-tunga
35	Manne (2)	5	" 1910	750	12	828	Satyavākya Konganivarman Rājamalla	Brāhman	Viśvakarma	"
36	Galigekere	5	EC, iv, Yd 60	.	...	860	Raṇavikramayya (Nthimarga I)	"	Mārikēśi	"
37	Narāṇpura	7	" v, Kl 90	824	...	903	Rājamalla Satyavākya	Jain temple	...	"
38	Geṭṭavādipura	9	" xii, Nj 269	826	...	904	Rājamalla Satyavākya and Nthimarga (Ereyappa)	Brāhman	Viśvakarma	Pl 1 and 3 missing.
39	Sūti	5	El, iii, 164	860	...	939	Bātanga Nanniya Ganga	Jain temple	....	Date may be 938.

NO, *Epigraphia Carnatica*; El, *Epigraphia Indica*; IRAS, *Journal of the Royal Asiatic Society*, MAR, *Mysore Archaeological Report*, MER, *Madras Epigraphical Report*.

This array of documents provides us with the inscripational chronicles of the Ganga kings of Gangavādi, or Mysore. They have been found in all parts of the country, and of various dates throughout the period to which they relate, a period for which but for them the local history is a blank. They present a consistent and consecutive account, not discredited by contradictory statements or anachronisms. They are supported and confirmed by scores of stone inscriptions of all periods, and by references in contemporary records of neighbouring and other dynasties. They are thus entitled to acceptance as credible and authentic, though it would be unreasonable to expect that chronicles for so extended a period of antiquity should be free from all difficulties.

Objections have been raised to them, by Dr Fleet, who prefixed the epithet 'spurious' to the whole series, and this has been simply repeated by others, following his authority. But the grounds of his opposition mainly relate to faults that may be in some cases detected in style or orthography. These, however, are not such as to affect the veracity of their contents. The basis of his sweeping dictum that all the Ganga inscriptions on copper plates are 'spurious,' and only those on stone genuine, is on the face of it unsound and paradoxical. Why should a line of kings issue chronicles of their past which are true and to be accepted as such when on stone, but false and to be rejected when on metal? Especially when, as here, such stone inscriptions as have survived, even for the early periods, confirm, so far as they go, the accounts on the metal plates, which, being portable and indestructible, have more easily been concealed and preserved. In fact, it is not uncommon for a stone inscription to state that the grant recorded in it was also engraved on a copper plate.

Then a condemnation, perhaps for a discrepancy in the week day of the date, as sometimes happens, is not a sufficient reason for rejecting them as altogether false. Dr Fleet has himself said that 'the fact that a date has been recorded accurately does not prove the authenticity of a record, any more than an incorrect date proves that the record in which it is put forward is spurious.' This completely cuts away the ground from under the feet of those who insist unduly upon the value of such testimony, though it is not to be disregarded.

As regards the palæography, again, although changes have undeniably taken place in the forms of certain letters from time to time, it is impossible to draw a hard and fast line, as Dr Fleet does at the year 804, for instance, and to lay it down that a particular form cannot occur before that, in which particular he has been shown to be incorrect. The standards, therefore, by which he proceeded to judge the Ganga copper plate grants and reject them as 'spurious' were themselves in need of revision and correction. Approaching these grants with preconceived ideas, if he found that the facts did not support his views,—well, so much the worse for the facts.<sup>1</sup>

It might seem desirable here to recapitulate the history of the Gangas, as derived from the numerous inscriptions on metal or stone which have been brought to notice. But for this information I may refer, for the present, to my work '*Mysore and Coorg from the Inscriptions*' and to my revised edition of '*Coorg Inscriptions*' in the New Imperial Series of the Archaeological Survey of India.

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<sup>1</sup> There seemed to be a sense of some personal annoyance in the matter, for he says his difficulty was 'to put himself in the frame of mind from which they can be imagined to be genuine.' He even saw nothing strange in writing to me—'If you will only give up the Gangas, I will do anything you like for you.'

A somewhat similar state of things is met with elsewhere. For Canon Isaac Taylor, in his book '*The Alphabet*,' refers to Prof. Mahaffy's complaint that even eminent English Hellenists are found to be helpless in face of a Greek inscription. Mr Paley, on first becoming acquainted with the inscription at Abu Simbel, the cardinal monument of Greek epigraphy, finding he could not reconcile it with his Homeric studies, pronounced the whole thing a hoax!

## No 25 —THE KANUMA GRANT OF SADASIYA-RAYA · SAKA 1470.

By S V. VISWANATHA, M A., MANNAPGUDI

The inscription is on five copper-plates, which are bored at the top so as to admit a ring holding the plates together. The latter are in good preservation. They are now in the possession of the Collector of Anantapur. They were obtained and sent to me for publication by Rao Sahib H. Krishna Sastri, who has noticed these in his Report on Epigraphy for 1915, pp. 9 (No. 9) and 112.

The plates measure  $10\frac{1}{2}$  in. by  $7\frac{1}{2}$  in., except in the middle, where the height is greater on account of the arch at the top. The holes through which a ring is intended to pass have a diameter of 6 in. The rims of all the plates are slightly raised. The writing runs across the breadth of the plates, and is quite legible. The first and the last plate are engraved only on one side. The inscription contains 241 lines in all. The plates are numbered in Telugu numerals. I am supplied with the following further information about the plates from the office of the Assistant Archaeological Superintendent for Epigraphy, Madras —

“The plates are strung together on a circular ring of the same metal, which is 3” in diameter and about  $1\frac{1}{2}$ ” in thickness. It bears on it a sliding signet ring to which is fixed a circular seal, whose diameter is about  $1\frac{1}{4}$ ”. The seal bears on a countersunk surface the following, which are the prevailing features of all Vijayanagara seals: (1) *Top-row* the crescent to the proper right and the sun to the left, (2) *Middle-row* a lion standing on a platform and facing the proper right with a dagger in its front, pointing downwards, and (3) *bottom* a floral device, probably a blown lotus, on which the platform of (2) rests. The plates with the ring and the seal weigh about 431 tolas.”

The language of the inscription is Sanskrit, and the whole is in verse, except the Telugu portions in plates Nos. 3, 4 and 5, which give the distinguishing marks of the boundaries and the signature. The characters are Nandinagari, except in the case of the signature, which is in Telugu. There are a few orthographical peculiarities worth noticing. Instances of unnecessary *anusvāra* and *visarga* have been noted in the footnotes to the text. As in other Vijayanagara grants, there is confusion here also between the use of *sa*, *śa* and *sha*. Instances of this are — *Sambharē* for *Sambharē* (l. 2), *Kausalyī-sri-Sumitra°* in place of *Kausalyā-sri-Sumitra°* (l. 19), *°siti°* instead of *°śiti°* (l. 27), *°rāsi°* for *°rāśi°* (l. 40), *śamsōsya* instead of *samsōshya* (l. 41), *svāmsam=ētya°* in place of *svāmsam=ētya°* (l. 47), etc. The vernacular sound *r* is represented by an *r* sign added over the consonant *r*, e.g. *mūru* in l. 75. Long *i* is represented in one place by a vertical stroke and a loop over short *i*, as if *i* were a consonant.

The inscription records the grant of the village of Kanuma by Sadāsiva-Mahārāya of the Second Vijayanagara dynasty to several learned Brahmans of various *gōtras* and *śākhās*. The grant was made at the request of Appalarāja, the son of Kṛṣṇarāja and grandson of Timmarāja, of the Kāśyapānvaya, i.e. the Solar race. It was made in the presence of the god Viṭthalēśvara, on the banks of the Tungabhadra river. Kanuma, we are told, is situated in Mundamadugu *simā*, a division of the Gutta *valita*. The boundaries of the object of the grant and the marks of identification thereof are clearly described in Telugu, the *Dēśa-bhāṣā*, as it is called in the inscription. The terms of the grant are the same as those found in other grants of the Vijayanagara house. One peculiarity to be noted about this is that the village granted is divided equally between the god Chennakēśava and the Brahmans, one-half going to each. A half is thus left as the property of the temple, while the other portion is split up into 30 *vrittis*, to be divided among Brahmans, 2 *vrittis* being set apart for the daily worship of the god. The grant is made for the performance of 16 kinds of worship (*śhōḍaś-ōpachāra*) to the god Chennakēśava. Of all the kings of the Vijayanagara dynasty Sadāsiva seems to have favoured the Vaishnavite religion most.



The date of the grant is given (ll 82-83) in the numerical words *avatār-āṅga-īd-ēndu*, i.e. 1470. Thus the record is dated in the Śaka year 1470, corresponding to 1548 A.D., Kīlaka, the month Āshādhā, the bright fortnight; Prathama-dvādaśī and Sunday. The Śaka year 1470 is the earliest date for Sadāśiva that can be fixed from the copper-plate inscriptions known so far, though the earliest stone inscription of his time that has been examined is dated in the Śaka year 1467. Thus the grant is of importance, as it is the earliest of the copper-plate grants of Sadāśiva yet discovered.

Among the names of personages appearing in the grant the most important is that of Rāmarāja, the Karpāta minister and brother-in-law of the king. Sadāśiva bears the usual titles, of which *Gaj-augha-ganda-bhīrunda* deserves notice. In 'South Indian Images of Gods and Goddesses' by Rao Sahib H. Krishna Sastri (p. 268) there is an interesting picture of a mythological bird, with two heads. It is seen in the picture to carry elephants in its talons and beaks.

Appalarāja, the son of Krishnarāja and grandson of Timmarāja, at whose request the grant was made, is stated to be of the Kāśyapa *gōtra*, Āpa-tamba *sūtra* and the Solar race.

The names of the composer and the engraver appear as usual after the imprecatory verses at the end. It is interesting to note that the engraver and his father are known by the same name. It has been the custom among Hindus that the grandson is given the name of the grandfather. The names of the father and son are identical in rare instances. Mallapa appears as the father of Virapa in the Unamañjērī Plates of Achyuta-Rāja (above, Vol. III, p. 151) and in the Conjeeveram Plates of Krishna-Rāja (*ibid.*, Vol. XIII, p. 126).

Table of Donees

Verses	Name	Father's name	Gōtra	Vēda or Sūtra	No. of <i>ṛttis</i>
66	Vishnu <sup>1</sup>	.	.	.	2
67	Śingari Dikshita	Munyangy-Appalē-Bhatta	Kāśyapa	Yajus	½
68	Nāra-simha	Siddhi Timmā-Bhatta	Bhāradvāja	Do	1
69	Alkalē-Bhatta	Vēdam Bāghava-Bhatta	Vādihūla	Do	1½
70	Indātī Nara-simha	Nāre-Avadhānin	Kaundinya	Do	1
71	Purushōttama-Bhatta	Siddhi Tirumalārya	Bhāradvāja	Do	1
72	Jambā-Bhatta	Munnangy Appalē-Bhatta	Kāśyapa	Do	½
73	Basavā Bhatta	Vesanta Bhatta	Kaundinya	Do	½
74	Munungy Narasari	Śingari Yajvan	Kāśyapa	Do	1
75	Sōma-Bhatta	Siddhi Timmā Bhatta	Bhāradvāja	Do	1
76	Nara-simha	Śirikuppa Timmā-Bhatta	Kausika	Do	1
77	Krishna Bhatta	Utukūru Timmā Bhatta	Ātrēya	Do	2
78	Timmā-Bhatta	Śirikuppa Timmā-Bhatta	Kausika	Do	½
79	Madu Bhatta	Vaddamāni Lingam Bhatta	Śrīvatsa	Do	1

<sup>1</sup> [Probably Kāṣavanātha mentioned in l. 110 was the name of the priest in the temple of Chennaiśvara — H. K. S.]

Table of Donees—*contd*

Verses	Name	Father's name	Gōtra	Vēda or Sūtra	No of writs
80	Gauru Bhatta .	Timmāpuram Timmā-Bhatta	Agastya	Bahvricha .	1
81	Janārdanārya .	Vaddamāni Lingā Bhatta	Śrīvatsa	Yajus	1
82	Aubhala [y]a	Varidadu Nara-ayya .	Kausika	Bahvricha	1
83	Phani Bhatta .	Siruguppa Timmā-Bhatta .	Do .	Yajus .	1
84	Timmā-Bhatta . .	Dēvarakonda Sūri Bhatta .	Harita .	Do	1
85	Nārāyana-Bhatta .	Cluppigiri Rāghava Bhatta	Vasishta	Bahvricha	1
86	Chakrapāni . .	Timmāpuram Tirumalārya	Agastya	Do	1
87	Timmā-Bhatta .	Rāchūri Timmā Bhatta .	Kāsyapa	Yajus .	1
88	Nagā-Bhatta . .	Kūkatamkonda Dādī-Bhatta .	Kutsa	Do	1
89	Giri Bhatta . .	Śiruguppa Timmā-Bhatta	Kausika	Do	1
90	Konda-Bhatta .	Timmā Bhatta .	Bhāradvāja	Do	1
91	Chikka-Purushōttama	Siddhi Timmārya	Do	Do	1
92	Pārvatīnūtha .	Mahādihara Bhairava	Do	Do	1½
93	Kēśava-Bhatta .	Manimayi Aubhala-Bhatta	Do	Do	1
94	Venkatay [v]a .	Bukkarāvasamudram Appa Konda	Do	Dāhyāyana	1
95	Śrī Konda Rāmā Bhatta .	Brahmā-Bhatta	Kaundinya	Yajus	1
96	Mādhava . .	Vāranāsi Konda Bhatta	Kāsyapa	Do	1
97	Aubhala-Bhatta	Parana Aubhala Bhatta	Harita .	Do .	1

## TEXT

[Metres . vv 1-4, 6-8, 12, 13, 19, 20, 37-41, 43-98, 101-105, *Anushtubh*, vv. 5, 21, 25, 29, 30, 32, 33, 35, 42, *Śārdūlavikrīḍita*, vv 10, 11, 15 16, 17, 18, 22, 23, 34, *Śiṣṭadharā*, v 9, *Hārini*, v 36, *Dādihaka*, vv 14, 28, *Upajāti*, vv 24, 26, 1-5, *Māṭini*, vv 27, 31, *Indravajrā*, v 99, *Giti*, v 100, *Pushpitāgrā* ]

(Verses 1-25, ll 1-51, giving the genealogy, are omitted, since they repeat practically *verbatim* what is stated in another Vijayanagara grant, edited *supra*, Vol IV, pp 12-14)

## Plate I

52 भुजवीर्योदायभूरच्युतेद्रः । [२६\*] क्षितिप्रतिष्ठापितकौर्त्तिदेहे प्राप्ते पद  
वैश्वमच्यु-

53 तेंदे । अध्यास्य भद्रासनमस्य सत्तुर्वीरो वशी वेंकटदेवरायः । [२७\*]  
प्रशास्य राज्य

- 54 प्रश(स)वास्वरूपे विद्वन्निधौ वेंकटरायभूषे । अभागधेयादचिरात्प्रजानामाखं-  
 55 डलाषासमयाधिरुदे । [२८\*] तिमावावरगर्भमौक्तिकमणौ रगचितींद्रात्मजः । क्ष-  
 56 त्रालकरणेन पालितमहाकर्णारराज्यश्रिया । श्रीर्यौदार्यदयावता स्वभगिनो-  
 57 भर्त्ता जगर्त्तायिना<sup>१</sup> रामक्षमापतिनाप्यमात्यतिलकैः कृताभिषेकक्रमः । [२९\*]  
 श्रीवि-  
 58 द्यानगरीललामनि महासां(सा)माज्यसिद्धासने । संतानद्वुरिव स्फुरत्सुरगिरौ  
 59 सहस्रं विद्वेषिणः । आ सेतीरपि चाहिमाद्रि रचयन्नाज्ञो निजाज्ञात्करा ।  
 न्मर्वा<sup>२</sup> पा-  
 60 लयते सदाशिवमहारायच्चिराय चमां । [३०\*] विख्यातविक्रांतिनयस्य  
 यस्य पट्टाभि-  
 61 षेके नियतं प्रजानां । आनदबाष्पैरभिषिच्यमाना देवीपदं दर्शयते  
 धरित्री । [३१\*]  
 62 गोत्रीदारविशारदं कुवल्यापीडापहारोद्भुरं सत्यायत्तमर्तिं समस्तसुमन-  
 63 स्तोमावनेकायन । संजातस्मृतिभूरुचिं सविजय सनंदकश्रीभर यं शंसन्ति  
 64 यशोदयांचितगुणं कृष्णावतारं बुधा । [३२\*] विख्यात बहुभोगशृंगविभवैरुद्वा-

Plate II, Side II

- 65 मदानीद्भुरं धर्मेण स्मृतिमात्रतोपि भुवने दत्त प्रजारक्षणे । प्राप्तां यस्य  
 66 भुज भुजंगमहिम्नद्विदंतिकूर्मोपम पातिव्रत्यपताकि[के]ति धरणीं  
 67 जानतु सर्वे जनाः । [३३\*] यस्ते<sup>३</sup>नाधूलिपाली स<sup>४</sup>कमशक[स]मुच्चाटनं<sup>५</sup>  
 धूमरेखा रो-  
 68 माली कीर्त्तिवध्वा इव भुवनमिदं सर्वमंतर्वहत्याः । व<sup>६</sup>णी नाणीयसीव प्रकटि-  
 69 तविहृतवीर्यरत्नचम्या रणाय । शान्ति(त्यै) जौमूतपर्णः<sup>७</sup> किल सकल[खल\*]स्तोम-  
 दावानलानां । [३४\*]  
 70 तुगामेव दयां पदावुजयुगं शीघ्रं च कृष्णां तनुं रक्तानीलशितां<sup>८</sup> त्रिवेणिमन-  
 71 घा वीक्षा गिरं नर्मदां [१\*] तीथा<sup>११</sup>नीति समावहृत्यवयवैः शेषाद्रिवासो  
 विभुः (i) प्रा-  
 72 यो यस्य विशेषभक्तिमुदितः पट्टाभिषेकश्रिये । [३५\*] वो<sup>१२</sup>षधिपत्युपमा-  
 यितगंड-  
 73 स्तोषणरूपजितासमकांडः । भाषेगेतप्यवरायगंडः पोषणनिर्भर-  
 74 भूनवखडः । [३६\*] राजाधिराजविरुदो राजराजसमा(मा)हतिः । स्वाराज(ज्य)राज-  
 75 मानश्री[ः\*] श्रीराजपरमेश्वरः । [३७\*] मूर्ध्नायरागडांकी मेखलघियश्रीभरः । श-

<sup>१</sup> Read य

<sup>४</sup> Read य

<sup>५</sup> Read 'विद्वन्निधौ'

<sup>१०</sup> Read घा

<sup>२</sup> Read निजाज्ञाकरान्तर्वात्

<sup>३</sup> Read ने,

<sup>७</sup> Read जौमूतपर्णः

<sup>११</sup> Read तीथां

<sup>२</sup> Read रसे

<sup>६</sup> Read वे,

<sup>८</sup> Read 'सितां,

<sup>१२</sup> Read श्री

- 76 रणागतमदार<sup>1</sup> परराजभयंकरः । [३८\*] करदाखिलभूपालः परदारसहोदरः ।  
 77 हिंदुरायसुरवाणः इदुवश[श\*]खामणि<sup>2</sup> । [३९\*] <sup>3</sup>घजौघगंडभेरुंडो  
 हरिभक्तिसु-  
 78 धानिधिः । वर्धमानापदानयोरर्धनारीनटेश्वरः । [४०\*] इत्यादिविरुदेवैदि-  
 79 त्य<sup>4</sup> नित्यमभिष्टुतः । <sup>5</sup>काभोजभोजकालिंगकरहाटादिपार्थिवैः । <sup>6</sup>सोविद्-  
 80 ज्ञपदं प्राप्ते(सै): सदर्थ<sup>7</sup>तनूपोपदः । [४१\*]<sup>8</sup> सोयं नीतिविशागदः सुरतरु-  
 स्फूर्धालवि-  
 81 आणनः (1) सर्वोर्वीशिनतः सदाशिवमहारायचमानायकः । वाहावंग-  
 दर्विशेषम-  
 82 खिलां सर्वसहामुद्बहन्विद्वतातंवाण<sup>9</sup>परायणो विजयते वीरप्रतापोन्नतः । [४२\*]  
 83 अवतारांगवेदेदुगणिते शकवत्सरे । वत्सरे कीलकाभिख्ये मासि चाषाढना-  
 84 मनि [४३\*] यत्ते व[क्]त्ते प्रथमद्वादश्यां भानुवासरे । तुंगभद्रानदीतीरे विह्वलेश्वर-  
 85 सनिधी । [४४\*] वंदारुमंदिराळिदमंदारधरणीरुहं । वंदारककिरीटांशुसंदानि-  
 86 तनखेदेवे । [४५\*] इदिराया जगन्मातुम(मं)दिरायितवत्तसे । शृङ्ग(कं)द-  
 सामादिकंदाय चंप-  
 87 कद्वि(द्यु)तिवाससे । [४६\*] कैवल्यकल्पलतिकाकंदलोपप्लकीर्त्तये । कालचक्र-  
 घटोयत्र(न्त्र)क-  
 88 स्पनाशिल्यकारिणे । [४७\*] कौस्तुभारुणपाथोजपाश्व(श्व)लीनालिमालया ।  
 वनमालिकया  
 89 चारुवत्तसे हतरत्तसे । [४८\*] ओमुंडिमडुगुग्रामे सांनिद्ध<sup>10</sup> समुपेयुषे ।  
 चैनकेशव-  
 90 देवाय चद्रचंडांशुचक्षुषे । [४९\*] विधातु<sup>11</sup> षोडशविधैरुपचारैरुपासनां ।  
 नानाशाखा-  
 91 मिधागोत्रसूत्रेभ्यश्शास्त्रवित्तया । विख्यातेभ्यो हिजातिभ्यो वेदविज्ञो विशेषतः ।  
 [५०\*]<sup>12</sup>श्री-  
 92 गुत्तिवलिते मं(मुं)डिमु(म)डुगुख्यातसीमनि । पिनाकिनीस्थले चापि पावने  
 विहितस्थि-  
 93 तिं । [५१\*] प्राचीं शिरिवराभिख्यग्रामकाद्विशमाश्रितं । ख्यातात्कल्लमडि-  
 ग्रामाद्वत्ति-  
 94 णस्यां दिशि स्थितं । [५२\*] ग्रामां<sup>12</sup>नागजगुड्या(ड्या)ख्यादाश्रितं पश्चिमां  
 दिशं । आकिलेरुव-

<sup>1</sup> Read मदरः<sup>2</sup> Read शिखामणि<sup>3</sup> Read ग<sup>०</sup><sup>4</sup> Read तथा<sup>5</sup> Read काभोज<sup>6</sup> Read सोविद्व<sup>०</sup><sup>7</sup> Read शि<sup>०</sup><sup>8</sup> [This verse is made up of three half-verses since in l. 77 the plates omit विष्टपयविख्यातो दुष्टशार्दूलमर्दनः which we find, however, in the Krishnāpuram Plates (above, Vol IX, p 335, text-line 97 — H K 5)]<sup>9</sup> Read <sup>०</sup>हस्ताय<sup>०</sup><sup>10</sup> Read तु.<sup>11</sup> V. 40 has three half-verses.<sup>12</sup> Read <sup>०</sup>माभ्रा

- 95 रग्रासादुत्तरां दिगन्तायित । [५३<sup>a</sup>] नरमंससु<sup>1</sup>मुद्राग्यामपरां समुपायित ।  
ग्रामं  
96 कनुभनामानं सर्वसस्योपशोभितं । [५४<sup>a</sup>] सर्वमान्य चतुष्मीमामयुत च

## Plate III, Side 1

- 97 समततः । निधिनिक्षेपपापाणसिद्धमाद्वजलान्वितं । [५५<sup>a</sup>] अक्षिभ्यागामिस-  
98 युक्त गणभोग्यं सभूरुह । वापीकृपतटाकैच काष्ठा(च्छा)रामैच संयुतं ।  
[५६<sup>a</sup>] आचंद्र-  
99 तारक भोग्यं(त्य)मपि देवेन भूसुरैः । दानाधमनविप्रोतियोग्यं विनिमयोचि-  
100 तं । [५७<sup>a</sup>] श्रीचैनकेशयायार्द्धमर्द्धं विप्रेभ्य इत्यपि । प्रकल्पिता(त)व-  
ता(तो) ग्राम(सं) पाक्षग्राम-  
101 नतेजसः । [५८<sup>a</sup>] काश्यपान्वयटीपस्य काश्यपीकल्पशाखिनः ।  
वैरिवारणसिद्धस्य  
102 वरापस्तवसूत्रिणः । [५९<sup>a</sup>] सूर्यक्षवनसूर्यस्य सूर्यवंशशिखासप्तः । सर्व-  
धर्मरहस्या-  
103 त्र्यंसारविज्ञानशालिने(न). । [६०<sup>a</sup>] ख्याताप्रतीकमल्लेरुविरुदस्य महस्तिनः ।  
श्रीतिम[राज<sup>a</sup>]-  
104 पौत्रस्य चिन्तारत्नस्य धीमतां । सूनोः क्षणमराजस्य सूनृतालापशोभिनः ॥  
105 श्रीमदप्पलराजस्य विज्ञाप्तिमनुपालयन् । [६१<sup>a</sup>] परीतः प्रयतैः स्निग्धैः  
पुरोहित-  
106 पुरोगमैः । विविधैर्विबुधैः[\*] श्रीतपधिकैरधिकैर्गिरा । [६२<sup>a</sup>] सदाशिवमहारायो  
107 सामनीयो मनखिना । सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा । [६३<sup>a</sup>]  
ग्रामेस्त्रिन्विशु-  
108 तेषारक्षपाक्षुपारचक्षुपः । चैनकेशवदेवस्य विष्णोरर्द्धं विनार्पितं [६४<sup>a</sup>] । वि-  
109 प्रापिते<sup>2</sup> विभक्त(क्ते)र्द्धं त्रिंशद्वृत्तिसमसमश्रुते<sup>3</sup> । हत्तिमंतो विलिख्यते विप्रा  
110 वेदातपारगाः । [६५<sup>a</sup>] श्रीमत्केशवनाथाय ग्रामदेवाय विष्णवे । विधातुं  
प्रत्य-  
111 हं पूजां हत्तिद्वयमिहार्पितं । [६६<sup>a</sup>] श्रीसुंन्यग्यपले<sup>4</sup>भट्टसूनुः काश्यप-  
गोत्रजः ।  
112 अश्रुते याजुषोवाहं हति शिंगरिदोक्षितः । [६७<sup>a</sup>] भारद्वाजान्वयस्त्रि-  
तिंसाभट्ट-

<sup>1</sup> Read °संससु<sup>2</sup> Read °र्पिते.<sup>3</sup> [ Read °श्री°समश्रुते —H K S ]

- 113 तनूद्भवः । नारसिंहसुधीरेकां हत्तिमद्वैति याजुषः । [६८\*] वेदराघव-  
भट्टस्य सू-  
114 नुर्वाधूलगोत्रजः । याजुषोत्राकलेभट्टसुधीक्षाईकहत्तिकः । [६९\*] यांदाटिनर-  
115 सिद्धान्तसुधीः कौडि(डि)न्यगोत्रज । नारावधानिजोत्तैकां हत्तिमाप्नोति या-  
116 जुषः । [७०\*] द्वा'रद्वाजान्वया(य)स्मिद्धिश्चोमति'रुमलार्थजः । पुरुषोत्तमभट्ट-  
स्यो<sup>१</sup> याजु-  
117 पोत्रैर्क<sup>२</sup>हत्तिकः [1\*] [७१\*] काश्यपान्वयोजो<sup>३</sup> मुंनंग्यप्पलेभट्टनंदनः । जंवा-  
भट्टो या-  
118 जुषोत्तर्द<sup>४</sup>हत्तिमत्र समश्रुते । [७२\*] सुनुर्वसंतभट्टस्य कौडि'न्यान्वयसं-  
भवः । मनी-  
119 षो वश(स)वामभट्टो याजुषोत्रार्द्धहत्तिकः । [७३\*] मुंनंगिर्यो'त्रीनरहरिसुधीः  
काश्यपगो-  
120 त्रजः । याजुषोत्राश्रुते हत्तिमेकां शिगरियज्वजः । [७४\*] भारद्वाजा-  
न्वयस्मिद्धिति-  
121 माभट्टस्य नदनः । सो<sup>५</sup>भट्टो भवत्येकहत्तिमानत्र याजुषः । [७५\*]  
याजुषग्निरिकु-  
122 प्यश्रुतिमाभट्टात्मसभवः । नरसिंहवुधोत्रैकहत्तिकः कौशिकान्व-  
123 यः । [७६\*] आत्मभृरुद्रकूरुश्रुतिमाभट्टस्य याजुषः । कृष्णभट्टोश्रुते हत्ति-  
124 द्वयमात्रेयगोत्रजः । [७७\*] याजुषग्निरुक्प्यश्रुतिमाभट्टतनूद्भवः । तिमा-  
125 भट्टोश्रुतेत्रार्द्धहत्तिं कौशिकगोत्रजः । [७८\*] याजुषो वड्डमानिश्रोलिगंभट्टस्य  
126 नंदनः । मङ्गुभट्टोश्रुतेत्रैकां हत्तिं श्रीवत्सगोत्रजः । [७९\*] सुनुस्तिमापुरति-  
127 [म्माभ]ट्टस्यागस्त्यगोत्रजः । बह्वचो<sup>६</sup> हत्तिमत्रैकां गौरुभट्टसमश्रुते ।  
[८०\*] न-  
128 दनो वड्डमानिश्रोलिगाभस्य<sup>७</sup> याजुषः । जनाईनार्यः[.] श्रीवत्सगोत्रजोत्रै-  
129 कहत्तिकः । [८१\*] बह्वचो<sup>१०</sup> वरिदड्डुश्रीनरसय्यतनूद्भवः । हत्तिमौभ-

Plate III, Side n.

- 130 लयोत्रैकौशिकाश्रुते<sup>११</sup> । [८२\*] याजुषग्निरुक्प्यश्रुतिमा-  
131 भट्टतनूद्भवः । फणिभट्टोश्रुतेत्रार्द्धहत्ति कौशिकगोत्रजः । [८३\*]

<sup>१</sup> Read मा

<sup>२</sup> Read त्ति

<sup>३</sup> Read °वाद्वाख्यो

<sup>४</sup> Read क

<sup>५</sup> Read °यजो

<sup>६</sup> Read °जुषोर्द्ध°

<sup>७</sup> Read कौशिक्य,

<sup>८</sup> Read सोम

<sup>९</sup> Read °भट्टस्य

<sup>१०</sup> Read बह्वचो

<sup>११</sup> Read the whole line as हत्तिमौभजयीर्केकां कौशिकजस्यश्रुते.

- 132 सनुर्देवरकोडश्रीसूरिभट्टस्य याजुषः । तिमा(भ)टोश्रुते-  
 133 त्रैका वृत्तिं ह[रि]तगोत्रजः । [८४\*] वसिष्ठ(ष्ठ)गोत्रजश्चिप्यगिरिराघ-  
 134 वभट्टजः । श्रीनाराय[ण\*]भट्टाख्यो बह्व(हृ)चोत्रैकवृत्तिकः । [८५\*] चक्रपाणि-  
 135 सुधीस्तिमापुरंतिरुमलार्थजः । वृत्तिमेकामिहाप्नोति बह्व(हृ)चो-  
 136 गस्त्यगोत्रजः । [८६\*] राचूरितिमाभट्टस्य नंदनः काश्यपान्वयः । तिमा-  
 137 भट्टो भवत्येकवृत्तिमानत्र याजुषः । [८७\*] सनुः कूकटंकोडश्रीदादिभट्ट-  
 138 स्य याजुषः । नागाभट्टाह्वयोत्रैकां वृत्तिकः कुत्सगोत्रजः । [८८\*] याजुषशिख-  
 139 गुप्पश्रीतिमाभट्टस्य नंदनः । गिरिभट्टोश्रुतेचार्द्धवृत्ति(त्ति) कौशिकगोत्र-  
 140 जः । [८९\*] भारद्वाजान्वयोचार्द्धतस्तिमाभट्टस्यनृद्धव.<sup>१</sup> । कोडुभट्टो भवत्येक-  
 141 वृत्तिमानत्र याजुषः । [९०\*] भारद्वाजान्वयो(य)श्चिकपुरुषोत्तमकोविदः । याजु-  
 142 षोचार्द्धश्रुते वृत्तिं श्री<sup>२</sup>सिद्धितिमार्थनंदनः । [९१\*] बह्व(हृ)चः पार्वतीनाथो  
 भारद्वा-  
 143 जान्वयस्सुधीः । महीधरश्रीभैरवसनुस्सार्द्धैकवृत्तिकः । [९२\*] भारद्वाजो म-  
 144 णिमरिंश्रीमदौभलभलभट्टजः । कृती केशवभट्टाख्यो याजुषोचार्द्धवृत्ति-  
 145 कः । [९३\*] द्राष्ट्यायण(णो) वुकरायसमुद्रीयाप्यकोडजः । भारद्वाजान्वयोत्रैकां  
 वृत्ति(त्ति)  
 146 वेकटश्रुते । [९४\*] श्रीकोडरामाभट्टाख्यो ब्रह्माभट्टनृद्धवः । याजुषोचार्द्धश्रु-  
 147 ते वृत्तिमेकां कौडिन्यगोत्रजः । [९५\*] याजुषो वारणाशिश्रीकोडुभट्टस्य  
 नंदनः ।  
 148 मनीषो माधवोचार्द्धवृत्तिकः काश्यपान्वयः । [९६\*] पुराणौभलभट्टस्य नंदनो  
 149 हरितान्वयः । सुधीरौभलभट्टाख्यो याजुषोचार्द्धवृत्तिकः । [९७\*] ग्राम-  
 स्यास्यैव  
 150 सीमानो दिक्षु प्राच्यादिषु क्रमात् । तत्रचिन्हसमायुक्ता लिख्यंत  
 देशभाष-  
 151 या । [९८\*] कनुमग्रामानकु प्रतिनाममैन नरसंमसमुद्र सर्वमान्य अग्रहा-  
 152 रं पोलमेर विवरं । तूर्पुकु मोटकोन तिप्पमीदि कुप्पराकु गुरुतु ।  
 अंदुकु  
 153 विवर तरुमिलि गोविंदपुरं गुरुगुटु कनुम सुगुडु । अंदुकु दक्षिणं  
 154 चिनमो[ट्ट]कोन सागुतिप्प नडुसुगानु गुरुगुटु कनुममेर लेंसुलकी-  
 155 ड पडुमटि मोरु गुरुतु । अंदुकु दक्षिणं गुरुगुटु कनुममेर । यमुकल-

<sup>१</sup> Read क<sup>२</sup> Omit श्री<sup>३</sup> Read ०न्वयोहृतस्तिग्रामभट्टनृद्धव.<sup>४</sup> Read भल once only.

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34 36 38 40 42 44 46 48 50 52 54 56 58 60 62 64

... (Sanskrit text) ...

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... (Sanskrit text) ...

98 100 102 104 106 108 110 112 114 116 118 120 122 124 126 128

... (Sanskrit text) ...



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... (Sanskrit text) ...

ॐ नमो भगवते वासुदेवाय

- 156 वीयिनि तिप्य अरु तूर्पुतदु गुरुतु । अकडनुंदि नेर(क)त्य आ यमु-  
कलवी- ।  
157 यिनि तिप्य नडुसुगानु गुरुगु(गु)दु कनुममेर । आ तिप्यकु पडुमर  
मारवे-  
158 सुवंक गुरुतु । गुरुगु(गु)दुनागुलगुडुकनुमसु[गु\*]दु । आ वंककु द-  
159 क्षिणान नागुलगुडु कनुममेर । आ मार(र)वेसुवंक मेडिता-

## Plate IV, Side 1

- 160 पुगा तूर्पुदिगि पोयिन मूलनुनागुलगुडु(डु) [आ]कुलेर कनुम  
161 सुगु(गु)दु गुरुतु । अंदुकु दक्षिणं आकुलेटि कनुम मेर नल्लकटुव  
गुरुतु ।  
162 अंदुकु दक्षिणं आकुलेटि(ले?) कनुम(टि) मेर नर मैसै(य)दीडिक्कि पडुमटि  
दिक्कुन  
163 नल्लकटुव गुरुतु । अंदुकु नेर(क)त्य सुदुगानु पडुमरगानु अकुलेटि कनु-  
164 मेमर<sup>1</sup> । 'द्रुडुचोर तेन्नराकु गुरुतु । अंदुकु पडुमर माकुलेटिक्किनि क-  
165 नुमकुंतु मेर आकुलेर जंवु[म](ल)दिक्क कनुम सुगु(गु)दु गुरुतु ।  
अंदुकु इ-  
166 दुकु इ(उ)त्तरं जंवुलदिन कनुममेर अंदुकु पडुमर मेडि तापुगानु कोड-  
167 कूपोयो त्रौव गुरुतु । आत्रौवकु पडुमर जंवुलदिन कनुम मेर मीरीत्त-  
168 गुदु गुरुतु इंदुकु पडुमर जंवुलदिन कनुम मेर मेडि तापुशा<sup>2</sup> मूलल गु-  
169 रतु अकडनुंदि उत्तरं जंवुलदिन कनुम मेर उत्तरपु रेगडि पंगुलली  
170 वच्चिन वंक गुरुतु । अकडनुंदि पडुमर सा(आ) वायव्य मूल जंवुलदिन क-  
171 नुम मेर कूटा[ल]वंक गुरुतु । अंदुकु [ज]ंबुलदिन[त]लगादेपल्य कनुम  
सुगु(गु)-  
172 दु । अकडनुंदि उत्तरं कूटालवंक तलगादेपल्य कनुम मेरतूरुपु पडुम-  
173 रनेन नल्लकटुव गुरुतु । अकडनुंदि उत्तरं कूटालवंक(क) तलगादेपल्य  
कनु[म\*]  
174 मेर । अकडनुंदि उत्तराननुंदि पडुमरसुखंगानु सुदुकुडा लवंका त-  
175 लगादेपल्य कनुम मेर । चमडुचट्टकाड तेन्नराकटुव गुरुतु । अकड-  
176 नुंदि पडुमरसुखं वायव्य मूलगानु कूटालवंकनडुमध्यं तलगादेपल्य

<sup>1</sup> Read मेमर.<sup>2</sup> Read द्रुडुचैव as in l. 207, below.<sup>3</sup> Read कूपोये.<sup>4</sup> Read perhaps तापुन.<sup>5</sup> Read क

- 177 कनुम मेर रेडु वंकलु कूडिन मंगचल्लुतेल्लरालु गुरुतु । अक'डनुंति  
कूटा-  
178 र(ल) वायव्यगालु तलगादेपल्य कनुम मेर । आ वंक पडुमटि  
दिक्कु(क्कु)न तलगा-  
179 देपल्यलोनि राळ्दिन गुरुतु । अक'डनुंति<sup>2</sup> वायव्य तलगादेपल्य कनुम  
मेर-  
180 पडुमरसुखंगालु पोयिन मेर गुरुतु । अक्कडनुटि पडुमर तलगादेपल्य  
181 कनुम मेर रेडु चिडिपिराकु गुरुतु । अक'डनुंति<sup>2</sup> पडुमर तलगादेपल्य  
182 कनुम मेर मेडितापु गुरुतु । अक्कडनुडि<sup>3</sup> उत्तरगालु तलगादेपल्य कनु-  
183 म मेर । पडुमरसुखंगालु मेडितापु गुरुतु । अंदुक्कु तलगादेपल्य शिरिय-  
184 वरं कनुम सुगुड । अकडनुडि<sup>3</sup> उत्तरंगालु वायव्य शिरियवरं कनुम मे-  
185 र । तलगादेपल्य मंति(डि)मडगुक्कु पोये तेरुवु । अकडनुडि<sup>3</sup> आ  
तेरुवुक्कु उत्तरं  
186 सिरियवरं कनुम मेर । आ तेरुवुक्कु तूर्यु तेल्लराळ गुरुतु । अक्कडनुंति  
उत्त-  
187 रं सिरियवरानकु कनुम मेर पेद्दगुट्टु गुरुतु । अंदुक्कु उत्तरं शिरियव-  
188 रं मुंडिमडुगु चैत्रपालेकीड कनुम सुगुड तिप्पमीदि नीक्कु गुरुतु । अं-  
189 दुक्कु ईशान्यं आ कीडनीकुनडुमध्यंगालु चैत्रपालेकीड कनुममेर भंडि-

*Plate IV, Side in*

- 190 कनु[म\*]गुरुतु । आ भंडिकनुम ईशान्यं चैत्रपालेकीड कनुम मेर चिडि-  
191 पिराळ्कट्टुव गुरुतु । अंदुक्कु ईशान्यं चैत्रपालेकीड कनुम मेर त(ते)ल्ल-  
192 राळ्कट्टुवकाड पेद्दगुट्टु गुरुतु । अंदुक्कु ईशान्यं चैत्रपालेकीड कनुम मेर  
193 पेद्दराळ्कट्टुव मीदि दोड अरुगुडु गुरुतु । अंदुक्कु ईशान्यं चैत्रपालेकीड  
कनु-  
194 म मेर कौयकीडवंकवहि तेल्ल कुप्पराकु गुरुतु । अंदुक्कु चैत्रपालेकीडु(ड)  
कलू-  
195 रु कनुम सुगु(गु)डड । अक्कडनुंति ईशान्ये कलूरिकिनि कनुममेर  
यंपलि(दो)न  
196 कनुमवहि नल्लराळ्कीड गुरुतु । अक्कडनुंति ईशान्यं कलूर कनुम मेर  
197 वलसुमानि तिप्प रेडु तिप्पे(प्प)ल्लसंदु गुरुतु । अंदुक्कु तूर्यु कलूरि कनुम  
मेर वलसु-

<sup>1</sup> Read क

<sup>2</sup> Read टि.

<sup>3</sup> Read अक्कडनुंति.

- 198 चेष्ट तिप्पवोहि पेह भटुवु गुंडु गुरुतु । कळूरु विळूरु कळुम सुगु(गु)ष्ट ।  
अंदुकु तू-
- 199 पुं विळूरु कळुम मेर अप्पळि दीन तिप्पळु उत्तरपु अंशुन पेहराळ-  
कटु(ट्टु)वलोनि पो-
- 200 छवटिगुंडु गुरुतु । अंदुकु तूर्पु विल(ळू)रि कळुम मेर यरवंगतलपुन  
नेरपु राळ
- 201 कटु(ट्टु)वगुरुतु । अंदुकु आच्चेग्ने(य) छुटु(ट्टु)गानु तूर्पु विळूरु कळुम  
मेर यरसागुडुतलपु-
- 202 न नळगुड गुरुतु । अंदुकु ईशान्यं यरसागुड दक्षिणपु अं शु विळूरु  
कळुम मेर
- 203 अंदुकु तूर्पु छुटुगानु आ तिप्पळु दक्षिणपु अच(शु)न पोडवा(व)टि  
रेडु राळुदीत सुपु रा-
- 204 कु वोकटि ई मंडुराळु गुरुतु । अळडनंति तूर्पु विळूरि कळुम मेर  
यरसागुडुकोड
- 205 तूर्पुकोननु चिडिपिरळालोनि तेळनि पोडिराळु गुरुतु । अंदुकु तूर्पु विळूरि  
कळुम मेर
- 206 मुंतदीनसागुड पेहकटुवतेरुवुन पु[ट्टु]वडवोहि तेरुवुलोनि गुंडु गुरुतु ।  
अंदुकु आ-
- 207 ग्नेयं विळूरु कळुम मेर दंडुचोवळु अळकटि(ट्टि)न कटु(ट्टु)वराळु गुरुतु ।  
अंदुकु तूर्पु विळू-
- 208 रु कळुम मेर कुरुवलकुंटदक्षिणपु दिक्कु कोनकट्टु गुरुतु । अळा(ळ)डनंति  
ईशा-
- 209 न्यं विळूरु कळुम मेर विळूरु कळमडि कळुम सुगु(गु)ष्ट गुरुतु ।  
अळडनंति तूर्पु
- 210 कळमडि कळुम<sup>\*</sup> मेर दक्षिणमुखंगानु पोयिन मेर मेडितापु मूल  
इगुक्कवक गु-
- 211 रतु । अळडनंति<sup>1</sup> दक्षिणं कळमडि कळुम मेर मेडितापुं गुरुतु ।  
अळडनंति
- 212 तूर्पु कळमडि कळुम मेर मोतुळलवक गुरुतु । अळडनंति दक्षिणं कळ-
- 213 मडि कळुम मेर मोतुळलवककाडनंति तूर्पूंगा पोयिन मेर मूलवकलो-

- 214 नि राकु गुरुतु [1\*] अंदुकु तूर्पु कल्लमडि कनुम मेर मेडितापु मूल  
गुरुतु । अक<sup>1</sup>-  
215 छनुंदि दक्षिणं कल्लमरि<sup>2</sup>कि<sup>3</sup> कनुम मेर मूल मेडितापु गुरुतु । अंदुकु  
तूर्पु  
216 कल्लमडि कनुम मेर मूल मेडितापु गुरुतु । अंदुकु आग्नेयं कल्लमरि(डि)क  
217 नुम मेर गगेरलकुंट नन्नकटु(हु)वमीदि कुप्पुराकु गुरुतु । अंदुकु तूर्पु क-  
218 ल्लमडि कनुम मेर नल्लगटु(हु)व नडुमुगानु मल्लिनायनि तिप्प दक्षिणं न-  
219 लपरुपुननेरपुराक्कलोनि चप्पटिवटुवुगुंडु गुरुतु । अंदुकु<sup>4</sup> इच्चान्यं  
220 [त]टुगानु कल्लमडि कनुम मेर मल्लिनायनि तिप्प तूर्पु कोनपोठु(डु)वटि  
गुडु गु-

## Plate V

- 221 रुतु अंदुकु तूर्पु कल्लमडि कनुम मेर ।<sup>5</sup> चलगर गेल<sup>6</sup>तिप्प प-  
222 डुमटि अंचु तेल्लगुल्लु गुरुतु । अंदुकु कल्लमडि गोविंदपुरं कनु-  
223 म मेर सुगु(गु)डड । अंदुकु तूर्पु गोविंदपुर कनुम मेर चल्लगरिगल  
224 तिप्प कनुम नडुमुगानु ई तिप्पकु तूर्पुदिक्कुन कोडमोदनु पेद(हु)गुडु  
225 गुरुतु । अंदुकु तूर्पु गोविंदपुरं कनुम मेरअंदु गुळ(क्कु)कोडमोद उत्त  
226 रुपु दिक्कुन तेल्लगुरुतु अंदुकु तूर्पु गोविंदपुरानकु कनुममेरकु  
227 अंदुगुलकोडकु नडुमुगानु आ कोडकु तूर्पु पचालकोन तिप्प गु-  
228 रुतु । अक<sup>7</sup>डनुंदि दक्षिणं पेदमोटु कोन तलपुन[कूडे]नु ॥ श्री श्री श्री  
229 सरससदाशिवरायचित्तिपतिषयस्य कीर्त्तिधुर्यस्य । शासनमि-  
230 दं सराशन<sup>8</sup>दाशरथेरमितहोमदानरतेः । [८६\*] रुदुपदमिति तांम<sup>9</sup>था-  
231 सनार्थं महितसदाशिवरायशासनेन । अभणदनुगुणं वचोमहि-  
232 क्त्वा सरसतरेण सभापतिस्स्वयभूः । [१००\*] सदाशिवमहायशशासनाही-  
233 रणात्मजः । त्वष्टा श्रीवीरणाचार्यो व्यलिखत्तांम<sup>9</sup>शासन । [१०१\*] दानपालन-  
234 योर्मध्ये दानाक्के(क्के)योनुपालनं । दानास्स्वर्गमवाप्नोति पालनादच्युत प-  
235 दं । [१०२\*] स्वदत्ताहि(द्धि)गणं पुण्यं परदत्तानुपालन । परदत्तापहारेण  
स्वद-  
236 सं निस्फल<sup>10</sup> भवेत् । [१०३] स्वदत्ता परदत्तां वा यो हरेत वसुंधरां  
घष्टिर्वष-

<sup>1</sup> Read अकडनुदि<sup>4</sup> Read क<sup>5</sup> Read क<sup>10</sup> Read निष्फल<sup>2</sup> Read कल्लमडिक्कि<sup>3</sup> Omit the punctuation<sup>8</sup> Read शरासन<sup>6</sup> Read ई<sup>9</sup> Read चल्लरिगल as in line 223, below.<sup>9</sup> Read "ताम्".

- 237 सहस्राणि विष्टा(ष्ट)यां जायते क्रिमिः । [१०४\*] ऐकैव<sup>१</sup> भगिनी  
लोके सर्वेषामेव  
238 भूमजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा । [१०५\*] सामा-  
न्यीयं  
239 धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः । सवा(र्वा)नेतान्भा-  
240 विनः पार्थिवेन्द्राभूयो भूयो याचते रामचंद्रः ॥१०६॥ श्री श्री श्री  
241 श्रीविरूपाक्ष<sup>२</sup>

### ABSTRACT OF CONTENTS

Vv 27 & 28 After the death of Achyuta, Veṅkata-dēva-Rāya succeeded to the throne  
On his death,

Vv 29 & 30 Sadāsiva-Mahārāya, the son of Banga by Timmāmbā, was anointed as king  
of Vidyānagara by Rāmarāja, the protector of the Karṇāṭa kingdom, and other ministers

Vv 31-35 The praises of Sadāsiva-Mahārāya, who was a devotee of the god residing on  
Śeṣhādri (i.e. the god Venkatēśa)

Vv 36-42 The other titles of king Sadāsiva

Vv 43-57 In the vicinity of the god Viṭthaleśvara, on the banks of the Tungabhadra river,  
in the Śaka year counted by the numerical words *avatār-āṅga-vēd-ēndu* (=1470)<sup>3</sup>, in the year  
Kilaka; the month Āshāḍha; in the bright fortnight, and on Sunday, the day of Pramatha-  
Dvādaśī, for the worship of the god Chenna-Kēśava enshrined in the village Mundimadugu,  
by the 16 methods prescribed and for Brāhmanas of various *Śākhās*, names, *gōtras* and  
*sūtras*, famous for their Vedic knowledge and learned in the *sāstras*, the king gave the village  
of Kanuma, otherwise known as Narasammasamudra, situated in the Gutti *valita* in  
Mundimadugu *simā*, on the banks of the Pinākinī (Pennar) river to the east of the village  
Śirivara, to the south of Kallamadi, to the north of Ākilēru and to the west of Nāgalagudda

V 58. The god Chenna-Kēśava and the Brāhmanas hold equal divisions in the village

Vv 59-97 contain the names of the donees and the number of shares that went to each

V 98 & ll 151 to 228 The details of the boundaries and the marks of identification are  
set forth

Vv 99 & 100 The grant was composed on the order of the king by Sabhāpati-Svayambhū.

V 101 The engraver of the grant was Virana-āchārya, son of Virana.

Vv 102-106 The usual admonitory verses

L 241 *Śri-Virūpākṣa* (the sign manual of the king)

### No 26—THE MELUPAKA GRANT OF MAHADEVENDRA-SARASVATI SAKA 1608

By S V VISWANATHA, M A, TRICHINOPOLY

The grant is recorded on a single copper-plate inscribed on both sides. It is now in posses-  
sion of the Śamkarāchārya of the Kumbhaghōṣam *matha*, who kindly lent the plate for  
examination. I edit the inscription from inked impressions prepared by me

<sup>1</sup> Read ऐकैव

<sup>2</sup> In Telugu characters

<sup>3</sup> [The number 70 is obtained by adding *avatāra* (10) to *āṅga* (6) the latter of which, as it stands in the place  
of tens, is equal to sixty—H. K. S.]



kings of Golkonda Rāmadās, the nephew of these ministers, was put to extreme torture on account of certain misappropriation of revenue "

"They were two brothers, born of a very poor family, who entered service as shroffs in A D 1666 on a pay of 10 *gilders* per mensem under Saiyyad Mustapha, a nobleman of Golkonda known to fame as Mir Zumla Mādanna *alias* Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man, whereas his brother Akkanna was a man of cunning and roguery with very little of understanding The brothers rose in rank by an apparent act of treachery, which cost Mir Zumla his high office under the Nawabs of Golkonda Mādanna became a very prominent figure in the administration of the kingdom, so much so that the Sultan left everything to his care and was satisfied with receiving 75,000 dollars for his personal use Mādanna was well versed in Persian, Hindustani, and the vernaculars of the country, and lived in a kingly style "

"Having served under Abdulla Qutb Shah (A D 1611-1672), the two brothers seem to have maintained the same high position also under the reign of Abdul Hassan, the successor of Abdulla Qutb Shah But they were not to maintain this long In A D 1685 the Mughal king Aurangzeb marched with his army into Golkonda and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason Under orders from the Sultan they murdered the two brothers, who were once the bosom friends of the king, in a most ignominious way Akkanna and Mādanna were dragged along the streets in the presence of the people. The head of Mādanna was severed from his body and sent to Aurangzeb, while that of Akkanna was trampled under the foot of an elephant The death of the two brothers must have happened after the 29th of Oct 1685, when the Mughal army entered Golkonda, and perhaps before the end of that month "

The Dutch journal contains four interesting pictures, which have been reproduced in the *Madr Ep Rep*, 1915, plate II, regarding the story of Akkanna and Mādanna One of them is a figure of the king of Golkonda "*Sultaan Aboc-il-Hassan Koibshah Koning van Golkonda*" Two others are those of Akkanna and Mādanna The former is styled "*Opper Boekhouder en Generalissimus van het Golcondaze leger*," while concerning Mādanna we have "*Madoena Sūreparkāśa Rouw Albestierder van het Golcondaze ryk*" The fourth picture illustrates how the two brothers are drawn through the streets by the disaffected populace Under each of these we find an inscription by Havart as follows —

I. *Aboc-il-Hassan.*

Nemo felix ante obitum

L 1 Hy was een Koning in de naam,  
niet in der daad,

L 2 Quam tot die waardigheyd van de  
alderlaagste staat,

L 3. En liet door andere zig zelf, ent Ryk  
bestieren,

L 4 Een dom onnozel Mensch, niet  
Vorstlyk in manieren

L 5 Toen nu't geluk met hem een tyd  
lang had gefopt,

L 6 Wierd hy door eygen Schuld van  
Kroon en Throon geschept,

L 7. Kroep in het zant, vrat stof, moest  
zig als slaaf vermindren

L 8 Wee zulken land, alwaar de  
Koningen zyn kindren.

*Translation*

None is happy before death

He was a king in name, not in deed From  
a very low state he rose to high dignity He  
let others rule himself and his kingdom.  
He was a stupid man, not kinglike in manners  
When fortune had played with him for a long  
time, he was kicked from crown and throne  
through his own fault, crept in sand, ate  
dust and was humbled like a slave Woe to  
the land where kings are children



## II

Tollantur in altum, ut lapsu graviore  
ruant

L 1 Hier ziet men Mādoena naar't leven  
afgetekend,

L 2 Die van den eersten tyd zyns  
Ionkheyds afgerekend,

L 3 Tot aan zyn dood toe was een speel-  
kind vant geluk

L 4 Hy is van niet tot zoo een hoogen  
trap verheven,

L 5 Dat zelf de Konink naar zyn wenk  
heest moeten leven

L 6 Hy heeft zyn eygen Heer (O heyl-  
loos schelemstek)

L 7 Van ampt en staat gezet, ja alles  
derven wagen

L 8 Maar trag tende zyn Vorst te levren  
in de hand

L 9 Des vyands, raakte hy toen't uyt  
quam aan een kant,

L 10 Door Sidemaktas swaard, teynd  
moet de last tog dragen

## III

Alter Idem

L 1 Hier ziet men in het kleyn de schets  
van Akkana,

L 2 Een beest in menschen schyn .  
wiers loze loze streken,

L 3 Wiens schelmery en trots niet syn  
om uyt te spreken.

L 4. Geen groter booswicht droeg de  
stad van Golconda

L 5 Deelaghtig aan tverraad zyno broers  
nooit wel te vreden,

L 6 Heest hy de zelve straf op eenen  
tyt geleden.

Let them be raised on high that they  
may be led to graver fall

Here we see Mādanna drawn from life ; a  
plaything of fortune from the beginning of his  
youth till his death , he had risen from  
nothing to such good luck that even the king  
must live according to his direction He re-  
moved his own master from office and state  
Oh hellish scoundrelism, nay, he dared to do  
anything Trying to deliver the king into the  
enemy's hands, he was discovered in the act  
and had to give up his life through Sayyad  
Makhta's sword After all the burden has to  
be borne.

A second just the same.

There we see the picture of Akkana in  
miniature. A beast in human skin his cun-  
ning and wily tricks, his roguery and pride  
are not fit to be spoken No greater villain  
Golkonda ever produced. Partaking in his  
brother's treason, he was not content. He had  
the same penalty at the same time

*Madoena en Akkana. Twee Gebroeders vermoort en schandeluk ten toon Gestellt*  
(Mādanna and Akkanna Two brothers murdered and exhibited scandalously.)

The donor of our grant is Mahādēvēndra-Sarasvatī, disciple of Chandrasēkhara-Sarasvatī  
of the Śārādā pīṭha of Kāñchīpuram. This grant, taken with the other Vijayanagara record

examined and published by myself and Mr Venkateswara in Vols XIII and XIV of this Journal, discloses to us the names of four Āchāryas of the Conjeevaram *maṭha*—

Name.	Grant	Date
1. Mahādēva Sarasvatī, disciple of Sadāśiva-Sarasvatī.	Kudiyāntaṇḍal grant of Vira-Nṛsiṃha	S 1429
2 Chandruchūda-Sarasvatī, disciple of Mahādeva-Sarasvatī.	Conjeevaram plates of Kṛṣṇa-dēva-Rāya	S 1444
3 Sadāśiva-Sarasvatī, disciple of Chandrasekhara Sarasvatī	Udayambāham grant of ditto	S 1450.
4 Mahādēvēndra-Sarasvatī, disciple of Chandrasekhara-Sarasvatī.	The present grant . . .	S 1609

For the relation in time of these and their descent from the first Śamkarāchārya see Mr Venkateswara's article in the *Journal of the Royal Asiatic Society*, October, 1916, pp 161 f

Chandrasekhara-Sarasvatī we find residing in the Śārādā *maṭha* of Kāñchi, surrounded by his disciples, to whom he imparts nectar-like instruction in Advaita, crushing the heretic faiths and setting up the religion of the Vēda and Vēdānta. The heretic faiths referred to are probably Jainism and Buddhism, vestiges of which are still to be found in South India, especially in Conjeevaram

As regards Rāmā Śāstrin, the donee, we are told that he belonged to the Hoyāsāna Kannadī community, was of the Āśvalāyana *sūtra* and Kāmākāyana Viśvāmītra *gōtra*. We find no more particulars about him. But the fact that he was of the Kannadī community is of some importance. It shows probably the encouragement given to this sect by the then presiding *āchārya*. This in a way continues to be the practice in the Kumbhaghōnam *maṭha*, where the Āchārya for some generations past at least has been chosen from among the Hoyāsāna-Karnāṭaka community.

It is clear to us that Chingleput was included in the territory of Golkonda and that in the 17th century it was held as a *jāgīr* under Golkonda. This record makes it clear to us that the Kāmakoṭi *piṭha*, as at present it is known to be the seat of the Śamkarāchārya of Kumbhaghōnam, must have been in the Śārādā *piṭha* at Kāñchi, at least till the date of this grant (1686-1687). We know from another grant to an earlier Śamkara-Yōgin of probably this same *maṭha*, by Vijayagandagopāla-dēva, the Telugu chieftain, that this line of teachers must have been in existence in Kāñchi at least from the 13th century<sup>1</sup>. Thus the Śārādā *piṭha* or the Kāmakoṭi *piṭha* must have been in Kāñchi between the 13th and 17th centuries of the Christian era. The tradition of the *maṭha* tells us that it was at the invitation of King Śarabhoji of Tanjore that the Āchārya removed to Kumbhaghōnam.

The inscription ends with the usual admonitory verses. We do not find at the end, where there is the line 'Śrī-Ohandramauṣvara-Svāmī sahāyam,' the signature of Mahādēvēndra-Sarasvatī, who made the gift, and it is interesting to note that to this day the Āchāryas on no occasion affix their signature to any letters or correspondence proceeding from the *maṭha*.

<sup>1</sup> [The date of this grant has been disputed. See above, Vol. XII, p 195.—H. K. S.]

TEXT.<sup>1</sup>

## First Side.

## श्रीमहादेव

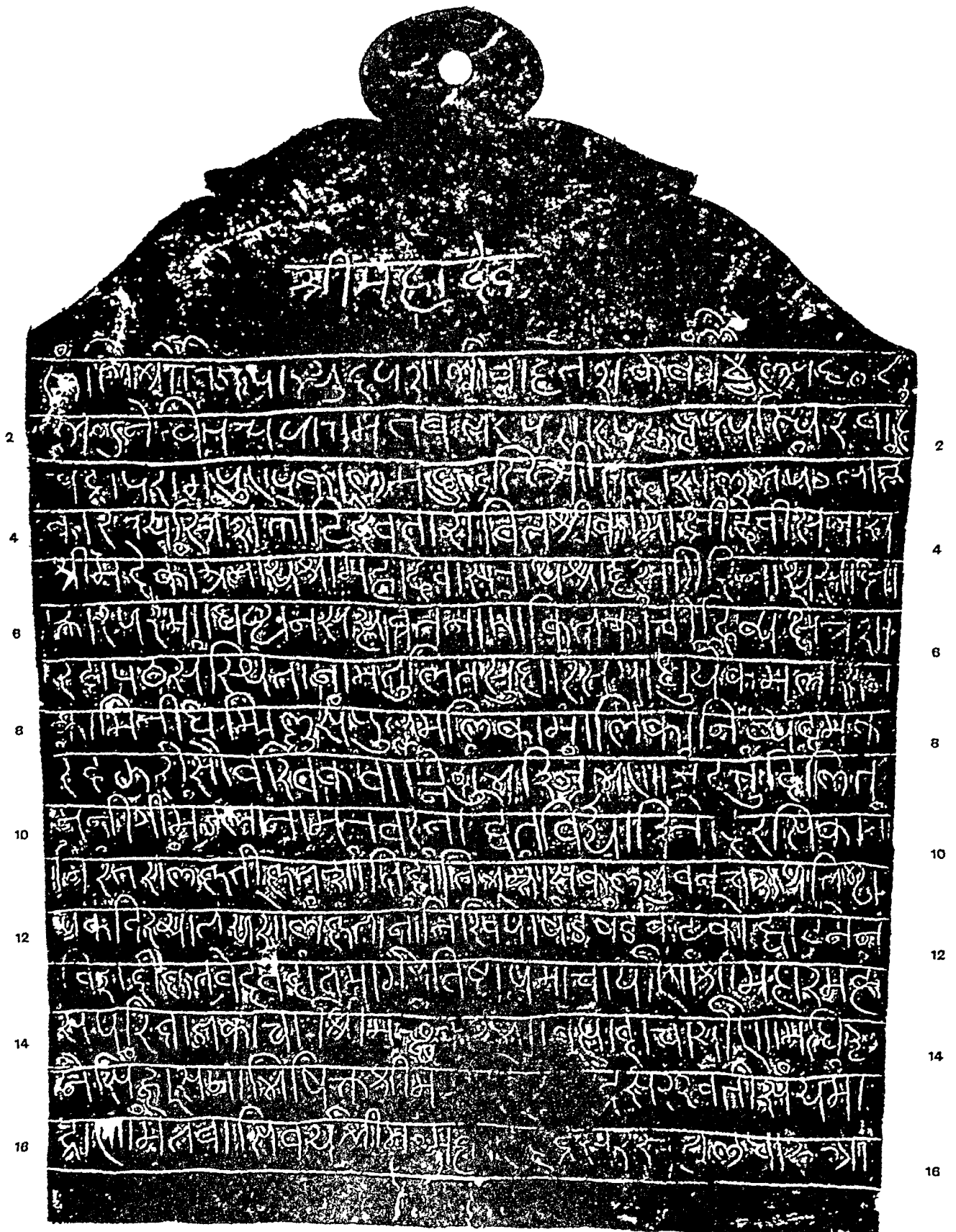
- 1 स्व(स्वः)स्ति श्रीविजयाभ्युदय शा[ली]वाहनशकवर्ष<sup>2</sup>मुलु १६०८  
 2 अगुनेटि प्रभवा<sup>3</sup>[न]ामसंव[त्स]रं वशाख<sup>4</sup> शुद्ध १५ स्थिरवारं  
 3 चंद्रा<sup>5</sup>परागपुण्यकालमदु<sup>6</sup> [स्व]स्ति श्री[म]दखिलभ<sup>7</sup>मंडलाक्ष(लं)-  
 4 कारतयस्त्रिंशत्कोटिदेवतारावि(धि)तश्रीकामाक्षीदेवीसनाथ-  
 5 श्रीमदेका<sup>8</sup>सनाथश्री<sup>9</sup>महादेवा(व)स[न]ायश्री<sup>10</sup>हस्तगिरिनाथसत्ता-  
 6 त्कारपरमाधिष्ठा<sup>11</sup>नसत्यव्रतनामांकितकांचीदिव्यक्षेत्रे शा-  
 7 रदाप(पी)ठसंस्थितानामतुलितसुधारसमाधुर्यकमलासन-  
 8 कामिनीधम्मिल्लसंपुल्लमलि<sup>12</sup>कामालिकानिष्यदमक-  
 9 रद[भ]रोसौवशि(स्ति)कवाग्निगुंभ[फ]विजृम्भणानदतुंदिलित-  
 10 मनीषी(षि)मंडलानामनवरताह्वे(दै)तविद्याविनोदरसिकानां  
 11 निरंतरालंकृततीकृतशान्तिदांतिभूम्नां सकलभुवनच[क्र]<sup>13</sup>प्रतिष्ठा-  
 12 पकविख्यातयशोलंकृतानां निखिल[ल\*]पाषंडषंडकटकोट्टाटनेन  
 13 विशदीकृतवेदवेदांतमार्गप्रतिष्ठापमा[ना\*]चार्याणां श्रीमत्परमहं-  
 14 सपरिव्राजकाचार्य[र्य\*]श्रीमच्छंकरभगवत्पादाचार्याणामधि[ष्ठा]-  
 15 ने सिंहासनाभिषिक्तश्रीमच्चन्द्रशेखरेंद्रसरस्वतीसंयमां-<sup>14</sup>  
 16 द्राणामतेवासिवर्यश्रीमन्महादेवेंद्रसरस्वतुलचा(वा)र आ-<sup>15</sup>

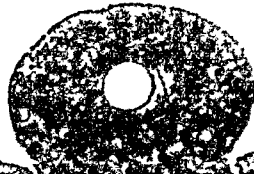
## Second Side

- 17 आश्वलायनसूत्रले<sup>16</sup>न वा(का)मकायनविश्वामित्रगा<sup>17</sup>तुलैन  
 18 होयासानकत्रेडिवार<sup>18</sup> रामाशास्तुर्लवारिकि गोलकी<sup>19</sup>ड अक-  
 19 न्ममादं(द)[न]वार यिच्चिन तम सुसा<sup>20</sup>ग्रामलो चंगलपट्टज्यागीर-  
 20 श्रीमल(लो) अजूर दगैर मेलुपाकलोलु अयहारं चसि<sup>21</sup> पनमा-  
 21 नसास्थं<sup>22</sup> ऊरिकि उत्तरं चरुचकु दक्षिण्यु[न\*]पार्श्व डिमिका-[ल]-

<sup>1</sup> From the original plate and from ink-impressions<sup>2</sup> Not very clearly inscribed Read प्रभवनाम सवत्सरं<sup>3</sup> Read दो<sup>4</sup> Read मदु<sup>5</sup> Read का<sup>6</sup> Read श्री<sup>7</sup> Read छा.<sup>8</sup> Read क्षि.<sup>9</sup> [चर्म instead of चक्र would give better sense —Ed.]<sup>10</sup> Omit the letter अ<sup>11</sup> Read ०सु०<sup>12</sup> Read छेचिमय कल्लाडिवार<sup>13</sup> Read कौ.<sup>14</sup> Read चेसि<sup>15</sup> [The unexplained words अयहारं चसि पनमादसास्थ appear to me to stand for अयहार चेसिम प्रमादसास्थं.]<sup>16</sup> "The tax-free Brāhman's share declared as such 11" —H K S]<sup>17</sup> Read तुलु<sup>18</sup> Read वेशाख<sup>19</sup> Read मू<sup>20</sup> Read श्रीहस्तगिरि.<sup>21</sup> Read कौ.<sup>22</sup> Read मा<sup>23</sup> Read सीसासा

First Side





18  
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- 22 वकरणारुल<sup>1</sup> तिलयीडुकाडु आयदु(सु\*)काडु मान्यमुं(मृ)नु संवत्स-  
 23 रानकु मठमुलोनु वरषाशनं २ रेडु वरहालुं(लु)नु निवशं<sup>2</sup>तरेडुं(डु)-  
 24 नु आ ग्रामली(लो) कनुवडि कलानिकि कानुगोयिदेशमुखि मर ३  
 25 मूडु अडुलुंनु<sup>3</sup> श्रीचंद्रमौलीश्वरस्वामिकि मर अ[डु]डुनु यी ता(ना)-  
 26 लुगु अडुल मानुनु<sup>4</sup> श्रीचंद्रमौलीश्वरस्वामिकि अ[पि]तंगा-  
 27 नु दत्तं व(चे)सि दानशासनं ब्रासि यिच्चिनामु ॥ श्रीरामा ॥ श्री ॥  
 28 दानपालनयोर्मध्ये दा[न]ाद्वे(च्चे)यीनुपालनं [१\*] दानात्स्वर्गमवा-  
 29 प्रोमि(ति) पालनादच्युतपद<sup>5</sup> ॥ [१\*] स्वदत्ताडिसुण<sup>6</sup> पुण्य परदता(त्ता)-  
 30 नुपालन [१\*] पर[द]त्तापहारेण स्व[द\*]त्तं निष्फलं भवेत् ॥ [२\*] श्री ॥  
 31 श्रीचन्द्रमौलीश्वरस्वामो सहायं

TRANSLATION

(abridged)

L 1 In the year 1608 of the Śālivāhana Śaka

L 2 In the year Prabhava, Vaiśākha, full-moon, Saturday

Ll 3-16 On the day of a lunar eclipse, Mahādēvēndra Sarasvatī, the choicest of the disciples of Chandrasēkhara Sarasvatī, who has established himself at the Śārādā pīṭha at Kāñchī otherwise called Satyavrata, the ornament of the whole world, in which are the temples of Ekāmrānātha-Mahādēva Kāmākshi-Dēvī, adored by the 33 crores of gods, and which is the chief seat of Hastigiri-nātha's visible presence, he who delights crowds of learned people with his benedictory compositions, a stream of honey, that flows from the wreaths of jasmine which adorn the braided hair of Sarasvatī, the beloved of Brahmā, and having an unrivalled nectarean sweetness, who always takes delight in the Advaita philosophy, who is rich in a constant adornment of *śānti* and *dānti*, who is ornamented with a character celebrated as supporting the whole circle of worlds, who advocates the religion of the Vēda and Vēdānta, after rooting out the heretic faiths, which were so many thorns, who is enthroned on the seat of the *Paramahansa Parivrājakāchārya* Śrī Śamkarāchārya—

Ll 17-27 made to Rāmā Śāstrin, of the Āśvalāyana *sūtra* and Kāmākāyana Viśvāmītra *gōtra*, belonging to the Hōyāsāna Kannedi sect of Brāhmanas, a copper-plate grant of an *agrahāra* in Mēlupāka near Ajāru, in the *yāgīr* of Chāngalapatta (Chingleput), granted to the teacher by Akkanna and Mādanna of Gōlkonda. It is bounded on the north and the west by the lake and on the south by the village of Mēlupāka. The lands of the village are to be supplied with the water of the Kanāru. Besides this 2 house-sites, 2 *pagodas* a year, 3 *marakkals* per *kalam* for *kānukoyi* and *dēśamukhi*, and some minor sources of income are granted to Chandramaulīśvara-Svāmīn (Matha).<sup>7</sup>

Ll 28-30 The usual admonitory verses

L 31 Invokes the help of Śrī Chandramaulīśvara-Svāmīn

<sup>1</sup> Read कषारुलतल

<sup>2</sup> Read निवेशन

<sup>3</sup> Between the letters लु and नु is inserted the figure २ in Nāgarī. This may partly explain the reading मेरा in the next foot-note

<sup>4</sup> [Mr T A Gopinatha Rao reads 'मगमनु' (his *Copper-plate Inscriptions of the Kāmākṣī-pīṭhas*, p. 185 text-line 26) which like सरानुनु gives no meaning. The reading intended was evidently मेराशुनु—H K S.]

<sup>5</sup> Read °दच्युत पद

<sup>6</sup> Read °द्विगुण

<sup>7</sup> [The author and Mr Gopinatha Rao have both committed the same mistake in the matter of the object of the grant. The donee Rāmā Śāstrin was given (1) the *mānya* (l. 22), i.e. exemption from payment of fee to the mortgagees (*talayidukāndlu*) and the holders (*āyakāndlu*) of the sub-channels, for using water, (2) two *varāhas* as annuity from the *maṭha*, (3) the *mēra* (share) of 3 *addas* on a *kalam* of paddy due to the supervising *Dēśamukhi* and of 1 *adda* due to the god Chandramaulīśvara in the village of Mēlupāka.—Ed.]

## No 27 —PURLE PLATES OF INDRAVARMAN THE [GANGA] YEAR 149.

By G. RAMADAS, B.A.

The subjoined plates were secured by me from a cultivator in Purle, a village near Pālakonda. It was stated that they were discovered in a pot exposed to view in a crumbling wall on the bank of the river opposite to where Purle lies.

They are three in number, each measuring  $6\frac{3}{8}$ " by  $2\frac{3}{8}$ ". The margins of the inscribed inner side of the first and the third plates and both sides of the second plate are raised for the protection of the writing, which is in a good state of preservation, except in two places in ll 12 and 14. The plates are strung on a ring, which was uncut when they came into my hands. It is  $\frac{3}{8}$ " thick and 3" in diameter, its two ends are secured under an oval seal ( $\frac{3}{4}$ " by 1" in diameter), which bears on a countersunk surface an impression which indistinctly appears to be a bull standing to the proper right.

The language is correct Sanskrit, and the composition closely resembles that of the Chicacole plates of Indravarman.<sup>1</sup>

The characters resemble those of the Chicacole plates of Dēvēndravarman, son of Guṇārṇava.<sup>2</sup> The slight difference may be due to the style or the skill of the engraver.

**Orthography** —The *Upadhmaniya* is invariably expressed by a sign representing the Telugu intensive *r* ౠ, e.g. in ll 5, 10, 19, 20, 21. The *Jihāmāliya* is represented by a sign indicating *m*, e.g. in ll 16 and 20. Consonants following *r* are doubled, e.g. in ll 2, 3, 8, 9, 11, 13, 15, 22, 23, 27, 28, 30, 31. The following are exceptions —in line 10 (*°chandrārka°*), ll 16 and 18 (*°rjuna°*). Consonants preceding *r* are not doubled. Of palaeographic interest is the vowel letter *ē* (l 18), inasmuch as it is in this plate that it is first found.

The plates record the grant of the village Bhukkukura in the Kūraka rāṣṭra to Bhavadattaśarman, who was a student of *Rig-Vēda*, well-versed in *Vēdas* and *Vēdāṅgas*, an inhabitant of Tīrilinga, and who belonged to the Kauśika gōtra.

The donor of the grant was the Gāṅga king Indravarman, son of Dānārṇava. As the *prāśasti* of the grant is the same as that of the Chicacole grant of Indravarman above referred to, no comment is required.

The grant was made on the full-moon day of Kārttika and was engraved on the 20th day of Pushya in the year 149 of the prosperous victorious reign. This refers to the Gāṅga era, generally mentioned in the Kalinga grants. This grant, therefore, appears to be three years posterior to that of the Chicacole plates of Indravarman,<sup>3</sup> dated 146. This son of Dānārṇava was, probably, the grandson and successor of the Indravarman of the Chicacole plates.

The order for the grant was issued by the *Mahāmahattara* Śivaśarman, who may have been the son of the *Mahāmahattara* Gaurīśarman of the grant of Indravarman,<sup>2</sup> dated 128, and father of *Mahattara* Śavarānandīśarman of the Chicacole grant of Guṇārṇava's son Dēvēndravarman.<sup>4</sup>

The writer of the grant was Khandichandra, son of Āditya-Bhōḡika. The Chicacole grant of Guṇārṇava's son Dēvēndravarman is said to have been engraved by Sarvachandra, the

<sup>1</sup> Archaeological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 17, pp. 161 sqq.

<sup>2</sup> *Ep. Ind.*, Vol. III, No. 21, p. 130.

<sup>3</sup> Archaeological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 18, pp. 164 sqq.

<sup>4</sup> *Ep. Ind.*, Vol. III, No. 21, p. 131.

son of Kbandichandra-Bhōgika, and Āditya, the son of Vijayachandra, is stated to have engraved the Chicacole grant of Indravarman, dated 128 The Chicacole grant of Indravarman, dated 146, is stated to have been engraved by the state *Bhōgika*, probably Āditya The office of the engraver appears to have been hereditary, like that of the *ājñapti*

The composer of the grant was the 'Minister-General' Śāmbapura-Upādhyāya, the son of Dharmachandra, the chief of the elephants (*Hastyadhyaksha*)

Of the localities mentioned in the grant the following require mention.—

**Dantapura**—The royal residence from which the grant was issued was evidently in the kingdom of Kalinga

Dantapura is mentioned in the *Daladavaṃsa* It is said that the left canine tooth of the lower jaw of Buddha was brought by one of his disciples to Kalinga and a large *stūpa* was built over it In course of time a large city rose round the *stūpa*, and it was called Dantapura The Buddhists all lived in a village close by The people of Ceylon, attracted by the miracles worked by the tooth, established a colony not far from Dantapura Ultimately, when the *stūpa* was destroyed by the malice of the Brahmans, the tooth was taken away to Ceylon

On the way from Chicacole to Siddhāntam (Siddhārthaka-grāma, a Buddhist village) and close to the latter place a large tract of land is shown as the site of the fort of Dantavaktra Valuable jewels, images of all kinds, coins and such other articles used formerly to be found there by the cultivators Even now the people believe that there was once immense wealth there About twelve miles north of Siddhāntam and on the same side of the Nāgāvali is the village Hiramandalam, which name is only a corruption of Īramandala (the Tamil Īla-mandalam), the ancient name of Ceylon Siddhāntam must have been the village where the Buddhists lived These facts prove that Dantapura stood on the place which is now shown as the site of the fort of Dantavaktra

Kūraka *rāshṭra* has, perhaps, given its name to the village of Kurchavalsa, about four miles north-west of Siddhāntam *Rāshṭra* properly means 'a kingdom' As parts of the Kalinga kingdom were termed *vishayas* in the Rāgolu Plates of Śaktivarman<sup>1</sup> (Kalinga itself was a *vishaya* and Varāhavartini was a *vishaya* of Kalinga), why is this district here called a *rāshṭra*? Perhaps, this was at first an independent kingdom, but was subsequently conquered and subdued by the kings of Kalinga

Bhukkukura is Bukkur in the Pālakonda *Tāluk* and is opposite to Purle on the river It was on the Bukkur bank of the river that the plates are said to have been discovered

From the position of Kurchavalsa and Bukkur it may be seen that the Kūraka *rāshṭra* corresponds to the modern Pālakonda *Tāluk*

Trilinga is clearly Trilinga

#### TEXT.

##### First Plate.

- 1 श्रीं स्वस्ति विजयवतो दन्तपुरवासकान्महेन्द्राचलशिखरप्रतिष्ठ-
- 2 तस्य चराचरगुरोस्सकलभुवननिर्माणैकसूत्रधारस्य भगवतो गो-
- 3 कर्षस्वामिनश्चरणकमलयुगलप्रणामाद्विगतकलिकलङ्को गा-
- 4 ङ्गामलकुलतिलकस्वासिधारापरिख्यन्दाधिगतसकलकलिङ्गाधि-

<sup>1</sup> *Ep. Ind.*, Vol. XII, No. 1.

<sup>2</sup> This is expressed in the original by the symbol of a spiral.



- 5 राज्येविततचतुरदधिसलिलतरङ्गमेखलावनितलाम-  
 6 लयशाः अनेकसमरसघटविजयजनितजयशब्दप्रतापीपन-  
 7 तसमस्तसामन्तचूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणो माता-  
 8 पितृपादानुध्यातः श्रीमद्दानार्थवस्तुः श्रीमान्महाराजेन्द्रव-

*Second Plate, First side*

- 9 म्मा कूरकराष्ट्रे भुक्नुवच्छेदकर्षकान्कुटुम्बमस्मरज्ञापयति [1\*] वि-  
 10 दितमस्तु वो यथाय च्छेदस्सर्वकरभरैर्परिहृत्याचन्द्रार्कप्रतिष्ठं क-  
 11 त्वा मातापित्रोरात्मनश्च पुण्याभिहृदये कार्तिकपौर्णमास्यां सलिलपूर्व[व्व\*]-  
 12 कं कौशिकसगोत्राय [व]हृचसब्रह्मचारिणे तिरिलिङ्गवास्त-  
 13 व्याय वेदवेदाङ्गपारभाय भवदत्तशर्मणे सम्प्रतस्तदेव  
 14 विदित्वा यथोचि[तभो]गभागमुपनयन्तः[.] सुखं प्रतिवसतेति [11\*] सीमा-  
 15 लिङ्गानि चात्र प्रदक्षिणक्रमेण बोधव्यानि [1\*] पूर्व्वेण वल्मीकादारभ्य पुरुष-  
 16 च्छाययार्जुनहस्ततो वल्मीकस्ततो वल्मीकसहितङ्करञ्जहस्तं दक्षि-

*Second Plate, Second side*

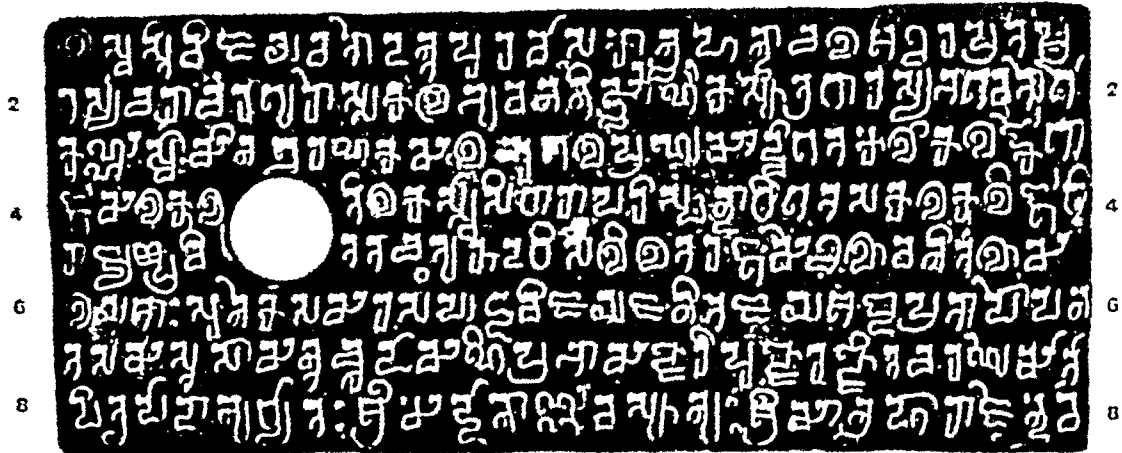
- 17 येन करञ्जहस्ताग्रभृति पुरुषच्छायया पाषाणास्तयः [1\*] पश्चिमे-  
 18 न पाषाणाग्रभृति पु[रु\*]षच्छायया पाषाण एव ततोर्जुनहस्तत-  
 19 ऽप्राणः [1\*] उत्तरेण पाषाणाग्रभृति पुरुषच्छायया तिमिरह-  
 20 स्ततऽप्राणस्ततःकृपाटसन्धिक्रमेण पाषाणस्तत-  
 21 ऽप्राण एव ततो वल्मीक इति [11\*] भविष्यतश्च राज्ञेर्ज्ञा-  
 22 पयति [1\*] धर्मीक्रमविक्रमाणामन्यतमयोगादवाप्य मही-  
 23 सु(म)नुशासद्भिरयन्दानधर्मीनुपालनौयो(यः) [1\*] व्यासगीताश्चात्र श्लो-  
 24 काः [1\*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [1\*] यस्य यस्य

*Third Plate*

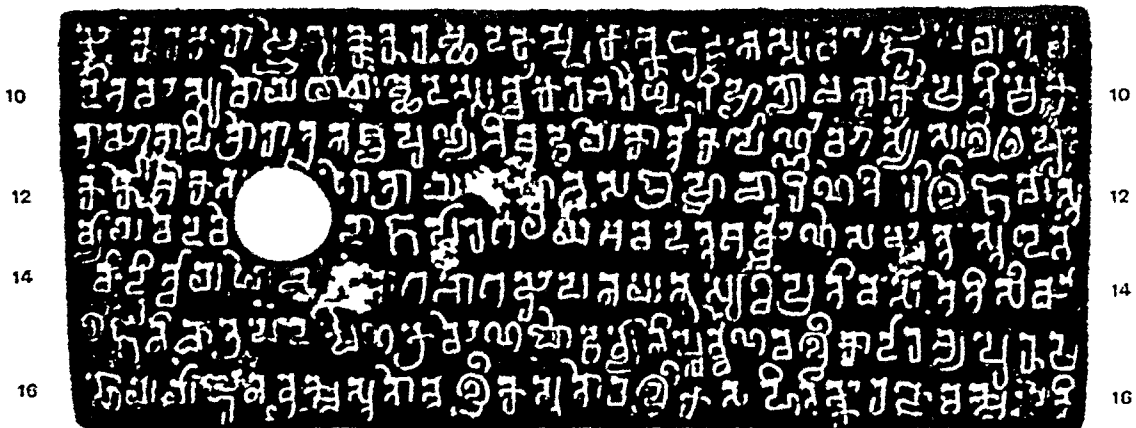
- 25 यदा भूमिस्तस्य तस्य तदा फलम् [11१\*] स्वदत्ता परदत्तां वा यत्नाद्रक्ष  
 26 युधिष्ठिर [1\*] महीमहीमता श्रेष्ठ दानाच्छ्रेयोनुपालनम् [11२\*] षष्टि-<sup>1</sup>  
 27 वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः [1\*] आक्षेप्ता चानुमन्ता च तान्येव  
 28 नरके वसेदिति [11३\*] आज्ञा महाभूतेशिवशर्मा [1\*] प्र[व\*]र्द्धमान-  
 29 विजयरारण्यसंवत्सरा[.] १०० ४० ८ पुष्य दि ३०<sup>2</sup> लिखितमिदं शास-  
 30 नं हस्त्यक्षयधर्माश्वत्थानुना सर्वाधिकृतेन शास्त्रपुरोपाध्याये-  
 31 नीत्कीर्णमादित्यभोगिकतनयेन खण्डिधन्द्रणेति ॥ -

<sup>1</sup> Read षष्टि.

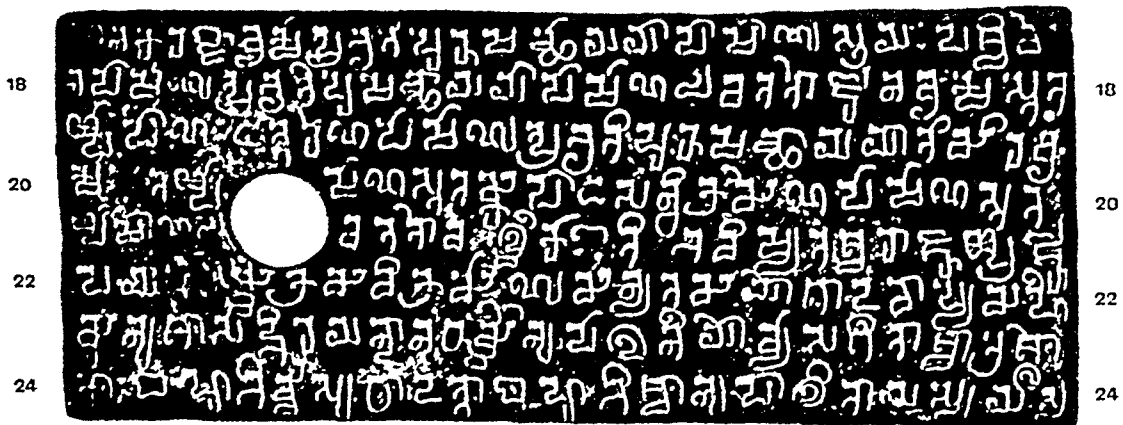
<sup>2</sup> [The symbol following दि represents 20 and not 30 After this comes a punctuation represented by a spiral  
 म् K B]



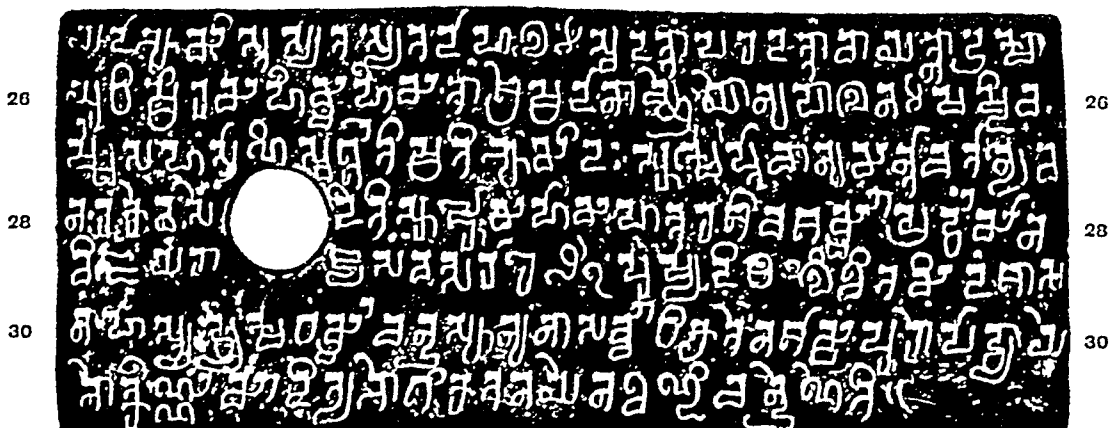
Second Plate first side



Second Plate second side



Third Plate





## TRANSLATION.

(Line 1.) Om! Hail! From (his) victorious residence (*vāsakāt*) at (the city of) Dantapura the son of the glorious Dānārṇava, the glorious Mahārāja Indravarman—who has had the stains of the Kali age washed away by obeisance to the lotus feet of the divine (God) Gōkarṇa-Svāmin, the lord of the movable and immovable (creation), the sole architect for the creation of the whole universe, who is established on the summit of the mountain Mahēndra—who is the ornament of the family of the Gāngas—who has obtained the supreme sovereignty over the whole of Kalinga by the quivering of the edge of his own sword, whose fame is stainless over the earth, which is girt about by the waves of the water of the four wide-spreading oceans, whose feet are tinted by the mass of the clusters of blossoms which are the lustre of the crest-jewels of all the chieftains who have been made to bow down by his prestige of the cries of triumph occasioned by victory in the contests of many battles, and who meditates on the feet of (his) parents—issues the (following) order to all the householders cultivating the division of Bhukkukura in the Kūraka-rāshtra —

(L 10) Know ye! This land, having been exempted from all taxes (and) having been established (as a village) to continue as long as the moon and the sun may last, has been given, for the increase of the religious merit of (our) parents and of ourselves, with an accompaniment of libations of water, on the full-moon-day in the month of Kārttika, to Bhavadattaśarman, of the Kauśika gōtra, a student of the Rīg-Vēda, a resident of Tīrīṅga and well-versed in Vēdas and Vēdāṅgas Having known this, dwell ye in happiness, tendering (to him) the proper share of the profit therefrom

(L 14) The marks of the boundaries in the *pradakṣiṇa* (right to left) order may here be noted thus —On the east, beginning with an ant-hill, (there are) at (a distance which equals) the shadow of a man,<sup>1</sup> an *Arjuna* tree, then an ant-hill, then a *Karañja* tree together with an ant-hill On the south, from the *Karañja* tree, at (a distance which equals) the shadow of a man, three boulders On the west, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a boulder only, then an *Arjuna* tree, then a boulder On the north, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a *Tīmīra* tree,<sup>2</sup> then a boulder, then in the form of a door-joining (there is) a boulder and then a single boulder (and) then an ant-hill

(L 21) And he (the king) admonishes future kings —This meritorious gift should be preserved by those (kings) who rule the earth, having obtained it by right, inheritance, or conquest, one or other means With reference to this (subject) there are verses sung by Vyāsa.—

[The three customary verses]

(L 28) (By) the order of the Mahā-Mahattara Śivaśarman—this edict was written by Śāmbapura-Upādhyāya, son of the Hasty-adhyakṣa—the chief of the elephants—the *sarv-adhikṛta* Dharmachandra, on the 20th day in the month of Pushya of the year 100 40 9 of the augmenting victorious reign; and was engraved by Khaṇḍichandra, son of Āditya-Bhōgika

<sup>1</sup> On *puruṣa-cchhāyā* cf. *Ep Ind*, Vol III, p 134, n 1

<sup>2</sup> [Tīmīra is the Sanskrit translation of the Telugu *cāikāṭi*, which is the name of the tree *exoniocymus pictorius*,—H K B.]

No 28 —TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA  
KRISHNA III SAKA 868

By LIONEL D. BARNETT

Tuppad-Kurhatti is a village of Navalgund Taluk, Dharmār District, and lies in lat  $15^{\circ}32\frac{1}{4}'$  and long  $75^{\circ}32\frac{1}{4}'$ , about  $9\frac{1}{2}$  miles nearly east of Navalgund town. Its name is spelt as "Tupadkurhatti" in the *Postal Directory of the Bombay Circle*, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopad Kooruttee" in the old Indian Atlas sheet 41. The name, correctly spelt, is *Tuppada Kurhatti*, "Kurhatti of the Butter," apparently on account of the excellence or abundance of the butter produced in the village. *Kurhatti*, in Old Kanarese *Kuripatti*, means "ram's fold," and we find a semi-sanskritised variant of this in *Mēshada-pattī*<sup>1</sup> (l 31). Apparently the full name in ancient times was *Karana-Guripatti*, "Kuripatti of the Office" (ll 12-13). The stone bearing the present record was found in front of the temple of Māruti in the village, broken into two or three pieces. Ink-impressions of it were made for the late Dr Fleet, and are now in the British Museum, from them I have edited the text.—The stone is a rectangular block, the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two bands, each of which is divided by two columns into three compartments. The lower band has some sculptures, namely a *linga* on a stand in the central compartment, a squatting figure in the proper right compartment, who holds something like a broom or a chowrie in his left hand, and a cow with sucking calf in the left compartment. Below this is an inscribed area about 1 ft.  $11\frac{1}{2}$  in wide and 3 ft  $4\frac{1}{2}$  in high.—The character is good Kanarese of the period. Most of the letters are between  $\frac{1}{2}$  in and 1 in high, though some are a little taller. The vowel signs *ē* and *ō* are usually formed in the later manner, but occasionally they are written in the ancient fashion (e.g. *Belvola*<sup>o</sup>, l 8, *°yyolam*, l 19). The archaic subscript *l* in *illa* (l 20) is also noteworthy. The palatal *ñ* appears in *vñyāna* (l 11), a mistake for *vñāra* which shews that *jñ* was pronounced by the writer in the same manner as by modern Tamils.—The language is Old Kanarese, except in the formal verses 1 and 2 (ll 23-27). The *l* is preserved (*l̥du*, l 14; *nōl̥ gāmundara*, l 17, *ēl̥*<sup>o</sup>, ll 21, 22, *al̥*<sup>o</sup>, ll 22, 23), except in one case, where it is written as *r* (*nār ggāmundaṁ*, l 14). Final *m* is sporadically changed to *v* before vowels in *°pādūai* = (l 6) and *resanav* = (l 19). There is an archaic participle-form in *kādom* (l 21, in a formula). Lexically noteworthy are *nesana*, from the Sanskrit *nivēśana* (l 19), the locative verb noun *modal* (ll 29, 30. Kittel gives only *mudu* and its parts), and *hasta*, apparently with the meaning of *palśha* (l 30). We find a genitive used as a semi-nominative in *Āychayyana mādis da dēgulakke* (l 15 cf my note in *Journ Roy As Soc*, 1918, p 105).

The record opens by referring itself in ll 1-3 to the reign of Akālavarsha (the Rāshtrakūta Krishna III), and then states that in the year Parābhava, Śaka 868, while his viceroy Satyavākya Kongunivarma Permānadi, entitled "lord of Kōlālapura best of cities" and "master of Nanda-giri," was governing Puligere and Belvola (ll 3-10), and the latter's subordinate Āychayya was administering Karana-Guripatti (ll 10-13), certain local officials granted lands for the maintenance of a temple founded by Āychayya (ll 13-20). Then come formulae of the usual kind (ll 20-27), followed by a verse recording that on a certain date some years previously the god Āychēśvara (i.e. the form of Śiva worshipped in the above-mentioned temple founded by Āychayya) revealed himself in the town (ll 28-31), this may have been the event which led to the establishment of the temple, as was the case at Kurgōd (above, p 278). The viceroy Satyavākya-Kongunivarma Permānadi is evidently the same as the Ganga Būtuga, the son-in-law of the Rāshtrakūta Amoghavarsha-Vaddiga, and hence a brother-in-law of Krishna III (see *Dyn Kanar Distr*, pp 304, 419, 421, and the Gāwarvād inser above).

<sup>1</sup> See note on translation, below

We have thus two dates in the inscription, the one for the grant to the temple and the other for the revelation of the god. The first is specified in ll 3-6 as Śaka 868, Parābhava, Bhādrapada śu 1, Sunday. This is irregular according to the Southern Cycle, in which Parābhava is equated with Śaka 868 *expired*, for by the *Sūrya-siddhānta* the *tithi* śu 1 was current on Friday, July 31, A.D. 946, and Mr Sewell, who has kindly examined the dates for this paper, points out that by the *Ārya-siddhānta* śu. 1 was expunged. It follows therefore that the date intended was Śaka 868 *current*, Parābhava, according to the Northern Cycle, by which the *tithi* śu. 1 was connected with Monday, 11 August, A.D. 945, and ended on that day 16 h 5 m after mean sunrise (for Ujjain), it was, therefore, current during the last 8 h 26 m of the preceding Sunday, which, hence, by a slight irregularity might be coupled with it (cf. Mr Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 69).

The second date is given on ll 28-30 as Śaka 864 (current), Śubhakṛit, Jyāishṭha śu. 15 (apparently), Thursday. These data also imply the use of the Northern Cycle, according to which the *tithi* was connected with Thursday, 13 May, A.D. 941, and ended 15 h 55 m after mean sunrise for Ujjain. Mr Sewell informs me that practically the same results are obtained by applying the *Ārya-siddhānta* calculating for true motions of sun and moon, the difference is only 34 m, and calculating for mean motions, it is 1 h 38 m.

The geographical names mentioned are Kōlālapura (l. 7), Nanda-giri (l. 7), the Three-hundreds of Puligere and Belvola (l. 8), Karana-Guṇipattī (l. 13) with the Sanskritised form Mēshada-pattī (l. 31), and Dēvamgērī (l. 18). Kōlālapura is Kolhāpur<sup>1</sup>. On Karana-Guṇipattī see above. Dēvamgērī is perhaps the modern Deogērī, in the neighbourhood of Gadag town.

TEXT.<sup>2</sup>

[Metres v 1, Anushtubh, v 2, Śālinī, v 3, Mattēbhavikṛidita]

- 1 Svasty=Akalavarsha-dēva-Śrī-Prithuvī<sup>3</sup>-vallabha-mahārājādhirā-
- 2 ja-paramēśvara-paramabhaṭṭārara vijaya-rājyam=uttarōttar-ābhivṛi(vṛi)-
- 3 ddhi-pravarddhamānam=ā-chandr-ārka-tāram=baram salutt-ire [\*] Sa(śa)ka-nṛpa-
- kā-
- 4 l-ātita-samvatsara-sa(śa)tamgal-entu-nūra aruvatt-ontaneya
- 5 Parābhava-samvatsaram pravarttise tad-varsh-ābhyā(bhya)ntarada Bhādrapada-
- 6 su(śu)ddha-pādivav=Ādityavāradanda Satyavākya-Komgunivarmma-dha-
- 7 rmma-mahārājādhirāja[m] Kōlālapuravar ēśva(śva)raṁ Nanda-giri-nātham
- 8 śrīmat-Permmānadigal-Puligere-mūnūruvaṁ Belvola-mūnū-
- 9 ruvaṁ dushta-nigraha-viśi(śi)shta-pratipēlanadim suka(kha)-samkha(ka)-
- 10 tā(thā)-vinōdadimn=ālutt-ire [\*] Permmādiya pāda-padm-ōpajī-
- 11 vi ananta-guna-vimala-viñyā(jñā)na-lakshmi-lakshita-vaksha[s\*]-
- 12 sthalam=parama-māhēśva(śva)raṁ śrīmad-Āyachayyam Kara-
- 13 ṇa-Guṇipattīyan=abhyantara-siddhuy=āle [\*] Belvola-mūnūra
- 14 nār-ggāmundaṁ Tondayyanum<sup>4</sup>=aruvar-ggāmundugalum=īlḍu
- 15 yyana mēśada dēgulakke biṭṭa keyyi rāja-māna-matta-
- 16 r=ayvattu 50 tōṇakk=endu koṭṭa mattar=ondu 1 ida
- 17 sege siddh-āyam pom-gadyānam=eraḍu 2 nēl-gāmunda
- 18 gam siddh-āya[m\*] pom-gadyānam=eraḍu 2 Dēva
- 19 yyolam=ay-gayyolam maneya nesapav=irppatta n
- 20 24 int=ī keygam=manegam perad=ondun=tere
- 21 [kā]d-ātam limgamum kavileyuman=ēl-kōṭṭiy

<sup>1</sup> [Kōlālapura is generally identified with Kōlār in the H. K. S.]

<sup>2</sup> From the ink impressions.

<sup>3</sup> Read

No 28—TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA  
KRISHNA III SAKA 868

By LIONEL D. BARNETT

Tuppad-Kurhatti is a village of Navalgund Taluk, Dhārwar District, and lies in lat.  $15^{\circ}32'1''$  and long  $75^{\circ}32'1''$ , about  $9\frac{1}{2}$  miles nearly east of Navalgund town. Its name is spelt as "Tupadkurhatti" in the *Postal Directory of the Bombay Circle*, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopad Kooruttee" in the old Indian Atlas sheet 41. The name, correctly spelt, is *Tuppada Kurhatti*, "Kurhatti of the Butter," apparently on account of the excellence or abundance of the butter produced in the village. *Kurhatti*, in Old Kanarese *Kuripaṭṭi*, means "ram's fold," and we find a semi-sanskritised variant of this in *Māshada paṭṭi*<sup>1</sup> (l 31). Apparently the full name in ancient times was *Karana-Guripatti*, "Kuripaṭṭi of the Office" (ll 12-13). The stone bearing the present record was found in front of the temple of Maruti in the village, broken into two or three pieces. Ink-impressions of it were made for the late Dr Fleet, and are now in the British Museum, from them I have edited the text.—The stone is a rectangular block, the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two bands, each of which is divided by two columns into three compartments. The lower band has some sculptures, namely a *linga* on a stand in the central compartment, a squatting figure in the proper right compartment, who holds something like a broom or a chowrie in his left hand, and a cow with sucking calf in the left compartment. Below this is an inscribed area about 1 ft.  $11\frac{1}{2}$  in wide and 3 ft  $4\frac{1}{2}$  in high.—The character is good Kanarese of the period. Most of the letters are between  $\frac{1}{2}$  in and 1 in high, though some are a little taller. The vowel signs *ē* and *ō* are usually formed in the later manner, but occasionally they are written in the ancient fashion (e.g. *Belvola*<sup>o</sup>, l 8, *°yyolaṃ*, l 19). The archaic subscript *l* in *illa* (l 20) is also noteworthy. The palatal *ñ* appears in *viñyāna* (l 11), a mistake for *vijñāna* which shows that *jñ* was pronounced by the writer in the same manner as by modern Tamils.—The language is Old Kanarese, except in the formal verses 1 and 2 (ll 23-27). The *ḷ* is preserved (*ḷḷdu*, l 14, *nḷ-gāmurḍara*, l 17; *ēḷ*<sup>o</sup>, ll 21, 22, *aḷ*<sup>o</sup>, ll 22, 23), except in one case, where it is written as *r* (*nār ggāmundam*, l 14). Final *m* is sporadically changed to *v* before vowels in *°pāḍuav* (l 6) and *resanav* (l 19). There is an archaic participle form in *kādom* (l 21, in a formula). Lexically noteworthy are *nesana*, from the Sanskrit *niśāna* (l 19), the locative verb noun *modaḷ* (ll 29, 30—Kittel gives only *mudu* and its parts), and *hasta*, apparently with the meaning of *palśha* (l 30). We find a genitive used as a semi-nominative in *Āyachayya māḍis:da dēgu'alḷe* (l 15. cf my note in *Journ Roy As Soc*, 1918, p 105).

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- 4 l-ātita-samvatsara-sa(śa)tamgal=entū-nūṛa aṇuvatt-entaneyā
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- 14 nār-ggāmundaṁ Tondayyanum<sup>4</sup>=aṇuvār-ggāmundaṅgalum=īḍu Āyacha-
- 15 yyana mādisida dēgulakke biṭṭa keyyī rāja-māna-matta-
- 16 r=ayvattu 50 tōṇṭakk=endu koṭṭa mattar=ondu 1 idarke arasara de-
- 17 sege siddh-āyam pom-gadyānam=eraḍu 2 nāl-gāmundaṅgala dese-
- 18 gam siddh-āya[m\*] pom-gadyānam=eraḍu 2 Dēvamgēriyol=ēḷ-ka-
- 19 yyolam=ay-gayyolam maneya nesāṇav-irppatta nālku
- 20 24 int=1 keygam=manegam peṇad=ondun=teṇey-illa [\*] idam
- 21 [kā]d-ātam lmgamum kavileyuman=ēḷ-kōṭiyuma[m\*] kīdom

<sup>1</sup> [Kōlālapura is generally identified with Kōlār in the Mysore State - Dr. Fleet's *Kanarese Dynasties*, p. 207. - H. K. S.]

<sup>2</sup> From the ink impressions.

<sup>3</sup> Read -Prithivī-.

<sup>4</sup> Or possibly Tōṇṭayyanum.



- 22 idan=alid-ātam lmgamum kavileyum=ē]-kōtiyūm Vāranā-  
 23 siyuman=alida pamcha-mahā-pātakan=akkum Sva-datt[ā\*]m=pa-  
 24 ra-datt[ā\*]m vā yō harē[ta vasundha]rām [[\*] shashtim varishal-sahasrāni(n)  
 25 viṣṭhāyām jāyatē kri(kri)[mih] [[1\*] [Sāmā]nyō=yam dharmma-sētu[r=nri]-  
 26 pānām kālē kālē pālanīyō shavabdhuh<sup>2</sup> [\*] sarm[m]ā(rvvā)n=ētām(n) bhāgi[nah]  
 27 pārtthivēndr[ān\*] bhūyō bhūyō yāchatē Rāmacha[m\*]dra[h] [[2\*]  
 28 Śa(śa)ka-kālam chavū-shashtiy-ashta-sa(śa)tamun=tān=āge [sam]vatsa[ram]  
 29 suka-santam Subhakrit<sup>3</sup>-pravarttane modal=Jēshtam=mahā-su(śu)ddha-nāma-  
 30 ka-hastha(sta)m varī(re?)y=amta[gam?]<sup>4</sup> t[thi?] modal=vāram Bṛihaspatyadandu  
 ka-  
 31 ram<sup>5</sup>=Mēshada-patti-nāma-puradol=pratyaksham=Āychēśva(śva)ram [3\*]

## TRANSLATION.

(Lines 1-3) Hail ! while the victorious reign of king Akālavarsha, the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars —

(Lines 3-10) while the cyclic year Parābhava, the eight-hundred and sixty-eighth of the centuries of years elapsed from the time of the Śaka king, was current, on Sunday, the first (lunar day) of the bright fortnight of Bhādrapada in that year, when Satyavākya Kongun-varma the great emperor of righteousness, lord of Kōlālapura best of cities, master of Nandagiri, Permānadi, was governing the Puligere Three-hundred and the Belvola Three-hundred, so as to suppress the wicked and to protect the excellent, with enjoyment of pleasant conversations —

(Lines 10-13) while he who finds sustenance at Permādi's lotus-feet, he whose breast is marked by (the presence of) the genius of endless virtue and stainless wisdom, a supreme worshipper of Mahēśvara, Āychayya, was administering Karana-Guripatti with internal authority —

(Lines 13-20) Tondayya, the county-Gāmunda of the Belvola Three-hundred, and the Six Gāmundas in concert granted for the temple constructed by Āychayya a field, fifty mattar by the king's measure, (and) gave for a garden one mattar On this, for the share of the king the fixed revenue (shall be) two gold gadyānas, for the share of the county-Gāmundas the fixed revenue two gold gadyānas (They also gave) twenty-four dwelling-houses of seven cubits and five cubits (in width) at Dēvamgērī Thus on this field and houses there is not a single other impost

(Lines 20-23 a prose formula of the usual type)

(Verses 1-2 common Sanskrit formulæ)

(Verse 3) When the Śaka date was eight-hundred and sixty-four, while the cyclic year Subhakrit pleasant and peaceful was in progress, while Jyaisṭha (and) the fortnight named the great bright one were going on, during the course of the last lunar day (of the fortnight), on Thursday, Āychēśvara verily revealed himself in the town named Mēshada-patti

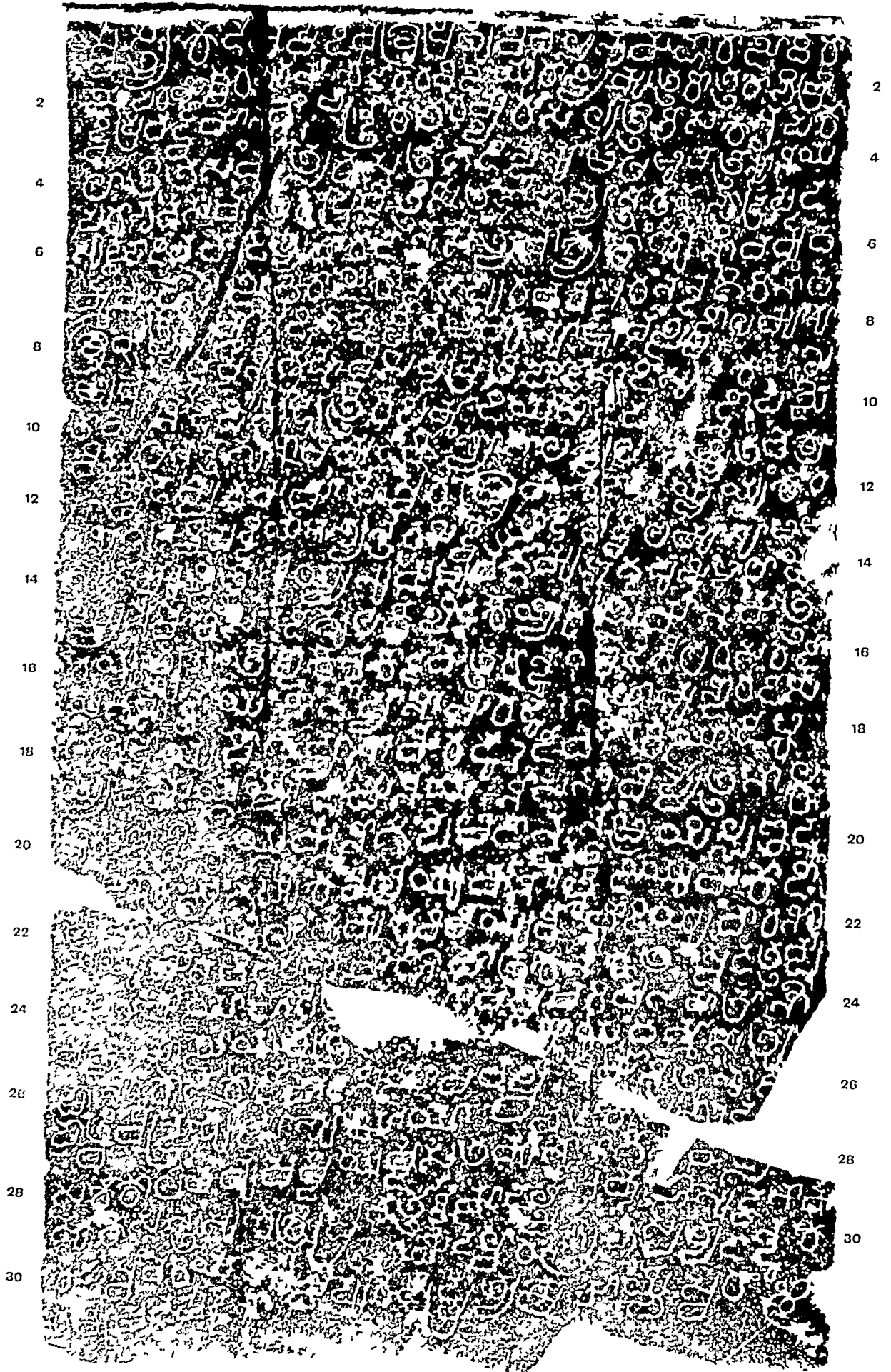
<sup>1</sup> Read *varsha*.

<sup>2</sup> Read *bhavadbhik*

<sup>3</sup> Read *Subhakrit*.

<sup>4</sup> I give the above emendations in the first half of the line with considerable diffidence. The use of *hastā* in the sense of *pakṣa* is new to me, though both words may be used in chronograms to denote a pair. *Varī* may also be the same as *barī*, i.e. *pakṣa*, and, if so, the emendation *amtagam* will be wrong. But in spite of these difficulties the above emendations seem to meet the requirements of the case better than any others.

<sup>5</sup> It is possible that *Karam-Mēshada-patti* should be read as a compound, corresponding to *Karana-Guripatti* of ll. 12-13 (*Kara*, "tax" corresponding to *karana*, "office," "treasury").





## No 29 —A NOTE ON KING CHANDRA OF THE MEHARAU LI INSCRIPTION

By R D BANERJI, M A.

A tall slender pillar of iron, almost entirely pure, stands in the courtyard of Masjid Quwwat-ul-Islam within a few feet from the Qutb Minār. Among the various inscriptions incised on it, the largest is a record of six lines, in characters of the fourth century A.D. The final edition of this inscription is to be found in Dr Fleet's Gupta Inscriptions<sup>1</sup>. According to this record a king named Chandra had defeated a combination of his enemies in Eastern Bengal (*Vaṅga*), had crossed the seven mouths of the Indus during his wars, defeated the *Vāhlikas*, and set up a standard of Vishnu on a hill called Vishnupada. Scholars have offered numerous suggestions concerning the identity of this prince. Dr Fleet was of opinion that this king Chandra was probably Chandragupta I of the early Gupta dynasty<sup>2</sup>. Dr V A Smith thought that this king Chandra was the same as king Chandragupta II of the early Gupta dynasty and in the first two editions of his *Early History of India* assigned the inscription on the iron pillar at Mēharauli to the son of Samudragupta. Mahāmahōpādhyāya Hara-Prasād Śāstrī is of opinion that this king Chandra is Chandravarman, son of Simhavarman of Pushkaranā, whose inscription has been found at Susunū in the Bankura District of Bengal<sup>3</sup>. Recently Mr R G Basak has thought fit to revert to the theory of the late Dr J F Fleet concerning the identity of the prince mentioned in the Mēharauli pillar inscription and identifies him with Chandragupta I, the father of Samudragupta<sup>4</sup>.

Mr Basak's paper opens with a statement the accuracy of which is doubtful and which, so far as is known, cannot be supported by Epigraphical evidence. Mr Basak says "In the early part of the fourth century A.D. there was a great defeat of the people of Bengal (*Vaṅga*) by a king named Chandra", but the record on the iron pillar at Mēharauli merely states that the king defeated "a combination of his enemies in the Vanga countries"<sup>5</sup>. The plural is used instead of the singular, which is significant. The combination may have been of people who had no relation with the people of Bengal, but who had either established small principalities in Eastern Bengal or had been driven to take shelter in that region. There is no mention of the "people of Bengal" in this record, and we are not in a position to determine whether the "people of Bengal" were able to take part in these struggles at that period or not.

The principal argument on which Mr Basak bases his identification of king Chandra of the Mēharauli pillar with king Chandragupta I of the Gupta dynasty is the statement on the iron pillar inscription that king Chandra "attained sole supreme sovereignty in the world, acquired by his own arm and (enjoyed) for a long time". According to Mr Basak this statement "applies more to an early Gupta ruler of the fourth century than to any local king of any of the small states then ruling independently in Northern India"<sup>6</sup>. Mr Basak assigns no reasons for his statement, and consequently it is difficult to trace the trend of his thought. Evidently the glamour of the early Gupta empire and its glory in later days enticed him to put forward this bold statement. Mr Basak goes on to state "So it is very likely that Samudragupta's father Chandragupta I, whom we know to have been the first *Mahārājādhirāja* of the Gupta line, began to establish the empire by going out for making conquests in Bengal, in part of the Punjab and also in the South and perhaps succeeded in incorporating portions at least of these provinces into his own kingdom, which after his death passed into Samudragupta's hands"<sup>7</sup>. It is true that Chandragupta I, the son of Ghatōtkachagupta, was the first *Mahārājādhirāja* of the Gupta dynasty, but there is absolutely no evidence which can lead us to believe that he was

<sup>1</sup> *Corpus Inscriptionum Indicarum*, Vol III, p 141<sup>2</sup> *Epi Ind*, Vol XIII, p 133<sup>3</sup> Fleet's *Corpus Inscriptionum Indicarum*, Vol III, p 141<sup>4</sup> *Ibid*.<sup>5</sup> *Ibid*, p 140, note I<sup>6</sup> *Ind Ant*, Vol XLVIII, 1919, p 98<sup>7</sup> *Ind Ant*, Vol XLVIII, p. 101.

It is, therefore, certain that it is hardly possible to identify Chandragupta I of the early Gupta dynasty with king Chandra of the Mēharauli pillar inscription. We may now revert to Mr Basak's question as to whether we possess any evidence which indicates that Bengal was at any time in the possession of Chandravarman. The answer is in the affirmative. We have evidence of the possession of a part, at least, of Bengal by Chandravarman in the Susunā rock inscription of Chandravarman, son of Simhavarman, king of Pushkaranā<sup>1</sup>. Mr Basak has taken this inscription to be a pilgrim's record without assigning sufficient reasons. So far as is known, there is no evidence to prove that Susunā hill was at any time a place for pilgrimage of sufficient importance to draw devotees from the Western end of India. No remains have been found on the hill which might indicate that there was any famous shrine on this hill or near the inscription. It is very difficult to understand why Mr Basak takes this inscription to be the record of a pilgrimage of king Chandravarman of Pushkaranā simply because he carved the discus of Vishnu on a hill of Western Bengal. The inscription proves that a king named Chandravarman from Pushkaranā (modern Pokharan in the Jodhpur State) had come as far as Western Bengal proper and left his mark there in the form of a short record with one of the emblems of his principal deity incised on the hill, the only prominent landmark in the country, which is perhaps the only hill in Bengal proper. Let us connect the fact gleaned from this very short record with those obtained from the Mēharauli inscription of Chandra. The latter speaks of a king named Chandra, who had defeated a combination of his enemies in the Vanga countries. The full name of king Chandra may be either Chandranātha, Chandravarman or Chandragupta. In the Susunā inscription we have a confirmation of one of the statements of the Mēharauli inscription that a king named Chandravarman had left the mark of his visit in Bengal. Then, both inscriptions are Vaishnava, king Chandra had raised a staff of Vishnu on the Vishnupada hill, while Chandravarman had incised the wheel of Vishnu on the Susunā hill. Whereas it is impossible to identify this Chandra with Chandragupta I of the early Gupta dynasty, the only alternative left open is to identify this Chandra of the Mēharauli pillar inscription with Chandravarman, son of Simhavarman, of the Susunā rock inscription. The statement of the Mēharauli pillar inscription fits in very well with the case of Chandravarman, as he must have had a long reign.

The mention of Chandravarman among the chieftains of Āryāvarta, who were uprooted by Samudragupta, shows that that dynasty had come to an end in the North. Subsequent inscriptions prove that two more generations continued to rule independently in Western Mālava and the dynasty was finally subjugated during the reign of Kumāragupta I. In this connection certain inaccuracies which Mr Basak has used to refute the statements of Mahāmahōpādhyāya Hara-Prasād Śāstri should be considered —

The first of these is Mr Basak's idea of the extent of the dominion of the early Guptas in Mālava. He says "We know from Epigraphic records that in A D 404 Chandragupta II was on the Imperial Gupta throne. Hence we may safely suppose that Mahārāja Naravarman was Chandragupta II's feudatory in the Western regions"<sup>2</sup>. The Mandasor inscription of Naravarman contains no reference to the suzerainty of the Gupta dynasty, and it is hardly correct to suppose that he had submitted to the Guptas. The only possible conclusion is that Naravarman had somehow or other evaded the yoke of the Guptas down to the year 461 V E = 404 A D. The Gangdhar inscription of his son Viśhavarman<sup>3</sup> clearly proves that Naravarman maintained his independence throughout and did not submit to the Guptas.

In the second of these extraordinary statements Mr Basak asks us to believe that both Viśhavarman and his son Bandhuvarman were feudatories of Kumāragupta I. He says "We

<sup>1</sup> *Epi Ind*, Vol. XIII, p. 133.

<sup>2</sup> *Ind Ant*, Vol. XLVIII, p. 98.

<sup>3</sup> Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, pp. 74-76.

gather from other records that his (Naravarman's) son Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I", and in a footnote he refers us to inscriptions Nos 17 and 18 of Fleet's Gupta inscriptions. These are the Gangdhar inscription of Viśvavarman, son of Naravarman, of the year 480 V E, and the Mandasor inscription of the year 493 V E of Bandhuvarman, the son of Viśvavarman. A careful scrutiny of the long record found at Gangdhar reveals nothing about a suzerainty of the Gupta Emperors over Viśvavarman, and the inevitable conclusion is that at the time of this record (480 V E = 423-4 A D) Viśvavarman did not acknowledge the Gupta Emperors of the North as his suzerains. Turning to the Mandasor inscription of the time of Bandhuvarman and his suzerain Kumāragupta I, we find that Bandhuvarman was the ruler or governor of Daśapura when Kumāragupta was ruling and that Viśvavarman is mentioned as a king who was the father of Bandhuvarman. The past tense of the verb *to be* (*babhūva*) clearly indicates that Viśvavarman had ceased to exist. The verses about Viśvavarman were introduced as a parenthesis to show the descent of Bandhuvarman. The real connection is between *Kumāraguptē prithivīm praśāsati* (l 13) and *Bandhuvarman Daśapuram=īdam pālayati* (l 16). Consequently it must be admitted that the Mandasor inscription of Bandhuvarman does not contain any reference or proof as to a suzerainty of the Early Gupta Emperors over Viśvavarman, king of Western Mālava, though the record clearly indicates that Viśvavarman's son Bandhuvarman was a feudatory of the Early Gupta Emperor Kumāragupta I. Therefore we cannot accept Mr Basak's statement that Naravarman's son Viśvavarman was a feudatory of Kumāragupta I. Mr Basak's idea apparently is that the dynasty of Jayavarman ruled the whole of Mālava from Daśapura, but the findspots of inscriptions of Naravarman and his son prove that they were rulers of a portion only of Western Mālava. Naravarman's inscription was found at Mandasor, while that of his son Viśvavarman was found at Gangdhar or Gangrar, Lat 23° 56' N, Long 75° 41' E, in the Gwalior State (sheet No 35, Atlas of India, Survey of India Map printed in 1899). The tract of country in which these two inscriptions were found lies along the southern border of Mewar and runs along a range of hills. This country appears to have sheltered the descendants of Simhavarman after the defeat of Chandravarman. The Udayagiri inscription of the year 82<sup>1</sup> and the Sāñchi inscription of the year 93,<sup>2</sup> both of the reign of Chandragupta II, prove that Naravarman and Viśvavarman had no hold on this part of Mālava.

We have, therefore, no reason to put any faith in the following statement — "Samudragupta probably destroyed the independence only of the nine kings of Northern India among whom Chandravarman was one, and allowed them after their utter defeat to rule in their respective States as Gupta feudatories"<sup>3</sup>. It is clear from the statement of Harishēna's *Praśasti* that the nine kings of Āryāvarta were uprooted, i.e. their kingdom assimilated into the Empire (l 21), while the kings of the south were captured and liberated, i.e. they were reinstated. The inscriptions of Chandravarman's brother Naravarman and his son Viśvavarman indicate very clearly that after his defeat by Samudragupta either Chandravarman himself or his brother Naravarman migrated into Mālava. There, in the hilly country in the North-West corner, adjacent to modern Mewar, they managed to maintain their independence till 423-4 A D, and were subjugated by the Early Gupta Emperors at some date between 424 and 437 A D. There is no doubt about the fact that Bandhuvarman, son of Viśvavarman and grandson of Naravarman, had in 437-38 A D lost his independence.

<sup>1</sup> *Ibid.*, p 25<sup>2</sup> *Ibid.*, pp 30 and 34<sup>3</sup> *Ind. Ant.*, Vol. XLVIII, p. 99.



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